

conditional, predicated upon obedience to the fullness of gospel law and ORDINANCES (D&C 29:43–44; 130:20–21). It requires voluntary obedience to all of the ordinances and principles of the gospel, beginning with FAITH in Jesus Christ and continuing through BAPTISM, the LAYING ON OF HANDS for the GIFT OF THE HOLY GHOST, and the COVENANTS of the ENDOWMENT and MARRIAGE in the TEMPLE, and of ENDURING TO THE END.

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## IMPROVEMENT ERA

One of six publications begun as Church auxiliary magazines between 1866 and 1902, the *Improvement Era* (1897–1970) was the official arm of the Young Men's Mutual Improvement Association (YMMIA, which became the YOUNG MEN in 1977). It followed the demise of the CONTRIBUTOR MAGAZINE (1879–1896), an independent journal associated with the YMMIA. Joined officially to the YMMIA, the *Era* immediately became the premier adult periodical of the Church through its General Authority sponsorship and its focus on theology, history, contemporary affairs, and life in the Church. Its name reflected its sponsor's goal to be for the intellectual, moral, and spiritual mutual *improvement* of its readers in a new Church *era* just one year after Utah achieved statehood. The *Era's* preeminence from 1901 onward for more than half a century was in part due to the participation of the President of the Church as its principal editor; thus, its pages were often used to voice concerns important to Church leadership and to respond to queries concerning Church doctrine and LDS LIFESTYLE. Its circulation of 2,000 in 1897 reached 275,000 when it was succeeded by the ENSIGN in January 1971.

The *Era* soon served more than the YMMIA. It was the publication arm of the Seventies in 1908, of other PRIESTHOOD QUORUMS in 1909, and of Church schools in 1913. It merged with YOUNG WOMAN'S JOURNAL, the publication of the Young Women's Mutual Improvement Association (YWMIA, which became YOUNG WOMEN in 1977) in 1929. By 1936 it had become the arm of the

music committee, ward teaching, and other agencies of the Church. Beginning in 1942, the *Era* printed all General Conference addresses (it had previously printed selected addresses).

In 1897 the *Era* had a 5 3/4-by-8 5/8-inch format. Thereafter, it usually contained eighty pages, with photographs printed on stitched-in leaves. In 1908 the paper was upgraded, and the number of photographs was increased. At its 1929 merger, the *Era* changed to an 8-by-10 7/8-inch magazine format, printed its covers in color, and began forty-one years of advertisements for its readers. It also added more general-interest articles. In 1957 the *Era* began publishing anniversary issues with four-color sections, but it did not use four-color printing regularly until 1969. In 1960 it began the section "The Era of Youth," a prelude to the NEW ERA.

The list of editors of the *Era* includes five presidents of the Church: Joseph F. SMITH, Heber J. GRANT, George Albert SMITH, David O. MCKAY, and Joseph Fielding SMITH; two members of the QUORUM OF THE TWELVE APOSTLES: John A. Widtsoe and Richard L. Evans; and two members of the First Council of the SEVENTY: B. H. Roberts and Richard L. Evans. Other editors or managing editors were Edward H. Anderson, Hugh J. Cannon, Harrison R. Merrill, and Doyle L. Green. "The Era of Youth" section was edited by Elder Marion D. Hanks of the Seventy, and Elaine A. Cannon, who later became president of the Young Women (1978–1984).

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## INDEPENDENCE, MISSOURI

The tenth Article of Faith of the Church states, "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion [the New Jerusalem] will be built upon the American continent." From the Book of Mormon (Ether 13:1–5), early Latter-day Saints realized they had a role in the fulfillment of prophecy and were looking forward to the establishment of the NEW JERUSALEM in America.

Anxious to know exactly where the promised city would be and when it would be built, the

Saints were excited when in 1831 a series of revelations identified Missouri as the general location of the city of Zion, that "Independence is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the courthouse" (D&C 57:1-3; 45:64-66; 48:4-6; 52:1-5, 42-43). Subsequently, Joseph Smith also indicated that the Jackson County area had been the location of the GARDEN OF EDEN.

Independence, Missouri, county seat of Jackson County, was the preparation and departure point in the 1830s and 1840s for trappers, explorers, and pioneers who were going to western America over the Santa Fe, Oregon, and California trails. The Latter-day Saints, however, anticipating permanent residence, purchased land, built homes, prepared their farms, and dedicated a temple site.

After one year of living peacefully in Independence and vicinity, the Saints began to be persecuted by their non-Mormon neighbors. Social, religious, and political differences finally developed into open hostilities, and the Latter-day Saints were driven into neighboring Clay County in 1833, where they petitioned for a peaceful settlement so that they could return to their homes. A settlement never came, but Latter-day Saints still look forward to a time when the city of Zion, the New Jerusalem, will be built in the area of Independence, Missouri.

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## INDIAN STUDENT PLACEMENT SERVICES

The Indian Student Placement Services was established among NATIVE AMERICANS by the LDS Church in part to fulfill the obligation felt by the Church to help care for the Indians in the Americas (2 Ne. 10:18-19). The program places Indian students in Latter-day Saint homes, where they live while attending the public school of the community during the academic year. Another goal of Indian Student Placement Services, in addition to

giving Indian youth better opportunities for education, has been to develop leadership and to promote greater understanding between Indians and non-Indians.

The program started in 1947 in Richfield, Utah, when Helen John, a sixteen-year-old daughter of Navajo beet-field workers, requested permission to stay in Richfield to attend school. As an outgrowth of this request, Golden Buchanan of the Sevier Stake presidency and Miles Jensen, with Elder Spencer W. KIMBALL's support, organized an informal placement program that grew from three students in 1947 to sixty-eight in 1954, with foster homes in four western states.

In July 1954 the program was formalized under Church SOCIAL SERVICES and the Southwest Indian Mission. For the next several years the program grew rapidly, peaking at 4,997 in 1972. The policy for participation was that the natural parents had to request the placement; then foster parents (recommended for the program by their bishop) provided free board, room, and clothing for the Indian children to help them have additional educational, spiritual, and sociocultural experiences. The Indian children, had to be at least eight years of age, baptized members of the Church, and in good health. In 1972 the responsibility for recruiting and screening students for the program was given to local priesthood leaders, and the number of students leveled in the mid and late 1970s to around 2,500 a year.

In the early 1980s several of the Indian tribes from whom many of the placement students had come replaced their boarding schools with dramatically improved education on the reservations. In support of this move, the Church limited Indian Placement Student Services to high school students. New goals emphasized the development and strengthening of LDS family and religious values, with Church Social Services taking responsibility for establishing stronger ties and communication between natural families and foster families. The placement service would introduce young Native Americans to mainstream values and social roles without demanding the abandonment of the old for the new. In 1990 the program served about 500 high school students.

Supporters of the services believe that bicultural experiences have great value. Critics view intervention as an intrusion on the right to be fully Native American, a weakening of cultural pluralism, and a cause of psychological damage. How-