

CHAPTER III.

OUR CHURCH SCHOOL SYSTEM.

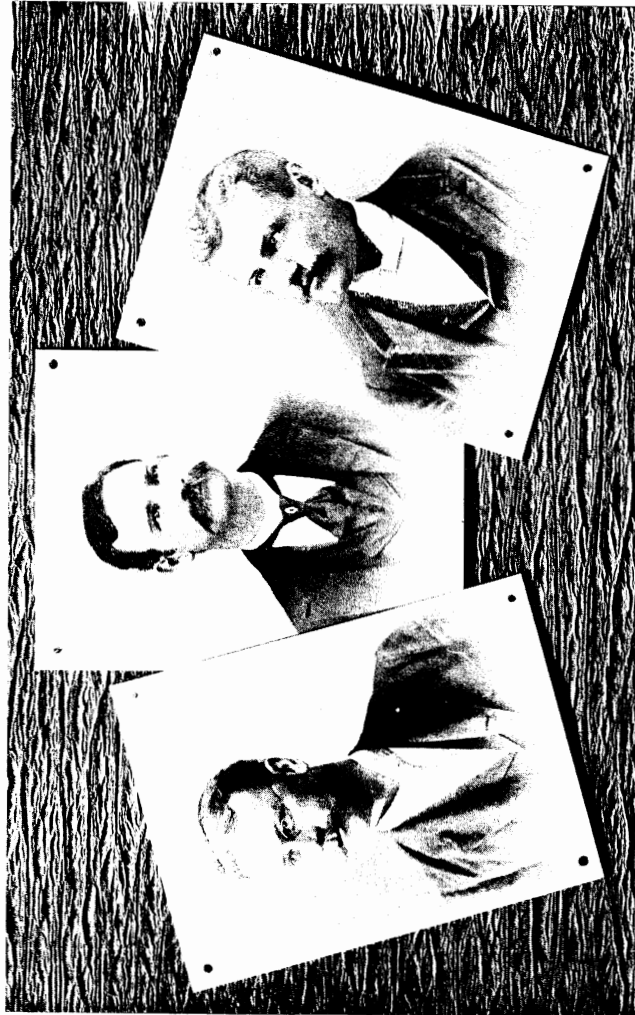
INTRODUCTION.

WITH a consistency worthy of a better cause, the world at large has persisted in accusing the Mormon people and their leaders, of being not only indifferent but actually opposed to education, which false notion has been nursed and kept alive by reports from men that came into our midst blinded by prejudice, and often impelled by mercenary motives.

To exonerate the Mormon people and their leaders from this vile charge, a few facts bearing upon the case are here presented. They will, I trust, suffice to show not only the baseness of these reports, but will serve to convince every unprejudiced mind of the contrary.

The spirit of education has been engendered in the hearts of Latter-day Saints from the earliest days of the church, by the earnest teachings of the Prophet Joseph Smith himself. He, realizing the lack of education in the days of his own childhood, not only took pains to admonish his followers to avail themselves of every opportunity for getting knowledge, but set the example himself by calling efficient teachers to Kirtland, by the assistance of whom he and other leading men of his people obtained a degree of learning that raised them far above the average, while some of them, as for instance, Professor Orson Pratt, attained great renown in philosophy and mathematics.

When, following the martyrdom of the Prophet, the Saints had been expelled from Nauvoo, and after their long and tedious wanderings across the plains had settled in these



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valleys, their new leader, President Brigham Young, made it one of his first concerns to instruct the people, even in the midst of their struggles for the necessities of life, to start schools for their children as best they could. It was not an uncommon thing in those days to see older persons in school going through their lessons just the same as did the children.

It is true, there was not much of a system, there were no text-books, or utensils worth mentioning, and teachers made no pretensions to professional efficiency. Yet in those log houses, many a man and woman, who, since then, by their wisdom and integrity have risen to eminence and influence, found the starting point for their usefulness in later days.

Improvements, however, followed one another in rapid succession. The Legislatures enacted laws for the benefit of common schools; a few professional teachers from abroad found their way to Zion; a Board of Regents for a University was organized; the Seventies started a series of lectures in their assembly hall; articles on educational subjects appeared frequently in the *Deseret News*; more suitable buildings, answering the double purpose of meetinghouse and school-room, were erected; and a more systematic course of teaching, as indicated by newly imported school books, took the place of the primitive and promiscuous style of "keeping school."

Slow as these successive steps may have appeared to an impatient educator, they were the natural outgrowth of the conditions surrounding the people, and are far too much to the credit of the struggling pioneers, to give any color of truth to the unjust charge of willful neglect.

Whatever defects of practice may be pointed out in that period of our educational history, the fundamental principles of Latter-day Saint education were as plainly marked then as they are now, viz: a religious foundation, consisting of reverence for, and obedience to, the revealed Word of God,

and a living testimony of the divinity of the Latter-day Work. The immediate and practical use of school-room acquirements, the pursuance of science, literature, and art, with careful avoidance, as far as possible, of the human adulterations in them; the formation of character for integrity, truthfulness, chastity, love, and independence; and finally a close connection between school and fireside.

These principles were inculcated, not only in most of our common schools, but also in Sunday schools, Mutual Improvement Associations, and Primaries, of which institutions, more will be said hereafter under their respective heads. In addition to this, special theological classes under the name of "The School of the Prophets" were organized in several leading localities and conducted by the authorities of the church. In fact, there is no people known to history that has ever manifested the spirit of education to so marked an extent as the Latter-day Saints. This assertion may appear presumptuous to one that is accustomed to value things only according to the display they make as to number, size, outward appearance, or popularity; but a close observer recognizes the value of a tiny oak sapling in contra-distinction to that of a full-grown corn-stalk.

After all these struggles, the time finally arrived, when the educational ideas that had gradually developed among our people, could assume definite shape and materialize in the form of institutions of learning. To this end, President Brigham Young, by a deed of trust, executed October 16, 1875, organized the Brigham Young Academy, at Provo; and one year later he founded the Brigham Young College, at Logan, handsomely endowing both institutions from his own means, and outlining in some measure the spirit and mode of instructions to be pursued in them. Thus was created a nucleus around which a system of schools could be grouped as soon as these parent institutions should demonstrate to the

people the advantages of the special kind of training to be given therein.

The organization of similar schools soon followed at Salt Lake City, Fillmore, St. George, and Ephraim. After fourteen years of experience in these several schools, it was decided by President Wilford Woodruff (in behalf of the Quorum of the Twelve Apostles,) to organize a General Board of Education of the Church of Jesus Christ of Latter-day Saints, under whose leadership a general system of church schools was to be organized. This action brought things to a focus. From the center thus established issued vivifying impulses which have inspired the founding of academies and seminaries all over Utah and in adjacent States and Territories; and the work, thus begun in faith, carried on in devotion, and supported by generous sacrifices, will extend its ramifications into every hamlet in Zion, and shed the luster of its benign influence upon every fireside of the Saints.

God speed the work.

AUTHORITIES.

The General Board of Education, consisting of nine members, appointed by the Quorum of the Twelve Apostles, was organized June 8, 1888. The first act of this body was to issue on the above date a circular signed by President Wilford Woodruff, and addressed to all Stake Presidents, as chairman, instructing them to organize a Stake Board of Education to facilitate and superintend the establishment and conduct of church schools in their respective Stakes.

The appointment of a general Superintendent of Latter-day Saints' Schools and of a Church Board of Examiners soon followed, so that the new organization might be in complete working order.

The results of this new order of things began soon to make themselves felt not only throughout Utah, but in Idaho,

Arizona, Colorado, New Mexico, and even as far as Old Mexico in the south, and Canada in the north. Colleges, Academies, Seminaries, and Religion Classes sprang into existence, and some of these of the Intermediate Grade multiplied very rapidly, reaching the number of forty within three years, with over 7,000 students, and 119 teachers.

The General Board issued several circulars for the information of the public, the guidance of boards and faculties, and the instruction of teachers, in regard to their respective duties and requirements.

By arrangement of the General Board, information and instruction in regard to church school matters were to be published periodically, in the *Juvenile Instructor*, as official organ, under the head of "*Church School Papers*", by the General Superintendent.

Standards of efficiency for teachers of the various grades and courses were determined by the Board of Examiners, and submitted to and approved by the General Board, subject to such modifications as circumstances and the progress of the work might make necessary.

Annual licenses to teach one year are issued for professors and teachers of any grade. These are not to be extended without consent of the President of the Board, and then only in exceptional cases. After the first year's service, teachers are required to pass examination before the Board of Examiners who issue "Standing Certificates" or "Diplomas" according to the grade passed in. Diplomas for recognized institutions of learning, presented by candidates, receive due consideration in the matter of corresponding branches of study.

By petition of the General Board of Education, the Church sometimes makes appropriations for the assistance of the Stake Boards in the maintenance of schools in their respective Stakes. The attendance in church schools is not de-

signed to be exclusive for such as can afford the tuition. It is desirable to bring it within the reach of the poorest in the land, if possible. Schools can never be self-supporting institutions. The stress of competition is too great for any institution to grow without endowments or public taxation. Our church schools thus far have not the former and can never have the assistance of the latter, hence the necessity of occasional appropriations by the Church. It is expected, however, that every stake or locality, maintaining a church school, will do its utmost to carry on the work from its own resources, before calling on the General Board for assistance in current expenses or for building purposes.

The various Church boards of education are expected to hold regular quarterly meetings at fixed dates, besides special meetings whenever occasions shall require, keeping careful records of all proceedings, which records are subject to the inspection of the General Superintendent during his periodical visits.

The faculties of the Church schools are to hold regular weekly meetings, the day and hour to be as punctually observed as in the case of any branch of study on the daily program. Their respective Boards ought to be made acquainted with the time so as to enable any member to attend whenever convenient and get the information he may desire. Such member, however, has not the right to interrupt the proceedings. Upon representation of the Principal, or any member of the Board in cases of serious misdemeanor beyond the jurisdiction of the regular school discipline, an *Academic Council* may be called by the President of the Board. This council should consist of at least three members of the Board and of the whole faculty, and be presided over by the President of the Board or any member of the Board whom he may designate. The defendant has the right of appeal to the General Board of Education. Expulsion from

any church school by decision of an Academic Council would exclude the offender from entrance into any other church school, unless he obtains pardon from the Council that expelled him.

It is the duty of the General Superintendent to visit each Church school at least once a year, examine the records, meet with the Faculties, with the respective Boards, address public assemblies in the interest of our educational system, maintain a correspondence with each Principal during each term, and collect annually the statistical and financial reports from all the schools, compiling them and making a summary for the information of the General Board.

As the members of the General Board are submitted to the General conferences of the Church in April and October of each year for acceptance or rejection, so every Stake Board is to be voted for in like manner at quarterly Stake conferences, and where local or Seminary Boards are organized, the same is to be done with them at the respective Ward conferences.

The various Stake Boards are also instructed to appoint visiting committees whose duty it is to visit their respective schools at least once each term during one whole day, examine the records, meet with the faculty in special session if they should desire to do so, and make a written report to their board concerning the condition of the school as they find it. Besides this official visit by the visiting committee, every member of the board is expected to pay occasional visits to the school and to inform itself about its affairs, and to do everything in his power to advance the interests of the school. Every board should have at least one lady member.

The principals of Church schools are held responsible for the spiritual, moral, and intellectual condition and progress of their respective institutions. In view of this fact, the

selection of principals and teachers is a matter of great moment, and the General Superintendent has strict instructions to guard, with the most earnest solicitude, the entrance into our Church school system of any undesirable elements. Boards of education are instructed to have also a matron appointed for their respective institutions to give such instructions of a moral and physical nature to the lady-students as may be deemed most suitable for their sex. Modes of instruction and discipline are thus provided, which, by combining scholastic with domestic education, are likely to secure to our students an intellectual, moral, and spiritual training, that qualifies them for the requirements of practical life and for the attainment of the highest spiritual aspirations.

Unsound religious notions, partisan politics, and impure influences of all kinds are guarded against in our schools with the utmost rigor, although there is observed, on the other hand, a spirit of broad liberty which has enabled hundreds of students not of our faith to avail themselves of the benefits of our educational system to their advantage and fullest satisfaction. Parents, therefore, may entrust their sons and daughters with perfect confidence to our keeping, and can be assured, that their children will be looked after in and out of school with a solicitude which even the domestic hearth, in some instances, may not be able to equal.

GRADES OF SCHOOLS.

The difficulties in the way of successfully carrying out the ideas of the General Board were chiefly of a financial nature. The funds available for appropriations to assist the schools were not adequate to the rapidly increasing demands. The people, however, became aroused to the necessity of educating their children according to methods more in harmony with the spirit of the Gospel, and so schools of all grades flourished for a few years.

But after the inauguration of the public free school system with its improved plans of instruction, the necessity of church schools of the primary and intermediate grades became less urgent, the more so as many of the denominational schools above alluded to, succumbed to the change of affairs. The main reason, however, for discontinuing our seminaries, and some Stake academies of the intermediate grade, is to be found in the public school system itself. By wise legislation it is provided, that the public schools shall be kept free from partisan politics, sectarian influences, and the inculcation of infidel theories. These sound restrictions guarantee in some measure at least to the children of our people, a so-called common English education without the bias of sectarianism or the negative tendencies of atheism.

The curriculum of the district schools covers in fact all the branches, except Theology, that were taught in the Church schools of the primary and intermediate grades. The existence of the latter ceased, therefore, to be a necessity, and pupils were advised to avail themselves of the privileges of our public school system. Provisions for instruction in Theology, judiciously excluded from the public schools, were made by the establishment of Religion Classes, outside and independent of the regular school work. This topic will be treated under a special head hereafter.

Colleges.

Appreciating the earnest efforts of the Regency of the University of Utah to raise the institution under their charge to a standard of scientific and literary efficiency second to none in the West, the General Board of Education, by agreement with the Regency, founded a chair of Geology at the State University with the right to appoint the professor for it.

It was also concluded by the General Board to authorize

the three existing colleges of our Church school organization, viz: the Brigham Young Academy, at Provo, the Brigham Young College, at Logan, and the Latter-day Saints' College, at Salt Lake City, to pursue collegiate courses in specified sciences, and other branches of knowledge, and thus form, as it were, the climax of the scholastic part of our educational system.

The work of these three institutions is so closely interwoven with the development of our educational system, as a whole, that an outline of the history of their development, without special reference to each of them, would be extremely fragmentary and in some measure even incomprehensible. It is, therefore, essential to make the reader somewhat acquainted with these institutions, and to do so I insert here the historical reviews and some specifications of each, as they appear in their respective circulars.

BRIGHAM YOUNG ACADEMY.

Historical.

With a view to counteract the tendency of modern education toward infidelity, President Brigham Young did all in his power to introduce a system of training that should include the principles of the Gospel, the germ of which system was planted in the founding of the Brigham Young Academy. In the deed of trust, executed October 16, 1875, it is expressly set forth that the Bible and other standard works of the Church shall be among the regular text-books, and that nothing shall be taught in any way conflicting with the principles of the Gospel.

The first Board of Trustees consisted of seven members, appointed for life.

A preliminary session of the Academy was inaugurated soon after its establishment, but the first academic year commenced August 21, 1876, since which time it has not only

educated teachers for itself, but largely supplied the district schools in this State, and many in adjoining states and territories. Its last great work has been to furnish principals and assistant teachers for stake academies and L. D. S. institutions throughout Zion. It would probably be difficult to find another institution, which, in so short a time, has become the alma mater of so wide a system of education.

The history of the institution is one of constant increase of efficiency in its corps of instructors on the one hand, opposed, on the other, by a series of financial embarrassments meeting it at nearly every step of its progress. It has from the first been somewhat inadequate in its accommodations. Its first location on Centre street was in a building erected for commercial and theatrical purposes. By the opening of the eighth academic year, two commodious additions had been completed; but scarcely had the new rooms been in use six months, when, on the night of January 24, 1884, the entire structure was destroyed by fire. There being no insurance, it was a total loss, and one which the Academy, depending as it did, almost solely upon the tuition fees, could ill afford to sustain. However, only one day of the regular session was lost by the catastrophe; for through the energetic action of the Board and Faculty, and the kindness of its patrons, suitable quarters for the remaining two terms were immediately secured.

The year following, about two-thirds of the large Z. C. M. I. warehouse was leased and subdivided according to the wants of the institution into eleven rooms, with capacity for the accommodation of over four hundred students, and better suited in many respects than was the old building.

Another historical feature of this progressive institution was inaugurated in 1890, when the former trustees, executors, heirs, and assigns of Brigham Young, conveyed to a new Board of Trustees, all the real estate held by the former

trustees, giving them power to sell the same for the benefit of the Academy, and authority to fill all vacancies that might occur in the Board of Trustees.

At the opening of the second semester of the year 1891-2, the school left its old quarters in the Z. C. M. I. building and entered its present commodious home. Some important changes made possible by the new building and necessary growing demands of the school were now inaugurated. The corps of instructors was increased, the regular work of each teacher was made more special, the courses were extended to cover four years, and degrees were offered to regular graduates.

SPECIAL ORGANIZATIONS.

The Department of Music.

With a view to meet the growing demands for instructions in instrumental and vocal music, the Brigham Young Academy has engaged additional teachers and is now prepared to offer thorough courses in all three branches. First: Vocal Music and Voice culture; second: Instrumental Music; third: Church Organ Music.

The courses offered are as follows: First and second semesters. *a*, Sight Reading; *b*, Harmony Simplified; *c*, Theory and composition of Music, (continues through the year.); *d*, Piano Technic; *e*, Church Organ; *f*, Voice Culture, (continues throughout the year); *g*, Phrasing and Expression. Concerts and musical recitals are occasionally held for the purpose of affording students the necessary practice.

Normal Courses for M. I. Officers.

This course is established for the purpose of affording the officers and members of the Mutual Improvement Associations instructions in proper methods of conducting meetings, methods of conducting special classes, and of affording them

opportunities for such studies as will better prepare them for their responsible duties. The Mutual Improvement Associations are recognized as among the best factors for the proper instruction of the young, and anything which tends to their betterment, tends to the betterment of the young people. There will be but one class conducted per year, beginning October 21st, and continuing twenty weeks. Instructions are given in home preparations; presentation of preparations; preparations for holding meetings; conducting meetings; managing recreations; creating finances; keeping records; making reports.

In addition to these the students are permitted to elect two regular courses in the High School, or in any other department of the Academy. This course is under the immediate direction of the Presidency of the Young Men's Mutual Improvement Association.

Normal Course of Instruction for Sunday School Teachers and Officers.

Realizing the great importance of the Sunday school in the religious and moral training of the young, and realizing, too, the necessity of having trained teachers for this important work, the Academy offers a Normal course for the preparation of Sunday school teachers and officers as follows: Instructions in the organization and management of Sunday schools; in the object and aim of Sunday schools; in the qualifications of teachers. in methods of organizing and conducting classes; in the methods of teaching and training children; in child-study. In addition to this, students in this course are permitted to elect ten hours from any of the courses offered in the Academy. A model Sabbath school is conducted every Sunday in the Academy, in which the methods and principles taught during the week are illustrated in practice. The entire work is under the immediate control of the Deseret Sunday School Union Board.

Young Ladies' M. I. Course.

Instructions are here given in the method of conducting meetings, arranging programs, presenting subjects, adapted to the work laid out in the Young Ladies' Guide. This class is held once a week during the school year. At intervals, joint sessions of the young men's and young ladies' improvement associations are held, in which the proper methods of conducting these meetings are explained and illustrated.

Domestic Organization.

The disciplinary part of the Academy is placed as much as possible in the hands of the students, with the view of developing in them the power of self-government. Obedience to the necessary rules and regulations is enjoined upon all, both in and out of school, but students are taught to yield obedience from a sense of duty and right. As soon as a student demonstrates his inability to govern and control himself, the faculty comes to his assistance.

The Domestic Organization divides Provo City into four Domestic Wards, each of which is presided over by a president and two counsellors, nominated by the President, and sustained by the members of the ward over which they preside. Visitors are appointed whose duty it is to call upon the students at their boarding houses in the capacity of block teachers. Seniors are appointed over each boarding house. Ward meetings are held every week in which instructions are given and reports of Seniors and Visitors are handed in. The similarity between this and the Church Ward organization is apparent. Its efficiency in giving necessary aid to every student in the Academy has been satisfactorily demonstrated.

Rules and Regulations: The Academy assumes that all applicants for admission are of good moral character, that they are ladies and gentlemen in the truest sense of the word.

Evidences of good moral character must be given when required. It assumes, also, that they will continue to conduct themselves as ladies and gentlemen, and that they enter the school for the purpose of study and advancement. If students justify these assumptions by their conduct, they will find everything in the school to aid and assist them. The following rules and regulations are intended merely as a guide, not as a complete code:

Rules and Regulations.

1. All students are subject to the rules and regulations both in and out of school.
2. Profanity and obscenity in any form are strictly forbidden.
3. The use of tobacco and strong drink is not allowed.
4. Students shall not attend public or private parties not under control of responsible persons. We recommend that students attend no parties not under the control of the Academy.
5. Irregularity in habits, keeping late hours, having improper associates, and visiting places of questionable repute are strictly forbidden.
6. All students must be diligent in their studies, regular in attendance at exercises and classes, and must deport themselves in a manner becoming true ladies and gentlemen.
7. All students not under the immediate care of parents or guardians and who are away from home after regulation hours are required to report their absence to the President next day.
8. Where two or more students reside in one house, one of them will be appointed Senior.
9. Students will be visited bi-weekly by representatives of the President.

10. No student can honorably discontinue attendance, except at the close of a semester, without obtaining from the President an honorable release.

11. In case of injudicious expenditure of means, any student may be called to account by the President.

12. All persons having complaints against any student should report the same while such student is in attendance.

13. Violation of any of the rules of the Academy lays the offender liable to suspension or expulsion.

Library.

The library contains an excellent collection of nearly three thousand volumes on theology, theory and practicing of teaching, methods of instruction, psychology, the science of education, literature, science, art, etc. Several of the best educational journals, and the principal papers of the State are always accessible to students. Students have free access to library books, subject only to necessary regulations.

Laboratories.

A Chemical Laboratory, a Physical Laboratory, and a Biological Laboratory have been established in which opportunities are offered for practical instructions in Chemistry, Physics, Biology, Botany, and Physiology. These laboratories are situated on the upper floor of the Academy building, are well equipped and are provided with the necessary apparatus and floor space for large classes in their respective departments.

Museum.

While the Academy has quite a number of geological, mineralogical, botanical, and other specimens in the museum, it respectfully asks that its friends, especially the members and patrons of the school, make such donations and contri-

butions to this department as their kindness and ability will permit. A complete record of all such contributions will be kept in the archives of the Academy. In sending specimens, please state the name of the donor, the place where found, adding such other facts connected with the specimens as will be of interest to the student.

SOCIETIES AND ASSOCIATIONS.

Polysophical Society.

This Society, in charge of one of the regular teachers, affords recreation and opportunities for acquiring general information and practice in public speaking. Evening meetings are held once a week, at which lectures, readings, recitations, musical exercises, and the like are given. The public is always cordially invited.

Pedagogium.

This is a Normal organization. Its purpose is to afford Normal students opportunities for additional instruction in their chosen profession. Meetings are held every two weeks, at which lectures by professional educators are given, and methods of instruction and school management are discussed.

Commercial Law Club.

The Commercial Law Club, membership in which is open to all students and friends of the Academy, holds meetings every Wednesday evening, at which lectures are given by prominent lawyers and business men, and questions in commercial law and civil government that do not come in the regular instructions, are discussed and answered.

Like the other clubs and associations, this is one of those incidental features of the Academy which adds so much to the pleasure and profit of the students.

Science Society.

This Society, in charge of the students in science, holds regular sessions, at which lectures and talks by specialists and leading students are given, papers read, and instructive questions discussed and answered. The object of the society is to supplement the regular class instruction, and also afford the students opportunities for public speaking.

In connection with the Science Society is a Field Club, which, during the spring and autumn, makes frequent excursions to the fields, meadows, hills, and mountains, for the purpose of studying nature and collecting specimens.

The Literary Department.

This is an organization especially for the benefit of the classes in English, Elocution, and Literature. Its programs consist of the reading of the lighter classics and plays, the delivery of original work in composition, and the holding of literary contests in stories, lectures, sermons, orations, etc. The purpose is to cultivate the literary taste of students and to furnish opportunity for acquiring facility in public speaking.

Military Department.

This department has been organized for the purpose of affording the students of the Academy advantages of military drill and discipline, and at the same time of placing them in possession of the knowledge necessary to fit them for efficient military service in times of their country's needs. During drill the rules and regulations of the state militia are enforced, as far as possible.

Summer Schools.

In connection with the Brigham Young Academy, summer schools have been conducted for several years, during vaca-

tion. To give some idea of the magnitude and influence of these gatherings, it needs only to be stated that they were attended by several hundred teachers from nearly all the counties of Utah, and from Idaho, Colorado, Nevada, and Arizona. Not only were many of the leading teachers of the State engaged to conduct classes, or to give lectures, but, educators of national repute were employed, and consequently these summer schools became at once leading factors in the educational affairs of Utah.

BRIGHAM YOUNG COLLEGE.*History.*

On the 24th of July, 1877, about a month prior to his death, President Brigham Young conveyed to a board of seven Trustees, 9,642 acres of land, located south of Logan City, the profits and issues of which were to be used for the support of an institution of learning to be known as the Brigham Young College. The deed of trust provides that the Gospel of Jesus Christ shall be the basis of College discipline, and that, in addition to the work usually provided for in the curricula of higher institutions, instruction shall be given the students in the important duties of their various Church callings.

On August 7, 1877, the Board of Trustees held its first meeting, and began the work of organizing the College in accordance with the requirements of the deed of trust. Owing, however, to the immature condition of its finances the College was not opened for the admission of students until the 9th of September, 1878. Since that date it has experienced varying degrees of prosperity. The endowment could not at once be made to yield a revenue sufficient to bring the College immediately to a high standard. The purchase and construction of suitable buildings and the provision of necessary apparatus, entailed expenses which anticipated

the rent of the land for several years, and thereby reduced the means for meeting the ordinary expenses of the institution. It has progressed, however, by steady and healthful growth until the present time. Each year has marked an improvement in its facilities and an increase in its strength.

Appreciating the progress that had been made, the Board of Trustees, at a meeting held in June, 1894, more fully organized the College and increased its courses of instruction. Chairs were established for English Language and Literature, French and German, Science and Art of Teaching, History and Political Science, Mathematics and Astronomy, Physics and Chemistry, and Biology; and other improvements were decided upon which have greatly added to the facilities of the institution for advanced collegiate work.

In the organization of Church schools, the mission of the different Stake Academies, was, in September, 1892, assigned in the Cache Valley Stake to the College already in operation.

General Policy.

It is the general policy of the College to promote the higher educational interests of the people, broadly and generously interpreted. It is its aim to provide an education liberal and thorough, embracing not only mental discipline and physical training; but moral and spiritual culture, as an essential part of the development of a symmetrical character.

In order to furnish the discipline and the knowledge necessary to the successful prosecution of advanced work, nearly all the studies of the regular courses in the earlier years are prescribed. But when the powers of the students are developed by the required work, the principle of election is introduced; and during the junior and senior years, students are

permitted to select the subjects in which they are most interested. The opportunity is thereby given for the encouragement of individual adaptation and for a more special preparation for the various avocations of life.

Recognizing the importance of religion in all true culture, theological studies are prescribed in all the courses. The students are required to attend devotional exercises daily.

Location.

The College is situated in one of the most desirable parts of Logan City, the county seat of Cache County. The city is supplied with electric lights, and has connections by telephone with the surrounding towns. It is beautifully located and remarkably healthful. Its streets are broad and well drained, and on either side of them flow clear streams of pure, mountain water, bordered with shade trees. With a population of about six thousand people, Logan combines the activity and good order of a small city with the freedom and sociability of quiet village life—conditions highly favorable not only to study, but to social and general culture.

Residence in Logan offers many advantages to students. Every year there are opportunities to attend a large number of lectures of a high order. Logan is also a noted musical center, and excellent concerts are given from time to time.

Buildings and Grounds.

The College occupies a campus of seven acres, situated at the corner of First and College streets, on the north fork of Logan river. The lower campus, a level area across the river from the College buildings, furnishes space for base ball, foot ball, and other physical sports. The College buildings comprise the Main building, the Laboratory, the President's Residence, and the Dormitory. The Main Building is constructed of brick and stone. It is seventy feet front and thirty-six feet deep, four stories in height. This build-

ing contains the assembly room, library and reading room, general museum, and recitation rooms for classes in History, Modern Languages, and Pedagogy. The Laboratory is a substantial stone structure, fifty feet long by thirty-eight wide, two stories in height. It contains the physical and biological, and the chemical laboratories and recitation rooms. These buildings are well lighted and ventilated, and are provided with steam heat, water and electric lights.

In addition to these buildings, the second floor of the Preston Block, heretofore known as the Tithing Office Building, has recently been placed at the service of the College, and the Thatcher Opera House has been secured for the College Lecture Hall. The former building contains the recitation rooms for classes in English and Mathematics, the latter, situated at the corner of Second and Main streets, is a magnificent building one hundred feet long by fifty wide, and contains the lecture hall with a seating capacity of eight hundred; it is provided with all essential modern improvements.

Through the co-operation of the Logan City Board of Education the Woodruff School has been placed at the service of the College for a Normal Training School, to be used in connection with the work of the Normal Department. This commodious structure is situated opposite the College campus, at the corner of First and College streets. In it provision is made for all the work of the common school grades.

The College grounds, being only one block west of Main street, are in a central yet quiet location, within easy reach from all parts of the city.

Museum.

The College Museum occupies the large north room on the top floor of the main building. During the past year the Museum has been greatly enlarged by contributions from the

friends of the College, including many missionaries who are laboring in different countries. The Museum is supplied with specimens illustrative of general geology, mineralogy, lithology, paleontology, metallurgy, botany, zoology, and archaeology.

Contributions of fossils, ores, animals, relics, and other material of value to the museum, are solicited from all persons who are interested in the work. All collections sent in this way will be carefully labeled and preserved, and the name of the donor will be kept on record. Express or freight charges on such gifts will be paid by the College.

Apparatus.

The College is equipped with select and choice apparatus for illustrating the courses in natural and physical science and surveying.

Library and Reading Room.

The Library occupies the north room on the second floor of the main building. This room which has been recently furnished with new shelving, reading slopes for current papers and magazines and with reading tables, contains ample accommodations for one hundred and twenty readers. It is well lighted and ventilated, is supplied with steam heat and electric lights, and, during the school year, is open to the public as a Reading Room. The Reading Room is supplied with all the current periodicals of Utah, and with the most important newspapers and magazines of the United States, and numerous works of reference.

The College Library has been greatly augmented during the last academic year by contributions from the trustees, faculty, and friends of the institution, including the Encyclopaedia Britannica, a complete set of Lord Kingsborough's rare and expensive works on Mexican Antiquities, a collection of one hundred and seventy-five valuable miscellaneous

works, upward of two hundred historical and miscellaneous works, and other large and valuable contributions.

The Library at present contains upward of 2,500 bound volumes and 600 pamphlets, and additions will be made from time to time to meet the requirements of students in the several departments.

The books are arranged according to subjects by the "Dewey Decimal" system of classification, and an alphabetic index referring in detail to each volume by author, title, and subject is being prepared on cards, giving the classification number, book number, and other references which enable those using the library to exhaust its resources on any subject under investigation. The plan of classification is such that when the books are placed on the shelves in the numerical order of their class numbers, each book will stand in its logical place with reference to related subjects and not be disturbed by any future accessories to the library.

College Societies.

The following literary societies are maintained by the students and Faculty of the College, and afford opportunity for acquiring general information and obtaining practice in public speaking and parliamentary procedure: Phi Pollo Society, Sapho Club, Philomathic Society, and the Polysophical Society. Of these the Phi Pollo is conducted exclusively by men, and the Sapho by women, while the other two are open to all students of the College.

In connection with the Polysophical Society, which is presided over by one of the College professors, a series of popular lectures will be given in the College Lecture Hall, by a number of the best speakers that can be secured. These lectures will be given at intervals of about two weeks during the school year, and will cover a wide range of subjects of general interest.

Alumni Association.

The Alumni Association was organized in May, 1893. All those who hold diplomas or certificates of graduation from any of the courses of the College, and those holding special certificates for work completed in the College prior to 1890, are eligible to membership.

The object of the association is to promote in every possible way the interests of the College, and to perpetuate among the graduates a feeling of regard for one another and of attachment to their Alma Mater. The association meets annually on the day of Commencement.

Scholarships.

As an encouragement to students who have maintained a high standing in the College, and as an assistance to worthy young men and women who are desirous of obtaining normal training, thirty scholarships have been established by the College, each of which entitles one student to free tuition in the Normal Course for one year.

LATTER-DAY SAINTS' COLLEGE.

Historical.

In the autumn of 1886, a school for general instruction was established in Salt Lake City, under the name of the Salt Lake Stake Academy. The object of the movement was to provide opportunity for education in secular branches, co-ordinately with a study of the principles of Theology belonging to the religious profession of the Latter-day Saints, and a training in the duties pertaining to membership in the Church. For a period of two years the Academy continued in successful operation, the instruction being confined to the grades usually known as the Preparatory and the Intermediate.

Soon after the close of the second academic year, in accordance with the suggestions and instructions of the Gen-

eral Board of Education of the Church, the Presidency and High Council of the Salt Lake Stake of Zion organized a Stake Board of Education, "to take charge of, and promote the interests of education in the Stake."

At the beginning of the third scholastic year (September, 1888,) an ACADEMIC DEPARTMENT was established, and thorough courses of instruction were provided in Science, Language, and Mathematics. At the same time, the Faculty was increased by the engagement of other competent instructors, and an adequate supply of new apparatus for demonstration and experiment was procured.

At the close of the first term of the third academic year, (November, 1888,) owing to the limited capacity of the building occupied by the institution, and the increasing number of applicants for the higher grades, it was found necessary to discontinue the Preparatory Department.

On the 15th of May, 1889, by formal action of the Directors, and with the approval of the President of the General Board of Education, the name of the institution was changed to "Latter-day Saints' College."

Until the close of the fifth academic year, (May, 1891,) the institution occupied the building known as the Social Hall, with which are associated so many historical reminiscences. At that time, however, the authorities of the College concluded that the growing needs of the institution rendered it impracticable to continue in the same quarters, and other and more commodious buildings were provided on First North Street, between First and Second West.

The sentiment of the Church authorities and of the people generally, regarding the establishment of Church Schools, cannot be more clearly expressed than by the following extract from the letter of President Woodruff of the General Board, in which the appointment of Stake Boards of Education was urged:

"We feel that the time has arrived when the proper education of our children should be taken in hand by us as a people. Religious training is practically excluded from the district schools. The perusal of books that we value as divine record is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of those principles of salvation for which the Latter-day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal. The desire is universally expressed by all thinking people in the Church, that we should have schools wherein the Bible, the Book of Mormon, and the Book of Doctrine and Covenants can be used as text books; and where the principles of our religion may form a part of the teaching of the schools."

In accordance with these sentiments the Latter-day Saints' College is conducted.

The career of the school is now a matter of record, both in the archives of the institution, and in the hearts and memories of its patrons. The patronage bestowed is a convincing proof that the people recognize the necessity of an educational system which shall provide for the harmonious development of the mental and spiritual faculties of the children of Zion. Only by such a system can symmetrical growth be realized; and to assist in bringing about this result is the earnest desire of the officers of the Latter-day Saints' College.

SPECIAL ORGANIZATIONS.

Ladies' Class.

A special class, comprising all lady students of the institution, meets once in two weeks, in charge of the Lady Superintendent. The exercises consist of instructions on matters of hygiene and habit, and other topics of special importance to the members, and also regular and systematic calisthenic

drill. This course is required of all lady students, and periodical examinations will be held as in other classes.

Theological.

Students are tabulated on the College records according to their Church standing, and every opportunity is given for the exercise of religious duties.

The daily opening exercises comprise singing and prayer.

Theological class exercises are held daily, as before specified, in each department. Regular attendance upon these classes is required of every regular student. A general theological class meeting, including all students of the College, is held bi-weekly.

A priesthood meeting convenes at intervals of two weeks.

The Field Club.

This is composed of students of the advanced classes, and others interested and qualified. The members engage frequently in excursions and visits to places of interest for practical study, including many of the leading establishments of industrial importance in Salt Lake City and vicinity, at all of which, the members of the club are accorded all possible courtesy and assistance. At suitable times, excursions are taken to the canyons and mountains, the rivers and lakes of the neighborhood. On all such trips the Field Club is accompanied by at least one of the Faculty. For such practical study Salt Lake City affords abundant facilities, and judging from the interest displayed by the members on all excursions of the club, these natural advantages are very fully appreciated. Many valuable collections of specimens have been made on these pleasant, healthful, and instructive trips.

The Students' Society.

The object of this organization is to provide mental recreation, and to furnish opportunities for acquiring general in-



Chas. C. Romow, Bishop,
Panacea, Nevada.

Alice Reynolds, Instructor in English
Literature, B. Y. Academy, Provo.

Nephi M. Savage, Principal St.
George Stake Academy.



Samuel R. Thurman.

Zina J. Williams.

Verne L. Halliday.

formation and practice in public exercises. The chairman of the society is appointed from the members of the Faculty; other officers are chosen from the advanced students of the higher departments. All students are eligible for membership in the Society, and visitors are invited to any of its sessions. Evening meetings are held weekly, at which lectures are given by prominent lecturers of Utah, advanced students, and members of the College Faculty; and exercises of a musical and literary nature are rendered by the members. The large attendance of students and visitors, and the interest manifested by them at the meetings, prove the esteem, and appreciation with which the labors of the Society are regarded.

EDUCATIONAL COLLECTIONS.

Apparatus, Etc.

The College is well equipped with apparatus for the illustration of all the scientific studies taught. This includes chemical reagents and materials; machines and devices for the study of matter and force, gravitation, mechanics, motion, sound, light, heat, and electricity. For physiology, charts and manikins of the most improved styles are supplied; also a human skeleton and other preparations, and the bones of animals. For Natural Science there is a cabinet of geological and mineralogical specimens, including fossils of many kinds. Besides these, the rich collections at the Deseret Museum are open to the students.

There is provided a stereopticon for dark room projections. It is, moreover, the intention of the officers of the College to add to the appurtenances as fast as growing capacity requires and means allow.

Donations and contributions of scientific interest will be gratefully received.

Regulations.

The regulations are identical with those enjoined upon all Church schools by the General Board. By careful usage they have been found absolutely essential to the maintenance of the high moral and spiritual standard of these institutions. Students are subject to the regulations of the institution during the College hours and at all times.

Stake Academies.

The intention of the General Board of Education to establish a Church school in every Stake of Zion, resulted in the organization of academies in different Stakes. Most of them, however, were only prospective academies, that is to say, their kind and grade of studies were nearly parallel with the so-called eight grades of the district school curriculum. A few were authorized to add academic studies to their plan.

All school boards and principals were enjoined not to promise or profess any kind or grade of work for which they were either professionally or financially unprepared. This conservative course, it was believed, would insure a steady growth in public confidence. The influence of the schools would be exerted to assist the Priesthood, and the spirit of the Gospel would thus extend its benefits, by and by, into every fireside of the Saints.

The rapidly increasing demand for teachers to fill the newly created positions, became a serious question. As may well be imagined, it became very difficult to find efficiently qualified teachers for the entire service. The recently inaugurated free school system made the supply still less adequate to the demand, and for these positions crowds of professional teachers were engaged from abroad in the public schools.

However, it must be said to the credit of most of these

young "makeshifts" that volunteered to "help out" for the time being, that they went at their work with a prayerful heart, in humble consciousness of their dependence on the Spirit of God, willing to seek and obey counsel, determined to win and maintain the confidence and affection of their pupils, to set an example in conduct and diligence, and to combine scholastic with domestic education so far as circumstances should enable them so to do.

For the performance of this glorious mission, many of them made heavy and long continued financial sacrifices, repeatedly refusing enticing offers for more remunerative positions in the public school service. Such a course could not fail to make their labors beneficial to their students and acceptable unto the Lord.

To speak of the teachers and not mention the members of the various boards of education would be an act of injustice. These brethren assumed the tedious labors and heavy financial responsibilities without any prospect of remuneration or of public appreciation. It was a new movement in Israel. From the General Board of Education and the General Superintendent down to every Stake and local board, principal, and faculty, nobody had antecedents to follow. The Brigham Young Academy, at Provo, the mother institution, was the only pattern, and that school had to grow by its own experience, under the guidance of the Spirit of the Lord, on the principle of "here a little, and there a little, line upon line, and precept upon precept."

The first corner-stake of the Latter-day Saints' educational system was driven by President Brigham Young in an injunction to the writer on the eve of his going to Provo in 1876, to organize the Academy as the first Church school in Zion. "I want you," said President Young, "to remember that you ought not to teach even the alphabet or the multiplication table without the Spirit of God. That is all. God bless you. Good bye."

From this corner stake, lines have been run to other stakes, foundations have been laid within these lines, and layers upon layers have been reared above one another, and the work is still progressing onward and heavenward. It was only a small shoot, this first planting by the Prophet Brigham Young, but out of it grew a Banyan tree that spread its branches far and wide. These branches, drooping downward, have taken root again and are growing, flourishing, and multiplying in fruitful soil under the rain and sunshine of the Spirit of the Gospel of the Latter Days.

But I was about to speak of the members of the various boards of education. What financial responsibilities did they incur! They had to meet, in some instances, all the expenses for teachers' salaries, buildings, furniture, and utensils. It is true, not all of them comprehend the importance of their task, the sacredness of their obligation, or the necessity of devotion to the cause, but the neglect or indifference of some only increased the burden upon the shoulders of the rest.

For the sake of keeping their Church school running, some members have assumed heavy personal responsibilities. They have also continually spent their time and means to attend board meetings, public examinations, and have travelled within their Stakes in the interest of the schools committed to their care. Even the public appreciation of their devoted labors was sometimes too scanty to be felt as a stimulus.

The public is a heterogeneous entity, given to paroxisms of unreasoning excitement on the one hand and to very slow comprehension of beneficent and enduring principles of truth on the other. Comparatively few in any community rise above the level of mediocrity and become capable of seeing the drift of events and of recognizing things in their true light. Thus it happens that all labors in the cause of truth have to be performed in the spirit of sacrifice, long suffering,



A. C. Lund.

Sterling Williams,
Cardston, Alberta, Canada.

Mayhew H. Dalley.

and devotion. But these very sacrifices react upon the messengers of good tidings imparting strength of character and intensified faith; qualities which attract a following of congenial spirits until the movement spreads and the work becomes a dominant factor among the people.

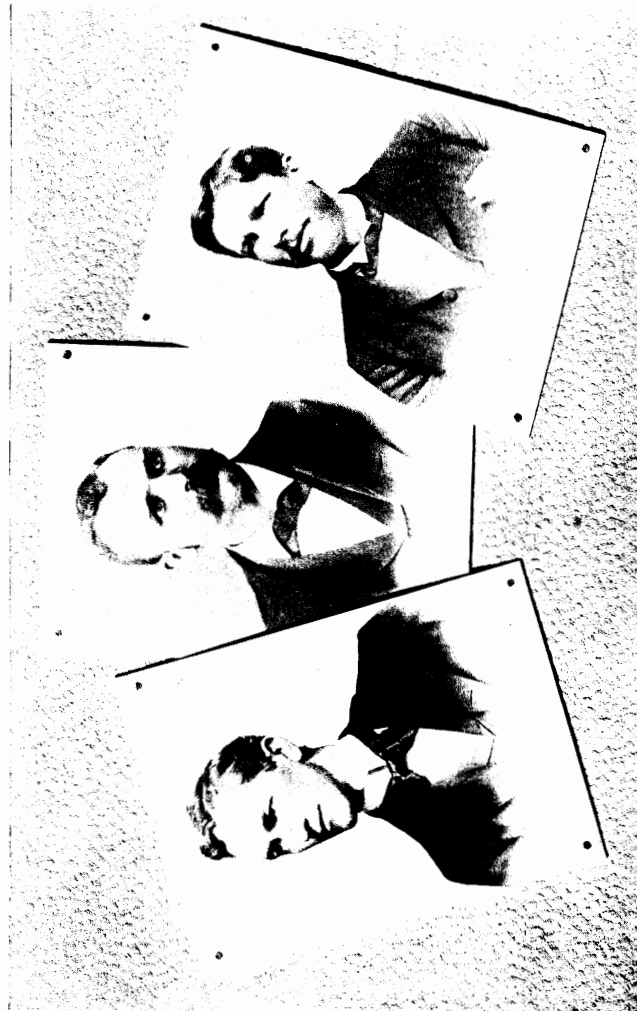
These were the conditions of the first period of our Church school organization, as far as the Stake academies are concerned, and as if to bring all these difficulties to a climax, there set in that great financial depression under which our whole country has been suffering for the last three years or more, in addition to which the property of the Church was seized by the government, and expensive lawsuits were forced upon the Authorities and the people, so that the General Board was obliged to discontinue the accustomed annual appropriations for the time being.

In consequence of these drawbacks, a number of our Church schools had to discontinue, while others were prevented from carrying out such plans of advancement as they had in contemplation. There were several of these Stake academies, however, that had not only passed the ordeal of hard times successfully, but had grown in spite of them, so that they are now in a position to apply to the General Board of Education for an extension of their charter to the High School Grade.

Several of the suspended academies are contemplating an early resumption of their labors, while in a few Stakes suitable buildings have been erected already. These buildings have been rented to trustees of district schools until the respective boards shall find themselves able to open them according to the original design.

Seminaries.

In response to many solicitations, the General Board granted permission to several Stake boards to establish in



Henry C. Lund, Superintendent
Episcopal Co-operative Inst.,
Epworth, U. S.

Frank Mills, Receiver of
Public Lands, U. S. Office,
Evansville, Wyoming.

Enoch Jorgensen, Principal
Wasatch Stake Academy,
Utah.

various localities Church schools of the exclusively primary and intermediate grades, under the name of seminaries. These schools had their own local boards, subject, however, to their respective Stake Boards of education.

The rule that religious instruction is to be combined with scholastic and domestic education was to be strictly maintained in these schools also. The results growing out of these labors began to be felt among the rising generation to an extent that surpassed the most sanguine expectations of their promoters.

Religion Classes.

The nature of this important feature of our educational system is best explained by the subjoined circular letter of the First Presidency on the subject:

Organization of Religion Classes.

SALT LAKE CITY, UTAH, October 12, 1890.

To the Presidents of Stakes, Bishops, and all whom it may Concern:

DEAR BROTHERS AND SISTERS:—The all-absorbing motive that led the great majority of the Latter-day Saints to forsake their homes in the various nations to dwell in these mountain valleys was an ardent desire to serve the Lord more perfectly and with a better understanding. In too many instances, in the course of the years, this grand object has been lost sight of in the toil for daily existence, and less noble aims have largely taken the place of the endeavor to learn the ways of the Lord and of the effort to walk in His paths. This benumbing influence on our spiritual life is widely felt in our homes, and more particularly affects our children, whose faith in the great latter-day work has not been developed and strengthened by the experience which their elders have had in lands beyond the borders of Zion.

Nor does the training which our youth receive in the district schools increase their feelings of devotion to God and love for His cause, for, as is well known, all teachings of a religious character are rigorously excluded from the studies permitted in these institutions.

To lessen this great evil, and counteract the tendencies that grow out of a Godless education, the Church schools of the Saints have been established. But while these accomplish great good, the sphere of their usefulness does not cover the entire field. There are many places where Church schools cannot, at present, be established; and also many Saints in those places where such schools exist, who, for various reasons, cannot send their children thereto. For this cause we have deemed it prudent to suggest to the various local authorities other measures which, while not occupying the place of Church schools, will work on the same lines, and aid in the same work in which the Church educational institutions are engaged.

We suggest that in every ward where a Church school is not established, that some brother or sister, or brethren and sisters, well adapted for such a responsible position by their intelligence and devotion, as well as for their love of the young, be called, as on a mission, by the Bishop, after consultation with the President of the Stake, to take charge of a class wherein the first principles of the Gospel, Church History, and kindred subjects shall be taught. This class to meet for a short time each afternoon after the close of the district school, or for a longer time on the Saturday only, as may in each ward be deemed most consistent with the situation of the people and most likely to secure a good attendance of the children. In some cases it will be found that the children are too wearied after their usual daily studies to take interest in a class of this kind; in others, Saturday may prove to be an unsuitable day.

Where arrangements can be made, it will, as a general thing, be well to secure the district school room for this purpose, so that when they take their places in the afternoon, these exercises can commence immediately after the regular sessions and before the children scatter; but where this is done care must be taken to keep the two entirely separate, so that the law may not be infringed upon. Where the regular school room cannot be obtained, some building conveniently situated, and as near as possible, should be secured in its stead; the object being to secure the attendance, as far as possible, of the children of all the Latter-day Saints. A strenuous effort should likewise be made to gain the hearty co-operation of the parents, as without their aid the school will measurably fail in the object of its creation.

We deem it desirable that every school thus established should be under the guidance and direction of the General Board of Education; and those brethren and sisters who accept this call will receive a license from that Board to act in this capacity. Suggestions with regard to studies, etc., will also be issued by the General Board, and other means be adopted to place these classes in harmony with the methods of the Church school system, of which, in fact, they will form an important part. Where it is found necessary to pay the teacher a small stipend for his services, the General Board of Education should be consulted through the Stake Board; but it is thought that the incidental expenses for fuel, etc., may, without inconvenience, be met by the ward, or by the people whose children are benefitted.

With a constant desire for the progress of all true education, we remain, with much respect,

Your brethren in the Gospel,

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,

First Presidency of the Church of Jesus
Christ of Latter-day Saints.

With the counsel of the First Presidency before them, the General Superintendent and his co-laborers in the various boards of education and faculties, found a problem to solve for which no antecedents could give them pointers. To avoid mistakes that would prove disastrous to the successful operation of this additional feature in their work, it became necessary to move with extreme caution, so that every step taken might be in harmony with the general aim in view, and in due consideration of surrounding circumstances. Stake superintendents for these religion classes were, to this end, appointed in many Stakes of Zion, whose duty is to labor under the direction of the General Superintendent and of the respective Stake boards, and in co-operation with the Sunday school authorities. Blanks for annual statistical reports were issued, and instructions in regard to plans and subjects were published from time to time in the *Juvenile Instructor*, augmented by a vigorous correspondence between the General Superintendent and the various officers of religion classes. Pamphlets for the guidance of their Religion-Class instructors, were published. These guides have been adopted and followed with very satisfactory results in several Stakes. Licenses to the various instructors have been issued according to instructions of the First Presidency. The difficulties that this movement has encountered in some Stakes, however, have appeared to some authorities so nearly unsurmountable as to discourage them from making the attempt even to establish these classes. This is the more deplorable as these religion-classes are intended to bring the principle of our educational system within the reach of every child and cement more firmly thereby the relationship between family and school among the Latter-day Saints. To bring about this much to be desired consummation of affairs, requires all the faith, devotion, patience, and co-operation of every lover of the youth of our people. Where is the true Latter-day

Saint that can afford to permit his weakness of faith or indifference to tie the hands of those that are endeavoring to carry out the inspired counsel of the First Presidency in this laudable movement?

CHAPTER IV.

CO-ORDINATE ASSOCIATIONS.

AS STATED already, since the beginning of the great latter-day work, the minds of the leaders of our people have been exercised in regard to the education of the youth. Their careful consideration of all the changing environments of the people from time to time; their wise counsels to avoid plunging into that artificial style of education which characterizes to such an alarming extent the training especially of the so-called "better classes;" their unwavering firmness in promoting harmony in the cultivation of the *hand*, the *head*, and the *heart*, the three essential directions of all true educational efforts; their untiring labors so to elevate the people as to make them comprehend the necessity of a closer union between school and fireside;—all these points give uncontrovertible evidence of their devotion to the people's truest interests and contradict the calumnies of their enemies to the effect that the Mormon people are opposed to education.

But besides sustaining loyally our excellent public school system, and building up in fraternal connection therewith a Church school system, as already explained, the General Authorities of the Church have established co-ordinate institutions, some to prepare for, some to augment, and some to

supplement the acquirements of a common school education. But all of these are to be joined together by the golden thread of the testimony of Jesus Christ. The first one of these co-ordinate institutions is

THE PRIMARY ORGANIZATION.

The organizations of the Primary Associations, which are made up of kindergarten and first grade children, indicates the initiatory point where education emerges from exclusively domestic care and training into school life.

The fact was recognized long ago, that a child, on entering the school room has already received a great amount of education either for good or for evil as the case may be. To assist and guide the former kind and to overcome the latter as fast as possible, has been the study of many educators, and was a point that did not escape the notice of the friends of childhood among our people.

It was but in accordance with the nature of woman's mission that the inspiration for the first step toward the introduction of this important feature in our educational system should come to a woman—Mrs. Aurelia S. Rogers—of Davis County, Utah. She, with Sister Eliza R. Snow, the "Miriam of the Latter Days," presented the idea to President Brigham Young in 1876. This great natural educator perceived with prophetic eye the importance and bearing of this inspired thought, and counseled its speedy adoption.

"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Faithful and devoted sisters were found in every community of the Saints willing to take upon themselves the sacred mission of carrying into effect this beautiful injunction. A General Superintendency was appointed over the organization. Stake and ward organizations were effected with their respective officers and instructors; plans, programs, and methods of pro-

cedure were devised; meetings, consultations, and general as well as Stake conferences were held; visitors called upon parents in the interest of the "Primaries," to enlighten them in regard to the benefits which the little ones would derive from attending these meetings; and instructors, by adopting more or less the kindergarten methods of teaching, became more efficient and successful in their work; and in consequence the association grew more and more interesting and attractive to the little ones. Even the public schools are grateful for the healthy preparatory training here received by prospective pupils. Thus is the time approaching concerning which the ancient prophecy says, that in the latter days the glory of God shall be proclaimed out of the mouths of infants.

This organization extends now over all the stakes of Zion, has its ramifications in every Bishop's Ward, and counts its little pupils by tens of thousands. Hundreds of faithful and devoted sisters have been laboring now "without purse or scrip" for years, sowing seeds, that, when ripened, will be gathered by the angels of heaven, and the Master, at the harvest time, will glorify the work, that now is being done in humility, faith, and love.

SUNDAY SCHOOLS.

To do justice to the Sunday school cause in so brief a space as can be allotted in this work, is a problem so far beyond the capacity of the author, that he almost shrinks from attempting it. But the necessity of presenting to the public truthfully all the links in the chain of the Latter-day Saints' educational system, encourages him to attempt an outline.

While other educational institutions among us have their limitations in age, efficiency, or means, the Sunday schools are open to all without respect to any of these considerations, and comprise, in consequence of this immense latitude, nearly one-third of our whole people, or more definitely

speaking, over 100,000 members, including officers, teachers, and pupils.

This most numerous attended of all special organizations in the Church, which at the same time is so thorough in its operation, so far reaching in its aims, and so potent in its influence, had its origin in the humble endeavor of Elder Richard Ballantyne, who opened a Sunday theological class in the Fourteenth Ward, Salt Lake City, in 1849. This work soon assumed proportions necessitating the assistance of other devoted teachers. Soon a Sunday school comprising several grades, conducted under separate instructors, with the originator of the movement as Superintendent, was in operation. The example thus set was followed in other localities, and Sunday schools began to multiply among the people. But this very rapid increase revealed serious defects, among which the diversity of ways and methods in teaching, arising from the lack of mutual understanding and general supervision, was the chief one.

This defect, if not rectified soon, threatened to result in confusion, gradual slackening of efforts, and eventual dying out of the movement. To avoid such a calamity, the leading spirits in the cause and the superintendents of the various Sunday schools convened in the City Hall, Salt Lake City, August 9, 1872, and took preliminary steps toward a general organization. This action was soon followed by the systematic organization of all schools under the name of the "Deseret Sunday School Union."

To assist the General Superintendent in his labors, a Sunday School Union Board was appointed, whose duties are to meet weekly at the office, (now 334 Constitution Building, Main Street, Salt Lake City,) deliberate upon the interests of the S. S. Union, dispose of the constantly increasing correspondence, hear reports of the committees on ways and means, publications, etc., and make appointments for visit-

ing the various Sunday schools in the Church. The rapidly multiplying work made the appointment of Assistant General Superintendents necessary.

In addition to the General Superintendency and the S. S. Union Board every Stake of Zion has its Stake Superintendent with two assistants, and every Sunday school a superintendent with the same number of assistants, a secretary, a treasurer, a librarian, and a choir leader as general officers, and a head teacher with several instructors for each department.

A General Conference of the Sunday School Union is held at the great tabernacle, Salt Lake City, during each of the semi-annual conferences of the Church in April and October, at which over 5,000 Sunday school workers assemble to listen to instructions by the members of the General Superintendency, and other prominent laborers in the cause.

Besides these general conferences, annual conferences are held in every Stake, lasting two days. These gatherings are generally attended by at least one member of the General Superintendency and one other member of the S. S. Union Board. Here short class exercises from different Sunday schools, reports of Stake superintendents and presiding authorities in the Stake, with instructions from the visiting brethren, and the presentation of the General as well as of the Stake Sunday School Authorities, constitute the program of proceedings. A Teachers' Meeting, held some time between the public meetings, is one of the most important features on these occasions.

The *Juvenile Instructor*, has become the official organ of the S. S. Union and should be found, read, and explained in every Sunday school. It is one of the purest, most instructive, and interesting family papers in the land. This semi-monthly periodical is supplemented in its beneficial mission

by other publications issued by the S. S. Union Board. These consist in music books, hymn books, catechisms; cards with catechetical exercises on the Lord's Prayer, the Ten Commandments, the Articles of Faith; charts, illustrating scenes from Bible and Book of Mormon history; Leaflets; a Guide; and a series of lectures on S. S. Methods of teaching. These with other minor items make a total of about 444,000 copies published and distributed thus far among our Sunday schools.

To still further elevate the standard of efficiency and bring about a greater unification of system and methods, the S. S. Union Board established a Normal class, for Sunday school officers and teachers at the Brigham Young Academy, Provo, in 1892, under the direction of the Principal, assisted by several leading members of the faculty. A Model Sunday School, connected with the same institution gives these students an opportunity to witness the practical operation of the instruction which they receive during the week. Many graduates from this S. S. Normal course have, on returning home, established similar classes on the basis of the notes taken at the Brigham Young Academy.

Sunday school missionaries have been appointed from time to time in various Stakes to assist the Stake superintendency and a greater uniformity of methods, with correspondingly more satisfactory results, have grown out of these united efforts.

Having no endowments of any kind with which to meet the expenses, publications, travels, correspondence, and incidentals of office work, the General Superintendency and S. S. Union Board instituted the so-called "Nickle Day," that is to say, a certain Sunday every year is set apart as the day on which every officer, teacher, and pupil of the Sunday School Union is expected to donate five cents for the cause. If all those included in this category respond to the call, the Board will find itself in a position to not only defray all cur-

rent expenses, but even to extend still further its efforts in the matter of publication and other labors.

Annual statistical reports, according to furnished blanks are sent by every Sunday school superintendent, to his Stake superintendency whose duty it is to send a summarized Stake report to the Secretary of the General Board, who, in his turn, prepares a report to the General Superintendency and the Union Board, to be read at the Annual Conference in April.

The spirit and aims of Sunday school work are reflected in the endeavors of all officers and teachers to cultivate by precept and example an acquaintance with, a love for, and an habitual obedience to the principles of the Gospel of life and salvation; to plant in the hearts of their pupils a living testimony of the divinity of the Latter-day work, and a desire to render obedience to its doctrines and ordinances.

To this end, the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and the Pearl of Great Price, as the standard works of the Church, together with several other works on doctrine and church history, when endorsed by the S. S. Union Board, are used in the various departments. The "Guide" and the "Lectures on Sunday School Work," are mainly for reference and use in teachers' meetings. The "Leaflets" treat catechetically doctrines of the Church, stories, and passages from the Bible, Book of Mormon, and Church history.

As these leaflets exhibit the best known method thus far of handling any subject in Sunday school work, it may not be amiss to state here their main features. After naming the subject of the lesson with its proper references, the full text is given. A "lesson statement" in plain and concise language follows, accompanied by "notes," explanatory of prominent points in the text. Then are added points regarding what can be learned from the lesson. The whole

concludes with questions on the lesson. Some of our instructors, by merely following scrupulously the contents of these leaflets, line after line, have been disappointed in the results, become discouraged, and discarded them altogether.

The greatest amount of benefit from the use of these leaflets is by using the notes, points, and questions, with any necessary additions whenever and wherever they fit in during the reading of the text. The lesson statement should close up the exercise. There is no need for finishing one leaflet every Sunday.

The pictorial charts, representing scenes from the Bible and Book of Mormon, are treated according to the method of object lesson teaching, and their usefulness is in exact proportion to the efficiency of the teacher in handling them.

It is characteristic of by far the greater number of our Sunday school teachers that they go at their work with a prayerful heart and a thorough preparation of the subject-matter before them.

The higher department, or so-called Theological Class, is composed of such members as are supposed to be already somewhat better acquainted with the principles of the Gospel, and are expected, therefore, to be ready for filling any temporary vacancy in the corps of teachers at short notice.

A beautiful feature has lately been introduced into many Sunday schools. This is the organization of a "Kindergarten Sunday School," for little ones under six years of age. The success of this movement is inducing other superintendents to follow the example, and soon the new feature will spread throughout the whole Sunday School Union.

To render a just account of the individual labors of even the most prominent Sunday school workers would far surpass my ability of judging as to where to draw the line. None are working for fame or notoriety as they rest assured of a better reward in the final recognition of their labors by the

Great Master. There is one, however, next to our beloved General Superintendent, who is deserving special mention, a man whose untiring labors in the Sunday school cause began with the beginning and have never since flagged, a man who, by his very originality and genuineness, has endeared himself to every man, woman, and child connected with our Sunday schools, a man whose venerable head is now encircled by the glories of life's setting sun—I refer to Elder George Goddard, First Assistant General Superintendent of the Deseret Sunday School Union.

MUTUAL IMPROVEMENT ASSOCIATIONS.

An educational system confined to the school room, leaving out the fireside, and directing its forces only to a certain age or grade of pupils, must of necessity be too fragmentary to shape successfully the destiny of a whole people.

Lycurgus, nearly 900 years before the Christain Era, recognized this fact, and began his system of training by causing the new-born infant to be examined as to its physical fitness for future citizenship in the warlike state. Thence forward, throughout all the stages of infancy, maturity, and adolescence, the Spartan, male and female, was the recipient of an education that enabled Sparta, notwithstanding its geographical insignificance, to maintain its military renown for centuries. The means were wisely adapted to the end, no matter what our opinions concerning that end itself may be.

When our people under the leadership of Brigham Young, in 1847, arrived in these, then desolate, regions, they realized that their existence and future prosperity depended, next to the interposition of Providence, upon their own efforts. There was method in all their doings. Wiseacres among and around them shouted impetuously for changes in the course of the ship of Zion, but their leader stood firm and calm at the helm, and directed the ship through storms,

breakers, and sandbanks into the channels of conservative industry, integrity, and steady improvement, having as pole-star for his guidance the ultimate destiny of the Latter-day work.

Among the many features of the administrative policy of this great statesman and leader, the educational interest ever formed one of his chiefest concerns. In this question he manifested his wisdom by arousing, on the one hand, the people from a lethargic indifference to education into which the hard struggle for the necessities of life threatened to plunge them, and to withstand, on the other, the impetuous clamorings of a few for the adoption of untimely measures—measures for which neither the wants nor the means of the people offered a justification.

In addition to the establishment of common schools, a University, two Church academies, Sunday schools, and Primaries, there was added under his direction, in 1875, the great movement known as Mutual Improvement Associations, one branch for young men, and another for young ladies.

These twin associations intended to reach, by and by, all the young people, have proved to be harbors of refuge for many that were in danger of being overtaken by the allurements of frivolity and vice; nurseries of knowledge, virtue, and a living testimony of the divinity of the Latter-day work; training schools for servants of God in the missionary field and in home ministry of the Priesthood; and institutions preparatory for the virtues and requirements of public and private life.

For Young Men.

This organization is defined best in the words of its leading authorities as follows: "The Y. M. M. I. A." means as a whole, a universal, self-helpful system of instruction, improvement, education, carried right to every home in the

land. It means self-culture by divinely directed self-effort. It means education of the entire people, and includes the elevation and heightening of all profitable and legitimate recreations.

The organization comprises now more than 10,000 members, and is divided into Stake and Ward organizations, presided over by a general superintendency, and several assistants, a secretary, a treasurer, and a music director. Each Stake organization consists of a superintendent, two counselors, a secretary, a treasurer, and a music director with aids. The Ward organizations are presided over by superintendents with two counselors to each, secretaries, treasurers, librarians, choristers, and special class instructors. They are classified into two grades, (a) boys, from 14 to 18 years, (b) young men, from 18 to 45 years.

These associations are expected to be in operation during at least eight months in the year. The exercises are of a theological, historical, scientific, and literary nature. Complete courses of studies in the above named fields are arranged on the basis of self-effort, directed by chosen text, and reference books. The lectures, class-work, recitations, and exercises in vocal and instrumental music; are outlined in a manual of synoptical lessons. Practice in public speaking and in conducting meetings form a prominent feature. So also the control of public amusements constitutes one of the aims of the Mutual Improvement Association.

Manuals, published under the auspices of the General Superintendency; the Contributor, a monthly magazine, containing sometimes contributions of almost classical merit, as the official organ of the Y. M. M. I. A.; visits to single organizations by members of the General Superintendency and by regularly appointed missionaries; an extensive correspondence; and statistical reports from all Stake organizations to the Annual Conference at Salt Lake City, held on, or as near

as possible to, the first of June of every year, on the anniversary of the birth of the organization—these form the working elements of this grand movement.

For Young Ladies.

In connection with the Y. M. M. I. A., already treated upon, the organization of a Young Ladies Mutual Improvement Association was a most fitting and essential complement to the educational system of the Latter-day Saints.

In too many instances, even among the most enlightened nations of the earth, the education of women has been subjected to limitations, prejudices, and obstructions, based upon traditions of the past. The idea, that a young woman should have equal chances with her brother in obtaining an education adequate to her individuality, inclinations, and capacities, so as to enable her, if necessary, to take an independent stand, "to paddle her own canoe," so to speak, and even enter into competition with the more favored being, man, has been considered so preposterous, as to cause leading institutions of learning to open their doors very reluctantly to lady students and then only with many provisions of limitation, and some institutions are still, to all intents and purposes, hermetically closed to women.

The advocates of "woman's rights," like most reformers and agitators, may be carried, occasionally, by their enthusiasm into Utopian fancies, but the principles underlying the whole movement are incontrovertible and will gain, sooner or later, general recognition in all the realms of civilized society.

This fact was recognized already by our people in the days of the Prophet Joseph Smith, who stated on a certain occasion in Nauvoo, that the "key was now turned which opened the door to the higher development of women."

When, after the expulsion from Nauvoo, the wanderings

across the plains, and the struggles of pioneer-life in these valleys of the mountains, the Saints began to enjoy the privilege of permanent homes, and settled conditions were shaping the course of events, the question of the rights of women was revived.

As far back as the winter of 1869, a meeting of ladies in the Lion House was held with the purpose of organizing a society for the promotion of habits of order, thrift, industry, charity, and modesty in apparel, speech, deportment, and mode of living.

Thus the beginning of active operation in this direction was made. But not until the year 1877 was a definite organization effected. The Young Ladies Mutual Improvement Association had its beginning in the same year. Organizations for the various Stakes of Zion with their regular corps of officers, corresponding to those officiating in the Y. M. M. I. A., followed in rapid succession, and soon local organizations in the various Bishops' Wards completed the system.

To the credit of the young ladies be it said, that they entered into the spirit of the movement with greater alacrity, and attended their meetings more numerous and regularly than did the young men in the Y. M. M. I. A. This circumstance is easily explained, however, by the fact that the former have not so many influences and intervening obstacles to contend with as have the latter.

A most pleasing and healthful feature in these young ladies' meetings is the participation of ladies of maturer age and experience, by which the young daughters in Israel are encouraged in their preparation for the domestic, spiritual, intellectual, and practical requirements of true womanhood.

That the appreciation of the struggle of noble women for a greater extension of their rights and spheres of usefulness among the Mormon people, is not a mere yielding to the

spirit of the times, or the endeavor to give it practical expression,—not a mere political speculation, as intimated by some, but, on the contrary, that it is the result of religious conditions, is best demonstrated by quoting a verse from Eliza R. Snow's inspired hymn on "Primeval Childhood." That verse reads as follows:

"I had learned to call Thee Father,
Through Thy Spirit from on High;
But until the Key of Knowledge
Was restored, I knew not why.
In the heaven are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me, I've a *mother* there."

The Y. L. M. I. A. consists now of a membership of nearly 13,500, extending its operations and influence throughout Utah, into Idaho, Wyoming, Canada, England, Arizona, Colorado, New Mexico, old Mexico, the Sandwich Islands, and New Zealand. Members of the General Superintendency and General Board are traveling annually thousands of miles in visiting the various branches of the association; and semi-annual conferences of the leading authorities are held for the purpose of receiving reports and discussing the affairs of the association and devising plans for improvement.

"*The Guide*," a pamphlet published by the General Superintendency, performs a similar mission among the young ladies, to what the "Manual," already spoken of, does among the young men. "*The Young Woman's Journal*," is the official organ of the association. This paper contains occasionally valuable contributions from abroad; stories of an elevating character, far superior to the generality of novels in our day; editorials bearing upon the physical, intellectual, moral, and spiritual interests of women; and poetry of considerable merit sometimes appears in its pages.

As in the case of the organization of young men, the Y. L. M. I. A. is self-supporting, meeting all its expenses by voluntary contributions from its members, by proceeds from public concerts, and from entertainments gotten up under the auspices of the association.

A very important move was made when the Y. L. M. I. A. joined the "*National Council of Women in the United States.*" This union does not interfere, however, in any way with the management and spirit of the home association, but affords an opportunity to its members to become acquainted with the work of women in other parts of the United States, while, on the other hand, the latter are informed of the work done by their sisters in Utah.

Conjoint Meetings.

Notwithstanding the beneficent results realized by the exercises in each of these two associations, the respective authorities found that an occasional union of both would be conducive of still greater good, in as much as thereby a harmony of methods, a stimulation to renewed efforts, and in some measure at least, a controlling influence over the association among the young people could be exercised. For these purposes, the feature of conjoint meetings was introduced with very satisfactory results. They were held in some places monthly, in some at longer intervals.

It has been observed, that on these occasions those appointed to take part in the program put forth their best efforts. These meetings are generally looked forward to, even by the older portion of the community, with joyful anticipation. It could not fail to give parents pleasure thus to see their sons and daughters stand forth in praiseworthy competition for the approval of the audience.

Essays, recitations, vocal and instrumental music, the making of reports, the offering of prayer, the hearing of testi-

monies and delivery of speeches, lectures, as also the acquiring of ability to conduct meetings and keep minutes—these varieties of activity constitute the main features of conjoint meetings.

The arrangement and execution of the work is entirely in the hands of the young people, the purpose being to give them opportunities for the cultivation of self-effort and of capacity in managing public affairs in the spirit of emulation, integrity, generosity, and intelligence. In connection with these aims, it is recommended that the Mutual Improvement Associations should mutually agree to control as much as possible the public parties for the young people.

Young ladies, especially in smaller communities, have it absolutely in their power, if they only understood how to use that power properly, to dictate to the young men the terms upon which the latter could have the privilege of recognition by them. If, for instance, they had all agreed to "boycott" any young man known to be a bad son, ill-treating his parents, of shiftless habits, given to strong drink and the use of tobacco, to breaking the Sabbath day, or one guilty of other ungentlemanly and immoral practices,—there would be left to such a fellow only the choice of reforming or leaving the country.

