

teen. The YMMIA Scouts were later invited to be affiliated with BSA and were issued a national charter on May 21, 1913.

By the 1950s the activities of YMMIA, which included sports, dance, drama, music, and public speaking, were often conducted with the YWMIA as well. Athletics had become a major part of the program. From local stake tournaments, winners progressed to all-Church finals held annually in Salt Lake City. The All-Church tournaments were discontinued in the early 1970s.

The young men ages twelve and older were divided into five classes or age groups, including a Special Interest class for those twenty-six and older. The general level organization at this time consisted of a superintendency of five men and a general board of sixty to seventy men. The general level was financed by a general fund (paid by stakes based on YMMIA membership), sale of YMMIA materials, and investments. General board members instructed local YMMIA and YWMIA leaders.

The 1960s brought changes for both the general and local organizations. The responsibility of training local leaders gradually shifted to local priesthood leaders, significantly reducing the size of the general board and simplifying its responsibilities. The general fund was discontinued, and all finances were handled by the Church. Production and sales of materials were also centralized.

Early in the 1970s the YMMIA was divided into separate youth and adult organizations. In November 1972 the Church organized two priesthood-oriented MIAs: the Aaronic Priesthood—MIA for young men ages twelve through seventeen, and the Melchizedek Priesthood—MIA, or Special Interests, for unmarried men ages eighteen and older. At this time, the MIA became part of the priesthood and was no longer an auxiliary. The Aaronic Priesthood—MIA conducted lessons, service projects, and activities centered around the Aaronic Priesthood quorums.

In June 1974 the name Aaronic Priesthood—MIA was shortened to Aaronic Priesthood. For a time, the organization was under the jurisdiction of the Presiding Bishopric and there was no general presidency. However, in May 1977 the name was changed to Young Men and a general presidency was reinstated. In October 1979 the Church announced that the Young Men general presidency would be comprised of three General Authorities from the First Quorum of the Seventy. Since 1989,

the small general board has been made up of the deacon, teacher, and priest committees.

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CHARLES E. MITCHENER  
MARK E. HURST

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## YOUNG WOMAN'S JOURNAL

A monthly magazine published in Salt Lake City from 1889 to 1929, *Young Woman's Journal* served the young female members of The Church of Jesus Christ of Latter-day Saints and their leaders. Susa Young GATES conceived the idea of a magazine for girls and was encouraged by the FIRST PRESIDENCY and the YOUNG WOMEN'S general presidency to publish one.

The first issue appeared in October 1889, with Susa Young Gates as managing editor, business manager, subscription manager, art director, and manager of all the other details. Although the Church encouraged publication, it did not provide financial assistance, and the *Journal* was plagued with financial problems for the first ten years. However, printing the 1899 lessons for the Young Women classes increased the number of subscribers, thus reducing the financial strains. Because the subscription of the magazine was \$1 per year, very few young women could actually subscribe; additionally, it was directed mostly to their teachers and leaders. Initially published privately, and only later by the Church, the *Journal* was nonetheless the official organ of the Young Women's Mutual Improvement Association (in 1977 YOUNG WOMEN). Succeeding editors included May B. Talmage (1900–1902), Ann M. Cannon (1902–1907), Mary Connelly Kimball (1907–1923), Clarissa Beesley (1923–1929), and Elsie Talmage Brandley (1929).

The publication featured articles on theology, fashion, literature, marriage, housekeeping, hy-

giene, gardening, and ethics, and talks by GENERAL AUTHORITIES and Young Women leaders. It also printed recipes and patterns for sewing and handiwork, as well as short stories, poems, and lesson guides.

At the June 1929 conference, the decision was made to combine the *Young Woman's Journal* and the Young Men's IMPROVEMENT ERA into one publication to serve both youth organizations. Elsie Talmage Brandley, the last editor of the *Journal*, became an associate editor of the *Improvement Era*.

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PETREA GILLESPIE KELLY

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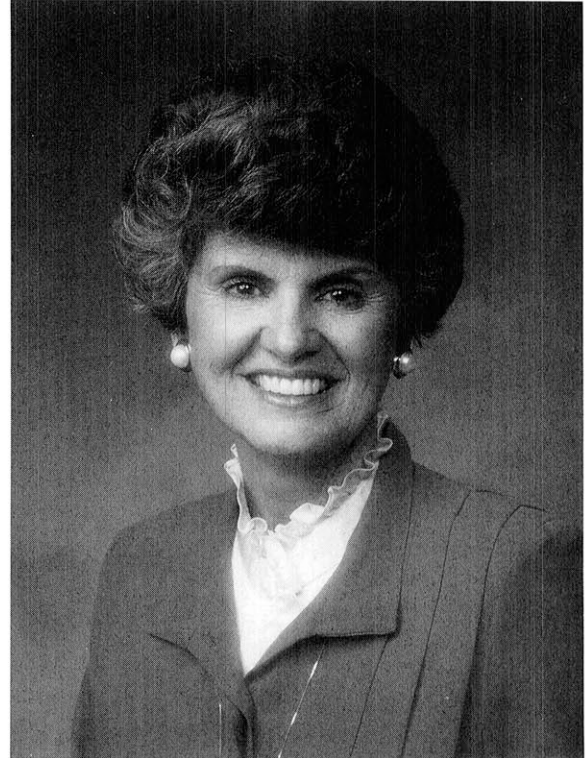
## YOUNG WOMEN

The Young Women program of the Church in 1990 reached an international membership of one million young women between the ages of twelve and eighteen. It sponsored weekly meetings and classes with prepared manuals. It extended a full range of activity programs for young women that relate to their intellectual and spiritual growth, physical fitness, speech, drama, music, dance, vocational and homemaking talents, outdoor and camping skills, and leadership development.

The Young Women organization began as the Cooperative RETRENCHMENT ASSOCIATION in November 1869. President Brigham YOUNG organized the society in the Lion House, his official residence in Salt Lake City, with his daughters as charter members. He challenged them to grow spiritually, to resist idleness and gossip, to retrench from the styles of the world in dress and deportment, and thus to be proper examples of Latter-day Saints. They were not to give in to rude or harsh frontier ways. The poet and Relief Society President Eliza R. SNOW became the supervisor of the new association, and Ella V. Empey, age twenty-three, was chosen as president.

The leaders designed a retrenchment costume, conservative in comparison to the high fashion of the day (no furbelows, flounces, or ruffles), with skirts to boot tops, pantaloons beneath, and necklines to the base of the throat.

By 1870 each ward in Salt Lake Valley had its own similar young women's organization with its own stated resolutions. The "one central thought" in all resolutions was "electing a greater simplicity of dress and of living; and . . . cultivating the mind rather than ministering to the pleasure of the body" (Gates, pp. 60–61). For example, the Fourteenth Ward resolved: "Feeling that we have worshipped at the shrine of fashion too long [we] do solemnly pledge ourselves to retrench in our dress, and to wear only that which is becoming to women professing to be Saints" (Gates, p. 61). And the Eighth Ward resolved: "Inasmuch as order is the first law of heaven, we will endeavor to learn the law by making ourselves acquainted with the principles of life and salvation. We will study the Bible, Book of Mormon, Doctrine and Covenants, and all works pertaining to our holy religion. . . . We will also study all literature that will qualify us to become ornaments in the kingdom of God, that we may merit the approbation of our brethren and sisters and of God. . . . We will not speak evil of anyone, but will be kind to all, especially the aged and infirm, the widow and orphan. We will en-



Ardeth G. Kapp, from Alberta, Canada, was sustained as general president of the Young Women in 1984.