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## Karl G. Maeser: Mormon Educator

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KARL G. MAESER, MORMON EDUCATOR

A THESIS SUBMITTED TO  
THE FACULTY OF THE DEPARTMENT OF HISTORY  
OF  
BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF  
MASTER OF SCIENCE

by

ALMA P. BURTON

1950

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## ABSTRACT

The name of Karl G. Maeser will long be remembered among the people of the Church of Jesus Christ of Latter-day Saints because of his influence on the present system of education within the Church. His ability as a teacher of all ages and his gift for organization were the two characteristics which contributed to his success as an educator. He was a humble man; he devoted his life to this calling.

Karl was born in Meissen, Saxony, Germany, on January 16, 1828, and he spent the early part of his life in school. He was married in his early manhood to the daughter of his former principal. His work as a teacher began in the First District School in Dresden, from which he moved to the Vice-Directorship of the Budich Institute at Neustadt, Dresden. At this time the gospel came to him and the incidents surrounding his investigation of and conversion to the doctrines of Mormonism are remarkable.

Sacrificing all his worldly interests, this new convert and his family left their native land to join the Saints in Zion. On his way to Utah Brother Maeser fulfilled two missions, first in England, and then among the people in the southern states. These years of toil and privation were a period of trial to the new converts.

In 1860 Brother Maeser and his family arrived in Utah.

He began his labors as a teacher in Zion in the Fifteenth Ward in Salt Lake City. Many were his disadvantages--chiefly his inability to speak the English tongue, and the resistance which he met as he attempted to introduce his pedagogical methods into the easy going system of education that had been developed in this pioneer country.

He taught in the private school of President Brigham Young until he was called to serve a two-year mission in his native land. After his return he resumed his teachings at the Twentieth Ward Seminary and was also invited to organize a Normal Department in the University of Deseret.

He was called by President Brigham Young to pioneer a school in which all subjects were to be taught under the inspiration of the Spirit of the Lord. He was the sole teacher for the first term of his administration. The policy, curriculum, and over-all program of the Brigham Young Academy were results of his planning. The philosophy of education which he developed declared that the school and the fireside should be considered together, that all secular knowledge should be influenced by religious teaching, and that honor and corresponding virtues should be paramount in the daily conduct of the school program.

Following a period of sixteen years as teacher, administrator, and father of the Brigham Young Academy, he was

called to be General Superintendent of all Church Schools. The remainder of his life was devoted to the establishment of academies and seminaries, and the introduction of the Religion Class movement in the Church. From the latter program have come the seminaries and institutes of the Church.

He died a poor man from the standpoint of things of the world, but few men have had more sincere expressions of gratitude paid them by those with whom they labored. He was busily engaged in the routine of his office the day preceding his death, and so was fulfilled the desire of his heart that he "might die in the harness."

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## CHAPTER I

### HIS EARLY LIFE

"I would rather lose my right arm than break my word of honor." "No man shall be more exacting of me or my conduct than I am myself."<sup>1</sup> These sayings of Karl G. Maeser were more to him than mere statements. They were rules which he set up to guide the conduct of his own life and to influence the lives of others for good.

To fully appreciate this man and his contributions, it is necessary to know something of his background and early life. He was born January 16, 1828, at Meissen, Saxony, Germany, the eldest of four sons. The Maeser family had for many years been the dominant family of Meissen.<sup>2</sup> Karl's father, John Gottfried Maeser, was a painter of china and a man of considerable prominence in Meissen. He had his own pew in the Church and when he went down the aisle everyone

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<sup>1</sup>N. L. Nelson, "Dr. Maeser's Legacy to Church Schools," Brigham Young University Quarterly, (February, 1906), p. 14.

<sup>2</sup>It was Karl's opinion that the Maesers came originally from Czechoslovakia. Recently, Mrs. Eva Maeser Crandall, who is the only living child of Dr. Maeser, received a letter dated May 24, 1948 from Heinz Herbert Maeser, of Starnberg, Germany, in which he informed her that there is a farm in Austria which has been known as the Maeser farm for more than 600 years. The Maesers who lived in Austria were staunch Catholics. However, at the time of the Reformation two families of the Maesers left Austria and moved to the vicinity of Meissen, Saxony, Germany.

would say, "Here comes Herr Maeser, here comes Herr Maeser."<sup>3</sup> Karl, therefore, associated with the very elite of Germany and was reared in an environment of culture and refinement.

Karl's physical appearance was striking. He was about five feet ten inches tall. "He was erect in stature, firm in step, unhesitating in movement; his head was well poised, his eye penetrating, his voice clear and ringing, his utterances decisive. When rebuking wrong, his words cut to the quick; when lauding the good, his sentences were 'sweet tones of the heart.'"<sup>4</sup>

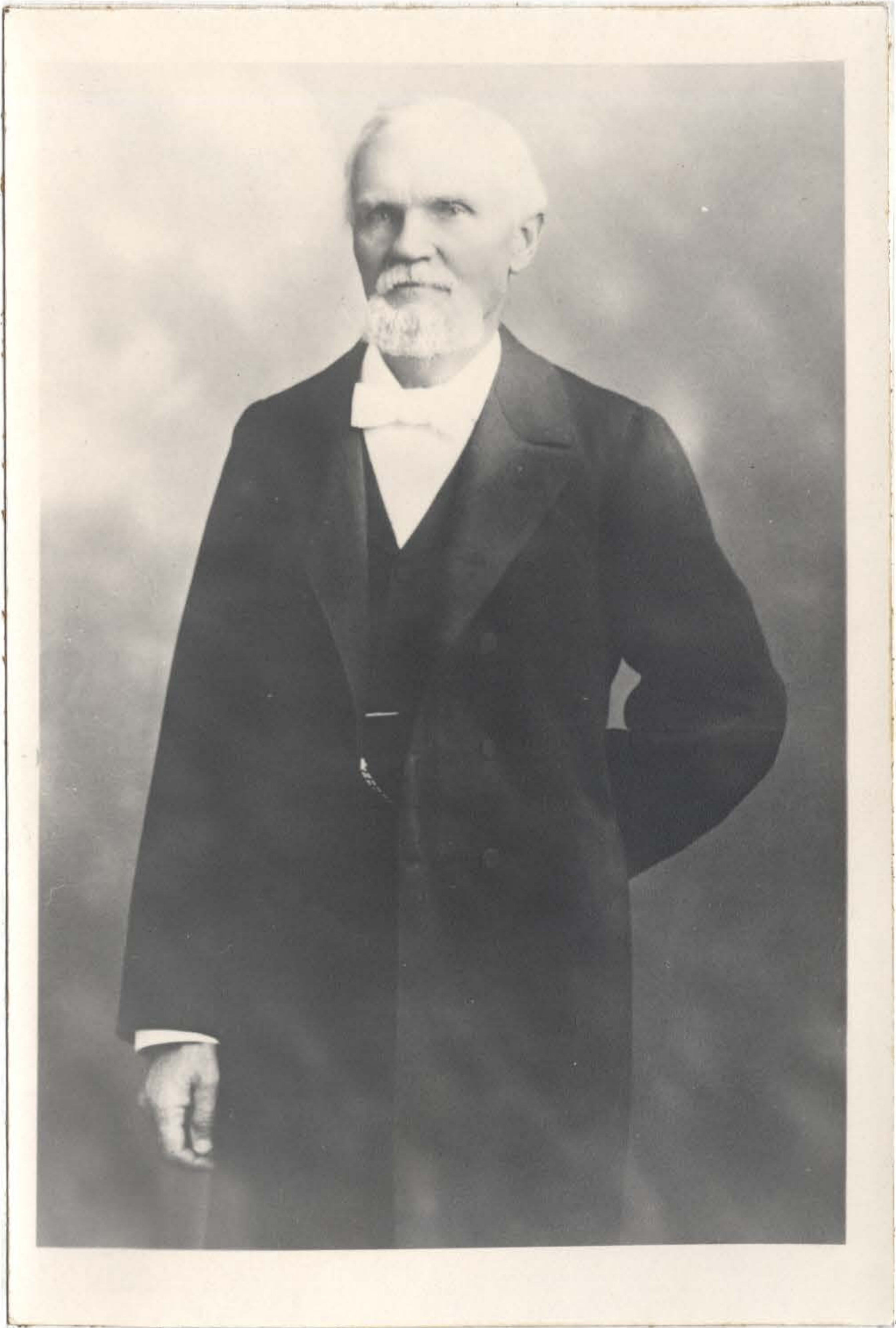
Karl's education was broad and varied and included the study of several languages, music and art. As a boy he attended a parochial school and participated in many of the pranks that are typical of boys. At one time he and his school chum and life long friend, Edward Schoenfeld, had a strict teacher who smoked a long pipe and had a pair of slippers which he put on to relax after teaching. These boys filled his pipe with ashes and nailed his slippers to the floor. Then they hid to see him storm.<sup>5</sup> However, Karl was of a studious nature. His son, Reinhard, wrote, "Indeed so earnest

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<sup>3</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.

<sup>4</sup>Reinhard Maeser, Karl G. Maeser, Provo, Utah: Brigham Young University, 1928, p. 9.

<sup>5</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.



KARL GOTTFRIED MAESER

was he in applying himself to his books, that, at eleven years of age, he became totally blind. Fortunately, this condition lasted for only eight months, when his sight was suddenly restored.<sup>6</sup>

Following his attendance at the parochial and private school, he was admitted in the Gymnasium Kreuz Schule at Dresden where he studied for two years and then he attended the Normal School at Fredrichstadt. He was graduated from the latter with high honors. These schools were all very exacting of their students. Karl's daughter, Eva, related the following incident which shows the strictness of the professors with the students:

I have heard my father tell how strict they were and how exacting they were in German schools particularly in giving examinations. There were four really outstanding students when he graduated and he was one of them, but there was one student that was far more outstanding in his work than any of them. When they took their final examinations they came upon one technical point that this outstanding student could not answer and they dropped him from this group of four. That training had its part in making father a sort of perfectionist in everything that he did. When he did a thing it must be done right. He would say, "When you sweep a room, sweep the corners. When you black a boot, black the heels."<sup>7</sup>

Shortly after graduation he gained a position in the city schools of Dresden, his first experience in teaching. He was at that time but twenty years of age. With this

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<sup>6</sup>Maeser, Karl G. Maeser, p. 11

<sup>7</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.

experience as a background, he went on an itinerary into Bohemia where he served as a private tutor for three years. When he returned to Germany he accepted a position as professor in the First District School, and eighteen months later was appointed Vice-director of the Budich Institute, Neustadt, Dresden. Herr Benjamin Emanuel Mieth, Director of the Institute, was his superior.<sup>8</sup>

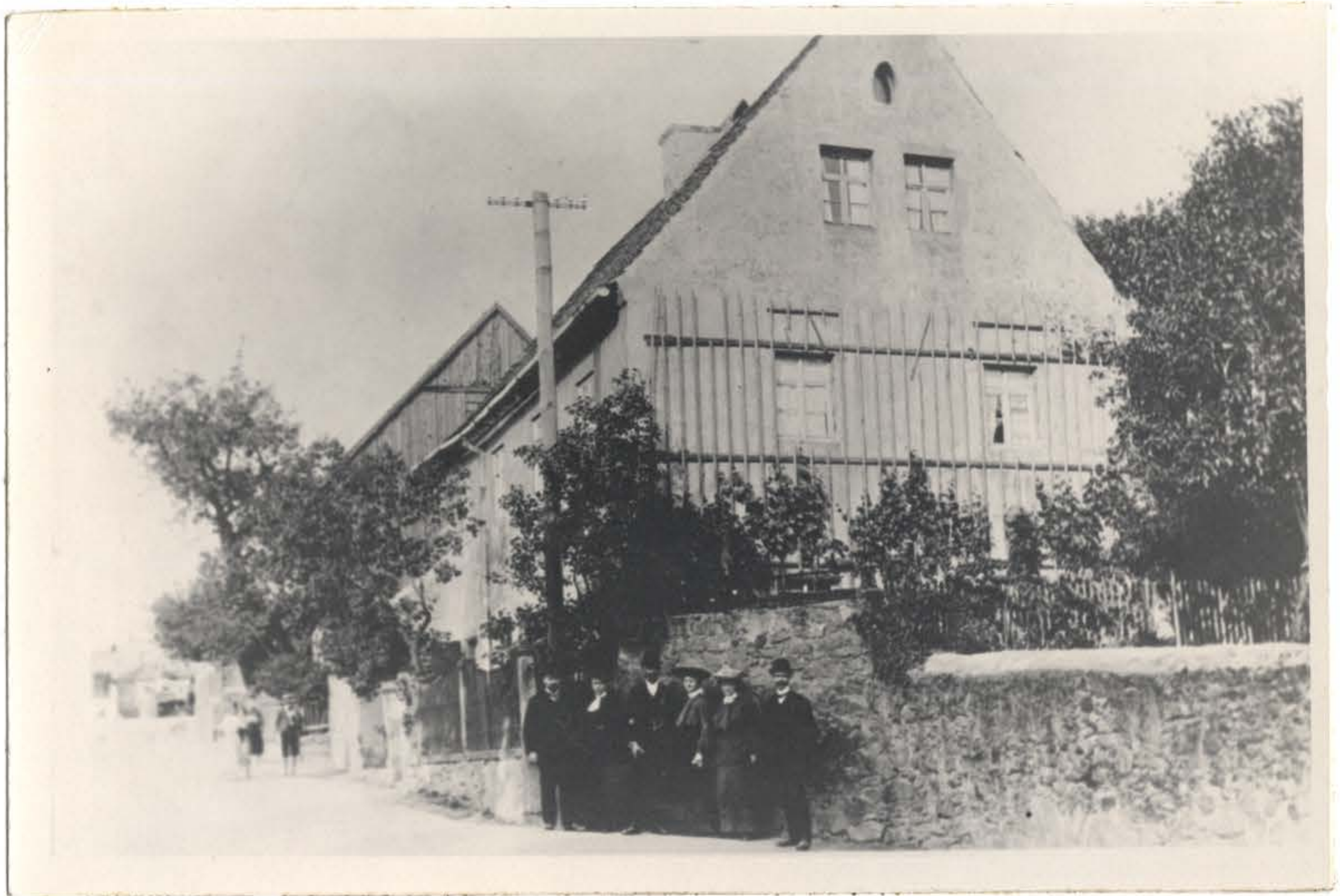
The following experience in the life of Karl's father made a profound impression on Karl's professional career. E. S. Hinckley, a student of Dr. Maeser, was called to his home and asked if he would consider an offer to teach at a school in Idaho. He declined the offer, but before leaving the Maeser home, Karl gave him the benefit of some wise counsel he had received in his early life. Stated Hinckley:

After he had graciously accepted my refusal, my attention was attracted to a beautiful painting, a garden scene, adorning his walls. I asked the artist's name. He reverently arose, led me nearer to the picture, and said, "Brother Hinckley, by this picture hangs a life tragedy. My father, John Gottfried Maeser, was a student in a splendid school of art. He had felt the inspiration of Milton's great courage when he said, 'I care not how late I come into life, so I come equipped.'

With his wife and family of small children close to the bread line, he vigorously prosecuted his daily work in that inspiring institution. There he early painted this picture.

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<sup>8</sup>Maeser, Karl G. Maeser, p. 11.



Courtesy Dr. T. Earl Pardoe

BIRTHPLACE OF KARL G. MAESER

Meissen, Saxony, Germany

The best of the work from this school was placed on public exhibition. This picture was one of the few pieces there. It attracted the attention of a great china manufacturer, who asked for the artist and was introduced to John Gottfried Maeser.

The manufacturer offered him a flattering price to enter his employ and paint china; he refused. Shortly, a second and more alluring offer was made and as promptly refused. After due consideration, the manufacturer made a third offer for his talent, genius, with a material increase in compensation. Poverty was staring the young man in the face. An over-burdened wife and under-privileged children, loomed before his mind, and in a moment anguish, he yielded to the temptation, and practically sold his birthright for a mess of pottage.

Years later, when his son, Karl G., was passing through a similar experience, his father led him before that painting, and said, "Karl, if it had not been for this temporary touch of success, the creations of my mind and brush might have adorned the great art galleries of the world, and my name might have been written with the great artists of my time; but, Karl, I painted for bread too soon."<sup>9</sup>

Karl had decided that he would not interest himself in marriage, there were so many things he wanted to accomplish, so many heights he wanted to scale, and he felt that he could reach his goals much better unencumbered by a family. His position at the school made it necessary for him frequently to call at the home of the Director of the Institute to plan and discuss matters pertaining to the school. And here he met the Director's family, and the fine hospitality for which they were noted was cordially extended to the young man. But very soon it was not just school matters that led this young

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<sup>9</sup>Ibid., pp. 12-13.

man's feet so frequently to their door, but a growing interest in the Director's oldest daughter, Anna. Both families were delighted with this marriage. This fine young man with so brilliant a future unfolding before him and this lovely young woman of culture and refinement were married June 11, 1854.<sup>10</sup> The wedding was one of considerable importance as the bride and groom were members of some of the most prominent families in Saxony.

For one year this couple continued in the agreeable life of college people. The year 1855 brought new experiences; experiences which were to change the course of their future life and which would take them away from their home land. They welcomed their first child, a son whom they named Reinhard, on March 19, 1855. Also, in this same year, a missionary representing the Church of Jesus Christ of Latter-day Saints came to live with them and to teach them the gospel of Jesus Christ. In describing those things which preceded the latter event, Dr. Maeser wrote:

I, like most of my fellow teachers in Germany, had become imbued with the scepticism that characterizes to a large extent the tendency of modern higher education, but I was realizing at the same time the unsatisfactory condition of a mind that has nothing to rely on but the ever changing propositions of speculative philosophy.<sup>11</sup>

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<sup>10</sup>Statement by Mabel Maeser Tanner, personal interview, February, 1950.

<sup>11</sup>Dr. Karl G. Maeser, "How I Became a 'Mormon'", Improvement Era, III, (1899), pp. 23-24.



He had great admiration for the courage of Martin Luther and for the sincerity that he displayed, but he looked upon his work as an initiatory one and he felt that Luther and the other monks had failed to realize the full mission of the Reformation. It seemed to him that the only strength of Protestantism was the fact that it took a negative position regarding the Catholic Church. In the positive doctrines which these many sects advocated there was so much disagreement that they appeared to be interested only in their own cause and not in the knowledge of truth. In commenting on his feelings at this time he stated:

These ideas illustrate in the main my views on religious subjects, at that time, and are explanatory of the fact that scepticism had undermined the religious impressions of my childhood days, and why infidelity, now known by its modern name as agnosticism, was exercising its disintegrating influence upon me.

In that dark period of my life, when I was searching for a foothold among the political, social, philosophical, and religious opinions of the world, my attention was called to a pamphlet on the 'Mormons', written by a man named Busch. The author wrote in a spirit of opposition to that strange people, but his very illogical deductions and sarcastic invectives aroused my curiosity, and an irresistible desire to know more about the subject of the author's animadversion caused me to make persistent inquiries concerning it. There were no 'Mormons' in Saxony at that time, but, as I accidentally found in an illustrated paper, they had a mission in Denmark. Through an agent, I obtained the address of Elder Van Cott, then President of the Scandinavian Mission.<sup>12</sup>

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<sup>12</sup>Ibid., p. 24.

Dr. Maeser wrote a letter to Elder Van Cott. The answer he received from Van Cott stated that neither he nor his secretary were able to understand much German and referred him to Elder Daniel Tyler, President of the Swiss and German Mission at Geneva. He then wrote to Elder Tyler.<sup>13</sup>

Twelve years later Brother Maeser was attending a meeting of the Relief Society at Beaver City, Utah. Brother Daniel Tyler related during that meeting the things which had taken place when the letter was received by him from Dr. Maeser making inquiry regarding the teachings of the Church of Jesus Christ of Latter-day Saints. Brother Maeser's account of what took place reads as follows:

When my letter arrived at Geneva, headquarters of the mission, one of the traveling Elders suggested to President Tyler to have nothing to do with the writer of the letter, but to send it back without an answer, as it was most likely only a trick of the German police to catch our possible connections in that country. President Tyler declared that as the letter was impressing him quite differently he would send it back as suggested, but that it would come back again with more added to it, if the Lord was with the writer. Thus I got my letter back without any explanation or signature, only in a new envelope addressed to me. I felt insulted and sent it with a few words of inquiries about this strange procedure, to Elder Van Cott, at Copenhagen. By return mail I received an apology from President Van Cott, stating that there must be a mistake somewhere, as Elder Tyler was a good and wise man. He had, however, sent my letter again to Geneva with an endorsement. This led to a long correspondence between Elder Tyler and myself. Pamphlets and some books were forwarded to me. Having some conceited notions in those

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<sup>13</sup>Ibid., p. 24.

days about illiteracy, and no faith in Bible or religious doctrines, correspondence and publications had no other effect upon me than to convince me that 'Mormonism' was a much bigger thing than I had anticipated. I therefore expressed a desire for having an Elder sent to me.<sup>14</sup>

Edward Schoenfeld in writing of this event said, "Brother Tyler did send us a few pamphlets (miserably translated) by somebody who did not belong to the Church, no doubt."<sup>15</sup>

President Franklin D. Richards, then President of the European Mission, received the request for an Elder to visit Karl G. Maeser, and William Budge, a missionary laboring in England, was asked to report to Liverpool where he discussed with President Richards the possibility of visiting Mr. Maeser. The main objection to sending an Elder into Saxony was because of the strictness of the law in that land regarding the activities of strangers. "Religious as well as political agitation was forbidden, and the teacher of any religion other than that already established by law, was regarded as a political offender; it will, therefore, be understood that the visit to Saxony would be attended with great risk," wrote the son of William Budge.<sup>16</sup> President Richards realized the danger involved,

<sup>14</sup>Ibid., p. 24.

<sup>15</sup>Schoenfeld to Jenson, January 11, 1914.

<sup>16</sup>Jesse R. S. Budge, The Life of William Budge, Salt Lake City, Utah: Deseret News, 1915, p. 64.

and according to Jesse R. S. Budge, son of William Budge, the President did not make a direct request, but he left the decision to Brother Budge. He concluded to make the journey, but he encountered considerable difficulty before arriving at his destination.

Elder William Budge took steerage passage on a steamship going to Hamburg. The afternoon they left a storm was gathering which continued to increase until it seemed that the ship could no longer stay together. The passengers were ordered below and the storm continued so severe that it washed every movable thing from the main deck. A heavy fog had lifted by morning and the ship sailed into the port of Hull, from which it had sailed the day before. All of the passengers except William Budge left the ship and went to shore. He inquired if the ship would sail again for Hamburg and being told that it would, as soon as repairs were made, he decided to remain aboard. The Captain of the ship knew that he was a steerage passenger, but when he learned that he was staying with the ship he gave him the privilege of choosing the best berth he could find and also gave him all of the privileges of a first class passenger.<sup>17</sup>

On September 28, 1855, Elder William Budge arrived in Dresden. He called upon Professor Maeser at the school in

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<sup>17</sup>Ibid., pp. 64-65.

which he was employed, and Brother Maeser beheld for the first time a "Mormon". Jesse R. S. Budge, in describing this meeting of these two men, stated, "The professor was very pleased to know that father could speak German sufficiently to converse with him as he did not speak English."<sup>18</sup> Brother Maeser has written of this same incident: "It was providential that such a man was the first "Mormon" I ever beheld, for, although scarcely able to make himself understood in German, he, by his winning and yet dignified personality, created an impression upon me and my family which was the keynote to an indispensable influence that hallowed the principles he advocated."<sup>19</sup> Edward Schoenfeld was asked to give an account of the things which took place when he and Brother Maeser were converted to the gospel and he stated in his letter,

To avoid any fraud or any trick of the adversary, it had been arranged that he should present at his coming the half of a card (Brother Maeser having the other half), cut zig-zag like this:



When he came he had the card which served as an introduction, but not a word of German could he speak, and we could not speak a word of English.<sup>20</sup>

It is evident according to the three accounts taken

<sup>18</sup>Ibid., p. 65.

<sup>19</sup>Maeser, Improvement Era, (1899), p. 25.

<sup>20</sup>Schoenfeld to Jenson, January 11, 1914.

from the above :        nents that Elder Budge did not possess even a fair knowledge of the German language. However, in the light of the testimony of Dr. Maeser and Jesse R. S. Budge it seems possible to assume that he could speak the language a little. With regard to the statement of Edward Schoenfeld regarding the bearer having one-half of a card and Brother Maeser having the other one-half to match, it may have been that this was a means of identification which could have filled a definite purpose even if William Budge were able to speak the German language.

At the time that Elder Budge went to Germany, people were not allowed to even keep a person in their house overnight without reporting it to the police; therefore, arrangements had to be made by Elder Budge with the police headquarters. He attended to these at once, and asked for the privilege, if there was no objection, of occupying a room at the home of Professor Maeser, who had offered to assist him in learning the German language, because the Professor's time was so much occupied with school duties that it would be more convenient for him if Budge could lodge at his house where he could be readily found at such time as the Professor was at leisure.<sup>21</sup> The request was granted by the officials and Elder Budge became a regular member of the Maeser household

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<sup>21</sup>Budge, op. cit., p. 65.

for about eight weeks.

Even under this arrangement with the officials, Elder Budge had to be careful to keep himself before the eyes of the policemen. Each day he would go out on the streets, attend musical entertainments and visit the beer halls in order to be seen of the officers. He, no doubt, had kept himself in the clear, but a policeman suggested to him soon after his arrival that, "He had not seen Mr. Schoenfeld and Professor Maeser at these public gatherings as often as usual (these gentlemen having devoted their spare moments to listening to the teachings of their friend), which remark more clearly impressed upon father [William Budge] the necessity of keeping himself still more in view of the police."<sup>22</sup>

Edward Schoenfeld in describing the method used in learning the doctrines of "Mormonism" has written: "Bro. Budge had a little pocket Bible, half of each page in English and the opposite half in German. In this way we had the Gospel preached to us for hours every day. The Holy Spirit came to our assistance and the gift of tongues worked on Bro. Budge, so that he spoke a little more German every day."<sup>23</sup> After a few days of intensive study Karl G. Maeser, Edward Schoenfeld, and Edward Martin applied for baptism. A place

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<sup>22</sup>Ibid., p. 66-67.

<sup>23</sup> Schoenfeld to Jenson, January 11, 1914.

was designated where the baptisms could be attended to, and as they were making ready to perform this ordinance a letter arrived from President Franklin D. Richards making known that he and Elder William Kimball would soon visit Dresden on their way to Italy.<sup>24</sup> It was decided to defer the baptisms until the arrival of President Richards and Elder Kimball. These men arrived about the middle of October, 1855. A few interviews were held with President Richards, Elder Budge acting as interpreter, and following these interviews arrangements were made for the baptisms to be performed. A secluded spot on the river Elbe across from an old linden tree was selected as the site of the baptism. Elders Richards and Budge took the candidate for baptism between them as they stood in the water. President Richards spoke the words of the ordinance in English and Elder Budge repeated them in German that they might be understood by the candidates, after which both of the men immersed the candidate in the water. Karl G. Maeser was baptized first. He was followed by Edward Schoenfeld, and then Edward Martin.<sup>25</sup>

Dr. Maeser expressed that he expected some visible sign would be given him at the time of his baptism and the following is his own account of what happened:

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<sup>24</sup>Budge, op. cit., p. 67.

<sup>25</sup>Schoenfeld to Jensen, January 11, 1914.



On coming out of the water, I lifted both my hands to heaven and said, "Father, if what I have done just now is pleasing unto Thee, give me a testimony, and whatever Thou shouldst require of my hands I shall do, even to the laying down of my life for this cause."

There seemed to be no response to my fervent appeal, and we walked home together, President Richards and Elder Budge at the right and left of me, while the other men walked some distance behind us so as not to attract attention. Our conversation was on the subject of the authority of the Priesthood. Suddenly I stopped Elder Budge from interpreting the President's remarks to me as I understood them perfectly. I replied to him in German, and again the interpretation was not necessary, as I was also understood by the President. Thus we kept on conversing until we arrived at the point of separation, when the manifestation as suddenly ceased as it had come. It did not appear to be strange at all, while it lasted, but as soon as it stopped, I asked Brother Budge what that all meant, and received the answer that God had given me a testimony. For some time thereafter, whenever I conversed with President Richards in English, we could understand each other more readily than when I was conversing with others, or rather trying to converse, until my progress in the English language made the need of an interpreter unnecessary.

This is the plain statement of the power of the Holy Spirit, manifested to me by the mercy of my Heavenly Father; the first of many manifestations I have had that have corroborated the sincere convictions of my soul that the Church of Jesus Christ of Latter-day Saints is of God and not of man.<sup>26</sup>

Karl G., and Anna Maeser were the first man and the first woman to be baptized into the Church of Jesus Christ of Latter-day Saints in Germany. Their acceptance of the Gospel marked the beginning of a fruitful harvest of souls in Germany. It is remarkable that such people as the Maesers

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<sup>26</sup>Maeser, Improvement Era, (1899), pp. 25-26.

were the first to receive the Gospel in that land. N. L. Nelson has said in writing of Karl G. Maeser's conversion to "Mormonism":

Consider for a moment how very unusual was his conversion. In the first place, he belonged to a rank and caste in society that Mormonism has always found the greatest difficulty in reaching. An educated and cultured German of the most refined type, he was, at the time he began investigating, president of an important educational institution, the Dresden Institute. As he had received the religious training of the state church, he had had ample opportunity to weigh the tenets and doctrines of Lutherism; and having found them wanting, he was, like most of his colleagues, infidel to all creeds.

Consider next the fact that the first Elders to present the Gospel to him were--measured by the standard to which he was accustomed--sadly lacking in the principles of etiquette and good breeding, in fact, whom it would be natural for such a type of man to have a contempt for. Surely, then, if Paul's conversion was miraculous, Dr. Maeser's must be called remarkable.<sup>27</sup>

In addition to the Maesers, six other persons were baptized into the Church at that time. Karl was ordained an Elder to preside over the small group of converts in Germany prior to the departure of Elder William Budge. It is possible that the visit of Elder Budge in Germany was cut short by an event that happened in the neighborhood of the Maeser family. "A gentleman had taken lodgings in a house near that of Professor Maeser, and had been there but a short time when without any warning whatsoever he was arrested,

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<sup>27</sup>Nelson, op. cit., p. 1.

the furniture in his room ransacked for evidence of what the police supposed the man might be guilty," and then the man and all of his belongings was put into a hack and driven off. This occurrence, together with the fact that Elder Budge had noticed someone following him about, caused him to remark, "I considered it was about time for me to look to my health by taking a change of air."<sup>28</sup>

In a short time there came a strong desire in the hearts of these members of the Church of Jesus Christ of Latter-day Saints to gather to Utah. Maeser and Schoenfeld resigned their positions in the school at Dresden and began preparations to come to America.<sup>29</sup> On June 6, 1856 a little company consisting of Karl G. Maeser, his wife Anna, a small son, and Anna's sister Camilla, together with Edward Schoenfeld and his wife Ottilie who was a sister of Anna Maeser, departed for London, England, on their way to America.<sup>30</sup>

When they arrived in England Karl was surprised to be called to labor among the German people in London and to serve as a missionary in Scotland. Much to their disappointment the families were separated, the Schoenfelds continuing

<sup>28</sup>Budge, op. cit., p. 69.

<sup>29</sup>Maeser, Karl G. Maeser, pp. 27-28.

<sup>30</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.

their journey to America, while the Maesers remained in England to fulfill the call that had come to them from the Church Authorities there. While performing this assignment the proud professor was often required to perform menial tasks, to which in his former position he had never stooped. It was customary among the higher German people that a man of Karl's standing never should be seen carrying packages on the street. The Elders were going to the train and they told him to bring their carpet bags. Karl paced the floor of his room. His pride was cut to the limit. The idea of carrying a suit case was almost more than he could stand and his wife was terribly upset to think that he had to do so. He finally said, "Well, they have the Priesthood, they have told me to go and I will go." He put his pride in his pocket and carried the carpet bag.<sup>31</sup>

He was very particular about table manners. During his labors in England he met a very wealthy and educated man who became quite taken up with Karl and he invited him to come and bring some of the elders to the hotel to dinner. The table manners of the elders were so irksome to Elder Maeser that he would say, "I will go through poverty, I will suffer persecution, I will go to hell with the elders, but I will not go to a hotel with them again."<sup>32</sup>

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<sup>31</sup>Ibid.

<sup>32</sup>Ibid.

After being honorably released from their labors in England the Maesers continued their journey to America. They landed here on the 4th of July, 1857, after a voyage which took seven weeks. While in England a second child was born to them. He became ill during the journey across the ocean and died two days before landing. They carried his remains to shore with them and among a strange people whose language was different and who were engaged in celebration, they looked for a spot of ground in which to place their son. They had no money when they reached America and consequently they were forced to remain in the East until such time as they could prepare to move to the home of the Saints. For a few weeks they located in Philadelphia, but it was almost impossible to get work. Their need for food became so great that on one occasion Karl had to lull his little son to sleep to stop his cries for nourishment. In the midst of these circumstances, Karl was called to fill a mission to the South. He accepted the call and moved with his family into the State of Virginia where he served most of his mission. Besides preaching the Gospel, he engaged in teaching music to many prominent families, including the family of Ex-President Tyler of Richmond, Virginia.<sup>33</sup>

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<sup>33</sup>Maeser, Karl G. Maeser, pp. 30, 34.

Professor Maeser became associated with the Tyler family in the following manner:

While father was in the South on this mission they had difficulty in getting enough to eat. Mother was a good seamstress and she would go out and get sewing when she could. Father had been out trying to find something as the money was practically depleted. The flour was just about gone and there was no money to buy more. Father said, "We have got to have something." He went down town and was passing a music store. He decided to go in and in this music store was a man and two girls. They were buying a piano. The purchaser told the salesman that they liked the piano, but they would like to hear it played. The salesman explained that he did not play and the only person who could play was out for a few minutes. Father spoke up and said that he would play the piano for them and at the same time handed them his card which gave his references as a teacher and then he played for them. The man buying the piano was Ex-President Tyler and the two girls were his daughters. He hired Karl to teach his daughters to play the piano. From then on he got into several families as a tutor and made good.<sup>34</sup>

At the completion of this mission the Maesers returned to Philadelphia and Karl was made President of the Philadelphia Conference. He continued in this position until June of 1860, at which time arrangements were made for the family to move on to Utah. The Maeser family traveled in Patriarch John Smith's company and the trip across the plains consumed four months' time. His lack of training in pioneering methods ill-equipped him for this journey and so he arranged to share a wagon with a young Englishman named Duke who agreed to harness, hitch and drive the oxen.<sup>35</sup> N. L. Nelson has written

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<sup>34</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.

<sup>35</sup>Maeser, Karl G. Maeser, p. 34.

of the training of Dr. Maeser for such a venture as crossing the plains and activity in pioneer life:

Dr. Maeser's whole training from childhood had, in fact, fitted him to shine only in the conventional and artificial life of the intellectual and artistic classes in Germany. He had, perhaps, not received a single lesson that would prepare him for frontier life among the Latter-day Saints. The spade, the shovel, and the axe were tools unknown to his birth and breeding. He, himself, used to relate how, when it became necessary for him to build a house, he distrusted his own judgment respecting material things, and went to Bishop Sharp-- a man who had never been to school--for advice about very simple things.<sup>36</sup>

Advance notice of the coming of the Maesers to Utah was given by the press which stated: "The following are the names of persons in Captain John Smith's company of emigrants, as per his report forwarded to President Brigham Young from Laramie on the 27th of July." Then follows the names of the entire company and among them are listed the Maeser group, as follows: "Karl G., Anna, Reinhard and Ottilie Maeser; Camilla Mjeth."<sup>37</sup> This company entered Salt Lake Valley September 1, 1860, and the Maesers were met by their old friends the Schoenfelds who assisted them in getting settled in this new land.

Soon after their arrival in Salt Lake, Brother Maeser arranged to open a school. By November of that year he had acquired the use of an old adobe meeting house in the

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<sup>36</sup>Nelson, op. cit., p. 2.

<sup>37</sup>Journal History of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, July 27, 1860, p. 1.

Fifteenth Ward and a lumber building, which had been constructed for a granary, on the adjoining lot.<sup>38</sup>

Public announcement was made of the new school through an advertisement in the Deseret News, which read as follows:

#### DESERET LYCEUM

The undersigned begs to inform the Public that he intends opening Evening Classes, both for ladies and gentlemen, for English, German, French, Italian, Latin, Greek, Drawing, Bookkeeping, Mathematics, and all the branches of a sound and practical education, on the 15th of November, in the 15th Ward Schoolhouse. Languages, including bookkeeping, will be taught by Mr. Alexander Ott.

Terms, \$6, in advance, per quarter.

The regular course of Gymnastics will commence on Thursday the 15th, November at Ballo's Hall.

For girls and ladies, at 3 o'clock, p.m. For boys at 5 o'clock p.m. For gentlemen, at 7 o'clock p.m.

Terms: Gentlemen and Ladies' classes, \$6 per quarter, in advance. For children, \$3 per quarter, in advance.

The Gymnastics will be taught every Tuesday and Thursday.

The regular Day School, in which an English Teacher will assist, will commence, for Boys and Girls, on the 15th November, in the 15th Ward Schoolhouse and Assembly Hall. The tuition will include Practical Drawing for boys, and Needlework for girls. The latter branch will be under the direction of an experienced Lady Teacher.

KARL G. MAESER, Principal.<sup>39</sup>

This marked the beginning of the educational career of Karl G. Maeser in Utah.

<sup>38</sup>Maeser, Karl G. Maeser, p. 37.

<sup>39</sup>Deseret News, Volume X, p. 288.



## CHAPTER II

### SCHOOL AND CHURCH ACTIVITIES

FROM 1860 TO 1876

Early in the spring of 1861 President Brigham Young appointed Professor Maeser to take charge of the Union Academy. This school met in the Doremus House near the present West High School. From the fall of 1861 to the spring of 1862 Karl conducted the school. The enrollment was so large as to require an assistant teacher. James T. Cobb, who was not a member of the Church, was hired.<sup>1</sup> Three years later Cobb was baptized a member of the Church by Karl G. Maeser.<sup>2</sup>

Professor Maeser had many new experiences during this school year. In the old country he had been accustomed to the use of money as the medium of exchange. Here in the West he was paid for his services with such items as squash, potatoes, carrots, and other vegetables. Thus, the teacher, in addition to being the trustee, the janitor, and general manager of the school, also found it necessary to traffic in merchandise.<sup>3</sup>

During the year that Karl was in charge of the Doremus House, Bishop John Sharp, Charles Savage, John Nicholson and

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<sup>1</sup>Maeser, Karl G. Maeser, pp. 38-39.

<sup>2</sup>Journal History of Church, October 24, 1863, p. 1.

<sup>3</sup>Maeser, Karl G. Maeser, p. 39.

other prominent men solicited his services for a school in the Twentieth Ward.<sup>4</sup> Professor Maeser consulted President Brigham Young who gave his approval, and in 1862 the school was begun as the Twentieth Ward Seminary.

The building, designed primarily for a ward house, was very poorly arranged for a schoolroom. The equipment included a few rough tables and chairs, some pieces of blackboards and maps, and scraps of chalk that had been dug from the nearby mountains. Yet, in spite of these physical limitations, the curriculum was such that this school attracted many prominent people from distant localities as well as places nearby.

Three departments were organized: Primary, Intermediate, and Grammar. A night session was conducted for those unable to attend the school during the day. The three "R"'s were taught and, in addition, astronomy, modern languages and Latin. Because of his success and recognition in the schoolroom, Karl soon rose to a place of prominence in the community. His ability as a speaker was recognized and his services as a lecturer were very much in demand; consequently, he received a great deal of publicity.<sup>5</sup>

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<sup>4</sup>Schoenfeld, Edward, "Dr. Karl G. Maeser," Liahona The Elders' Journal, (August 1, 1911), p. 85.

<sup>5</sup>Maeser, Karl G. Maeser, p. 40.

The Deseret News of July 24, 1862 published the following:

Professor Karl G. Maeser delivered a brief address on the advances of education, noticing the manifest onward progress of the youth of Utah in mental, cultural, and encouraging the rising generation with the hope of usefulness and cultivating habits.<sup>6</sup>

Again in the December issue of the Deseret News of 1862 the following printed matter is found:

Tuesday, December 23, Professor Karl G. Maeser lectured on the principles of the form of continents. The lecture was fraught with information of a geological character. He thoroughly analyzed the doctrine held by the Neptunists and Vulcanists, and then contended that there was perfect order and harmony in the formation of all the continents, islands, peninsulas, particularly in reference to the continents tapering out to capes in the South and flattening towards the North.<sup>7</sup>

Still another example of the publicity he received is recorded some two years later, in 1864, in the Deseret News: "The Winter Lectures--During the present winter [1863-64], the 70's hall has been crowded every Thursday evening, and many persons have been forced to return home unable to obtain admission."<sup>8</sup>

Even though his work at the school and his public appearances were successful, they were not very remunerative to the Professor. It was not uncommon for the Maeser family to

<sup>6</sup>Journal History of Church, July 24, 1862, p. 1.

<sup>7</sup>Ibid., December 16, 1862, p. 1.

<sup>8</sup>Ibid., March 2, 1864, p. 2.

sit down to a meal of flour mush and home-made molasses. During the time of these meager rations a friend suggested that a cow would be an asset to the family and so one was accepted as payment on past-due tuition. They had nothing to feed the animal except weeds and tickle grass that grew in their lot. Brother Maeser had the mistaken idea that unless the hollows by the cows hips were filled out the cow was not getting sufficient to eat. This task of supplying the cow with food and water was assigned to the children. One day after they had given the cow many armfulls of weeds and several buckets of water they were elated when they noticed the hollows were filled out.

"Now that's the way I like to see Old Bossy," said their father. However, a neighbor passing by exclaimed, "Brother Maeser, your cow is bloated!" "Ploated! ploated! what iss dat?" asked the Professor. The neighbor knew how to take care of such a situation and the animal's life was saved.<sup>9</sup>

Karl's son, Reinhard, further indicated the financial status of his father when he wrote:

He knew what it was to be hungry; he knew what it was to shiver with his loved ones on Christmas Day; he knew what it was to hear people say, "If he's too lazy to work for his living, let him starve." It is reported that on

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<sup>9</sup>Maeser, Karl G. Maeser, pp. 43-44.

one occasion in Salt Lake City, at a party, during the intermission for supper, he announced to the people, "If any of you have anything you do not care for, Brother Maeser will be glad for something to eat." At times, conditions became so distressing that the professor felt impelled to make a personal canvass of those who owed him, to collect on tuition whatever his debtors might be able to share with him; he would accept anything usable in the household. On these errands he took his wheelbarrow, but, more frequently than not, he returned home as he had left--with his barrel empty. "Well," he would say, "the poor people are no better off than we; they can't pay; I forgive them."<sup>10</sup>

In writing a character sketch of Karl G. Maeser, Edward Schoenfeld said that Karl had only one weakness that he could ever discover and that was that he was not successful in financial matters. It was no trick at all to take advantage of him when dealing in money matters.<sup>11</sup> This may be accounted for by the fact that he was so unselfish and had an abundance of charity for others.

At times the weight of his troubles was almost more than Karl could bear and he plead with his Heavenly Father to provide a way to overcome them. It was during one of these crucial periods that a letter came from his father in Germany begging his son to come "home". Karl was assured he would never want for money, friends, and a position of prominence if he would but forsake this pioneer life and the role of a

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<sup>10</sup>Ibid., pp. 44-45.

<sup>11</sup>Schoenfeld, op. cit., p. 85.

teacher among these low despised people. Karl had occasion to wonder if this could be an answer to the prayers for financial help he had so often repeated to his Heavenly Father. This period of indecision was shortened by a strange dream he had one night after retiring to his bed.

It seemed to him that he could see a very steep mountain ahead which he must climb. When he looked for a path he found none and he wondered how he would ever be able to accomplish the task before him. However, with much effort, he was able to climb step by step up the steep incline until he reached the top. There he beheld a landscape beautiful beyond description, and a smooth road with an even grade. When he awoke he knew this was the answer to the question which had been troubling him. After this experience he said:

I would rather have suffered the afflictions of Job, by having all my friends turn against me, or have become a beggar in the street, or have been made to dig in the mines, than to have yielded to the enticements of my German kinsmen and pseudo friends. I would rather take my wheelbarrow and go day by day among this people, collecting chips and whetstones for my pay, than to have the Kingdom of Saxony open to me, if such meant the sacrifice of my knowledge and testimony of this Gospel. I flung the letter into the fire and, retiring to my secret closet, poured out my soul in gratitude to my Father in Heaven, that I had found favor in his sight, and had accepted the Gospel of His Son. If it had not been for the testimony of the Gospel of Jesus Christ of Latter-day Saints, I should long ago have been back in my native land. Oh, I have had my trials and my moments of wavering, but it is these that have burned into my soul the knowledge that the course I have taken is right, and as God lives, He being my helper, I shall never prove unworthy of the

confidence he has reposed in me as long as life shall last.<sup>12</sup>

Karl's ability in an educational way was recognized by the people of the Territory when he was elected in 1860, in 1863, and again in 1865 as a regent of the University of Deseret.<sup>13</sup>

In 1864, Karl became private tutor to the children of President Brigham Young. This position was the best he had had since coming to America. He was relieved of the worry of collecting tuition, the drudgery of janitorial work, and the criticism of a public who lacked a full appreciation for schools and what they did for the community. He supplemented his income by keeping books for the mercantile firm of Leonard H. Hardy after school hours and on Saturdays.

During this time the Maesers purchased a lot and commenced to build a new home. This was the first home the family had been able to call their own. It is not hard to imagine how happy they all were with the prospects of being located permanently. However, in the midst of this prospect the family was called upon to render another service to the Church. In the April Conference of 1867, Karl G. Maeser's name was read from the stand as having been called to fulfill

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<sup>12</sup>Maeser, Karl G. Maeser, pp. 45-47.

<sup>13</sup>Journal History of Church, December 24, 1860, p. 1; January 13, 1863, p. 1; January 20, 1865, p. 12.

a mission to Germany and Switzerland. Proud though he was to have been selected to return with the Gospel to his native land, yet his financial condition was such that it seemed impossible to secure the means whereby he could make the trip to say nothing of the family that must be provided for at home. However, the family remembered how the Lord had blessed them during a former mission and they had faith that Providence would again extend a kindly hand.<sup>14</sup>

He left home for Europe May 10, 1867. He described his feeling upon leaving in the following manner:

I remember myself walking briskly with one of my traveling companions toward Emigration canyon to join our train, which had left already in the morning. Before me lay my mission in the far off Europe as a witness of the truth of the Latter-day work, as a messenger of the gospel of peace and good will to all men; behind me the home of my family and my people! I found myself at another turn of my life's path, not knowing what sights would present themselves to my eye around the corner; and I knew nothing of the future but the aim and purpose of the journey and a safe return if I would be faithful. Talk of feeling bad when a Mormon Elder leaves his home for many years! It is said of the great French Revolutionist Danton, that he refused to flee from France to save himself from the guillotine on the ground that he could not take his Fatherland with him on his shoe soles. A 'Mormon' Elder knows better than that; he takes his country and his people with him--in his heart.<sup>15</sup>

For three years Brother Maeser labored abroad; first, as a traveling Elder, and then as President of the Swiss and German Mission. His gift of organizing and creating order

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<sup>14</sup>Maeser, Karl G. Maeser, pp. 48-49.

<sup>15</sup>Journal History of Church, September 18, 1867, p. 1.



out of chaos was displayed during the time he was President of the Mission from 1868 to 1870. He established new branches, put the best people at his disposal to preside, and created a wonderful system of teacher's report books, which made it impossible for a visiting teacher to shirk his duty without being noticed. It was during this period of time Brother Maeser received a letter from President Brigham Young instructing him to publish a paper in Switzerland. This paper, referred to as <sup>DER</sup> the Stern, had a long period of publication.

One remarkable feature of Brother Maeser's character was his devotion to authority on one hand, and his jealousy to guard the rights of authority when it was entrusted to him. When anyone infringed upon his rights he would jump like a lion caring not whether he insulted anybody. On one occasion while working in Switzerland, one of the missionaries had questioned his orders to which he said, "B-----, you are, in my opinion, like a little rooster, that stoops his head very low in going through a high archway, for fear he might knock his head against the arch."<sup>16</sup>

His ability to teach lessons by simple examples is clearly illustrated in an incident which happened while he and a party of missionaries were crossing the Alps. There

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<sup>16</sup>Schoenfeld, op. cit., pp. 83-84.

were only sticks to mark the path across these mountains of deep snow. As they slowly ascended the steep slope, he looked back and saw this row of sticks marking the way and said, "Brethren, there stands the Priesthood. They are just common sticks like the rest of us--some of them are even crooked, but the position they hold makes them what they are to us. If we step aside from the path they mark, we are lost."<sup>17</sup>

On two different occasions Karl visited the home of his childhood in Germany. He labored diligently to bring the members of his family to an understanding of the truthfulness of the gospel. They, however, were steeped in the traditions of their own belief and felt such a prejudice against the "Mormon" people in general, that what he said made very little impression upon them. They couldn't understand why Karl had permitted himself to be so swept off his own feet by such a deplorable religion and thus lose all opportunities to become an important person in the eyes of the world. They again begged him to bring his family back to Germany and there live in comfort. Karl, however, was no more impressed with their pleadings than they had been with his testimony of the truthfulness of the Gospel of Jesus Christ.<sup>18</sup>

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<sup>17</sup>Statement by Eva Maeser Crandall, personal interview, March 25, 1950.

<sup>18</sup>Maeser, Karl G. Maeser, pp. 59, 65.

In 1870, Brother Maeser returned to Utah and when his wife, Anna, met him she handed him the same fifty-cent piece he had given her three years before, which incidently, was the only money he had at the time he received his mission call. He was also amazed to see both rooms of their two room home completely finished and furnished with "store" carpets on the floors and curtains at the windows.<sup>19</sup>

Karl resumed his teaching in the Twentieth Ward School upon his return from Europe. He also organized and taught the work of the first Normal department in the Deseret University.<sup>20</sup>

An announcement was made in the Deseret News of the work being conducted by him in the Twentieth Ward:

Professor Karl G. Maeser intends opening his regular fall school term on the 10th of August, and he proposes then establishing an advanced educational institution, it will be known as the 20th Ward Seminary. Professor Maeser's high educational attainments are well known to the community, his capabilities as an advanced teacher being unquestioned, and it is probable that his Seminary will be well patronized as parents can commit their children to his care with great confidence. He will be aided as principal, by competent assistants. There will be an academic class, for instruction in drawing, history, physical geography, and rhetoric, and, for those desiring to qualify for teachers, there will be a normal class; and also primary intermediate and grammar departments.

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<sup>19</sup>Statement by Eva Maeser Crandall, personal interview, March 25, 1950.

<sup>20</sup>Karl G. Maeser, School and Fireside, Provo, Utah: Skelton and Company, 1897, p. 356.

For the benefit of those unable to attend in the day, evening classes will be organized and will meet for instruction twice a week, commencing on the 11th of August. This will present an excellent opportunity for young men and women to improve their education.<sup>21</sup>

It was while he was teaching in this capacity that an explosion occurred on Arsenal Hill near the place where the State Capitol is now located. So terrific was the explosion that nearly all the plaster was shaken from the ceiling of the Twentieth Ward schoolhouse. Karl immediately went to find Bishop John Sharp, a man he always went to with his troubles, to relate the incident to him and report that school would have to be dismissed until the building could be repaired.

He found Bishop Sharp in the office of President Brigham Young and told both men of the existing conditions. But at this point President Young interrupted the conversation with the remark:

That is exactly right, Brother Maeser; I have another mission for you. We have been considering the establishment of a Church school, and are looking around for a man-- a man to take charge of it. You are the man, Brother Maeser. We want you to go to Provo to organize and conduct an Academy to be established in the name of the Church--A Church School.<sup>22</sup>

This was the greatest calling that had come to Karl

<sup>21</sup>Journal History of Church, August 5, 1874, p. 5.

<sup>22</sup>Maeser, Karl G. Maeser, pp. 76-77.

G. Maeser and one which would most deeply affect his whole life.

It would be natural to suppose that this German Professor, with his wealth of experience in teaching and his wonderful background, would feel well qualified to set up such a program without hesitancy. Instead, he sought the aid of Brigham Young and said to him: "President Young, I am ready to go to Provo, what are your instructions?" "Only this," said the great founder, "You ought not to teach even the alphabet or the multiplication tables without the Spirit of God. That is all. God bless you. Good-bye."<sup>23</sup>

Few words, to be sure, but no group of students ever assembled under the tutorship of Karl G. Maeser who did not feel in his teachings the application of Brigham Young's instructions.

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<sup>23</sup>Jensen, J. Marinus, "History of Brigham Young University," Mss., p. 18, (Brigham Young University Library).

## CHAPTER III

### KARL G. MAESER'S PHILOSOPHY OF EDUCATION

An educator's concept of the nature of his work and his philosophy concerning the goals to be attained usually determines the outline of his program of work.

Although, in humility, Karl G. Maeser had sought the aid and advise of his superior to help formulate a program of work for this tremendous undertaking that loomed before him, nevertheless, he was equipped with a good philosophy regarding education. His training had been the best that German schools had to offer and he held a place high in the rank and file of his classmates. His schooling in Germany had been affected considerably, however, by the influence of the Gospel of Jesus Christ which he accepted in his homeland. He believed the ultimate goal of all education could be summed up in the words of the Savior, "Be ye therefore perfect even as your Father which is in heaven is perfect."<sup>1</sup>

The methods and means of achieving this goal must be something more than achieving in scholastic studies--they should include the education of the whole man. All education is narrow and incomplete which does not include, in addition to gaining scholastic knowledge, the development of the physical, moral and spiritual nature of man. Maeser defined

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<sup>1</sup>Maeser, School and Fireside, p. 55

education as a "twofold process, (1) conveying instruction on its theoretical side, and (2) training in habits on its practical side."<sup>2</sup>

The conveying of instruction should constitute a leading feature of the school room and the training in habits should play a prominent part in the domestic or home training, yet, the two are so closely interwoven that to think of education in terms not including both the school and the home is a mistake.<sup>3</sup>

In regard to this type of education, Maeser wrote in his book, School and Fireside:<sup>4</sup> "I am prompted only by the desire to represent the intimate cooperation of the school and the home, and the seasoning or modifying of all secular training by religious influence, as being the two most essential characteristics of the educational system...among the Latter-day Saints."<sup>5</sup>

Basic to all of his philosophy was the firm conviction of the worth of each individual. He fervently believed that every pupil is a child of God, with certain capacities for growth and development. Each one is different in his way of forming concepts and arriving at conclusions; each one has

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<sup>2</sup>Ibid., p. 34.

<sup>3</sup>Ibid., pp. 34-35.

<sup>4</sup>Infra., pp. 125-126.

<sup>5</sup>Ibid., p. 347.

his own life's work to do and his own destiny to reach. He felt that all persons who were worthy to be called teachers should recognize these differences. Instead of having a cut and dried form of procedure to follow in their educational program, their plans should be varied and flexible enough to meet these individual needs so that every student might have a chance to develop his moral, mental, and spiritual faculties to his utmost capacity at his own rate of comprehension.<sup>6</sup>

"The great problem in education is to discover the sphere of action for which any given child is adapted, and to turn its thoughts and energies in that direction."<sup>7</sup>

The need for recognition of individual growth is beautifully expressed by Professor Maeser:

It is the fashion in Chinese gardening to force trees and shrubs out of their natural way of growing into all kinds of fantastic shapes according to the fancy and notion of their master. There is a great deal of Chinese gardening going on in education.<sup>8</sup>

At another time he emphasized the worth of the individual when he said, "If a carpenter or a blacksmith should spoil a piece of material he is working upon, he could throw it aside and take another piece, but the teacher cannot do this with the eternal soul of the child."<sup>9</sup>

<sup>6</sup>Ibid., p. 224.

<sup>7</sup>Ibid., p. 52.

<sup>8</sup>Ibid., p. 224.

<sup>9</sup>Maeser, Karl G. Maeser, p. 102.



Good relationships between parent, teachers and pupils are conducive to learning. A good atmosphere in the home or at school is the controlling principle which regulates education. "Discipline is the climate of the school."<sup>10</sup> Discipline is a subject which Brother Maeser felt needed considerable attention in our domestic education as well as in the schoolroom. Respect for authority should be taught from the time a child is born. "In America the lack of reverence for parents and for the aged is a dangerous symptom, and if not remedied, forbodes no good for the country."<sup>11</sup> Methods of discipline ought to be adapted with great caution. The day when the rod was the emblem of training in the home or at school is slowly becoming outdated. "The exercise of authority without intelligent justice and kind consideration is tyranny, and obedience without consent of the heart or brain is slavery."<sup>12</sup>

Any educator of long experience may recall incidents which seemed to make corporal or physical punishment of some kind a necessity. There are, for instance, moral cripples, as well as physical, and mental ones. While asylums provide for the last, and hospitals for physical unfortunates; the reform schools, and in aggravated cases, jails and penitentiaries, attend to moral cripples. Mental cripples, in greater or lesser degrees of decrepitude, are found in many

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<sup>10</sup>Maeser, School and Fireside, p. 260.

<sup>11</sup>Ibid., p. 67.

<sup>12</sup>Ibid., p. 245

schools and families: in some instances heredity, in others evil surroundings, may be responsible for them, nevertheless, there are natural liars, natural thieves, hypocrites, cheats, etc., to be handled in education. In such exceptional cases, the educator finds himself in the situation of a physician, who finds that mere hygienic or medicinal appliances would be of no avail, but that the emergency calls for heroic treatment, or an operation. Even in surgery it is plain to an observing mind that the urgency for such dangerous operations is constantly lessened by the progress of the medicinal sciences. This is likewise the case in education.

As no physician resorts to operations in trifling ailments, so no educator is justified in applying violent measures in his regular disciplinary course.

A judicious discipline may be compared to an iron hand in a velvet glove. It should not be seen, nor heard, nor felt on every occasion, but be held in reserve; always present, nevertheless.

An absolutely quiet school, or a family life that moves along with the mechanical regularity of clock-work, may be good enough for parade purposes, but can certainly not be considered a model example in education. Restriction or suppression of the legitimate manifestations and development of individuality is not discipline, nor can methods of squeezing immortal souls into a common mould be called education.<sup>13</sup>

Individuals should be motivated to do right through the process of mental understanding.

Children ought to be trained step by step in the exercise of this free agency, and this right should be measured out to them in exact proportion to the grade of accountability which age, intelligence, will power, and moral disposition have developed in them. No more, no less. This corresponds with the disciplinary principles observed by the state in regard to its citizens and is laid down in the word of God as the line along which salvation and exaltation can be obtained.<sup>14</sup>

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<sup>13</sup>Ibid., pp. 263-264.

<sup>14</sup>Ibid., pp. 64-65.

The right of choice should be allowed to the utmost of the individual's understanding and the conceptions formed of consequences which follow if the choice is an unwise one. The underlying principle of free agency is obtained when a parent or teacher is able to transform "Thou shalt" on the part of the adult into a voluntary "I will" on the part of the pupil.<sup>15</sup>

Teachers and parents should be living examples of what they teach. At all times they should be able to say to pupils as Jesus Christ said, "Come follow me."<sup>16</sup> How can any teacher say to his students, "Be what you profess to be--don't be a scrub," if he himself does not live by such a motto.<sup>17</sup>

I, therefore, would sooner see a pupil in the early stages of his school life exposed to the dangers of an infectious disease, and trust to medical treatment or other means for recovery, than to see him exposed to the influence of an atheistic teacher, or one infected with the skepticism of agnostics.<sup>18</sup>

"Drafting the outlines for school work is to the teacher what the design for a building is to an architect."<sup>19</sup> Karl believed these architectural plans should consist of four things: Circulars, plans, program, and records.

<sup>15</sup>Ibid., p. 46.

<sup>16</sup>Ibid., p. 364.

<sup>17</sup>Maeser, Karl G. Maeser, p. 184.

<sup>18</sup>Maeser, School and Fireside, p. 156.

<sup>19</sup>Ibid., p. 253.

By circulars he meant the publication and circulation of pamphlets including a listing and explanation of the various subjects taught; items concerning the grades and graduation; conditions of entrance; rules and regulations concerning moral, scholastic, domestic, and financial requirements of the students; general information about the school plant; and an historical review of the institution.<sup>20</sup> These circulars were to acquaint the public with the school program and to act as pledges to those reading them that the work outlined therein would be faithfully carried out.

"Complete plans for every grade and study, for the entire school year, or even for a period of years, are as essential for the carrying on of a school, as the specifications for the builder are necessary to the construction of a house." Plans should not become stereotyped, but teachers should take advantage of county and state teachers' conventions and summer schools and through interchange in ideas with other teachers, they should find assistance to help them mature their own school plans. Teachers should always strive for mastership in their profession. An important means of accomplishing this is a willingness to accept ideas of other teachers.<sup>21</sup>

"One glance at the daily program of a school will tell

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<sup>20</sup>Ibid., p. 254.

<sup>21</sup>Ibid., p. 255.

an experienced educator whether the teacher is a professional or an amateur in his work." There are always physical handicaps such as want of room and facilities for the proposed programs, but these should remain visible in the construction of the program. The program should have balance and should include "reflective, memorative, and mechanical studies." The reflective studies should include such subjects as mathematics, language studies, and sciences, and they should be taught early in the day while the mind is fresh, vigorous, and not yet fatigued by hard or long studying. Memorative studies, such as history and geography, that are enlivened by imagination, may follow. Mechanical studies, including penmanship, drawing and music, should come last in the day when the mind needs relaxation.

His program also called for consideration of the student. "No student should be left too long without a recitation." Recitation periods should alternate with study and in no instance should students be left doing one thing so long that he becomes weary from it.

Time was an important factor in his program. In a school day there were to be from eighteen to twenty recitations, two recesses and two to three minutes for each change of class.

Punctuality and precision in recitations is an indispensable requisite for successful school work. To

this end a copy of the daily program in large and plain writing ought to be placed at the most conspicuous point in the school room, and a clock hung up in sight of teacher and students for guidance.

Every teacher ought to learn to gauge his work for every recitation, like a journalist gauges the article for his paper in accordance with the allotted space. As a rule, no teacher is justified in running over his time a single minute, nor in closing a minute too soon. This precision reacts favorably upon the students, as they get habituated in punctuality, while an opposite course on the part of the teacher will deprive the students of this mental training.

Any business kept without strict accounts would soon be thrown into helpless confusion and end in financial disaster. What accounts are to the business man, records are to the teacher.<sup>22</sup>

Careless and unreliable records are useless, but records well kept may be used not only for reference by the teacher, but they may also "indicate the degree of regularity, precision, efficiency, and progress of teachers and students."

Four distinct records were required, namely: historical, general, register of studies, and rollbooks. The historical record should contain a record of changes which have occurred in the board, faculty, buildings, improvements, and any other important changes since the organization of the school. The general record should include names of students, age, parents, place of residence, time of entrance in the school, and department entered. The register of studies should record the subjects treated in every class

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<sup>22</sup>Ibid., pp. 256-257.

giving reference to textbooks used and the plan being followed. The rollbook should record the daily regularity, punctuality, and preparation of the students.

The manner in which these records were kept by the teacher would testify to what extent the teacher was doing his work. "Incomplete and unreliable records should condemn any teacher in the eyes of his superiors and of the public."<sup>23</sup>

Character training formed an important part of the philosophy of Dr. Maeser. No one was truly educated unless his character was above criticism. He wrote concerning knowledge and character:

The proverb "Knowledge is power", is only relatively true. The formation of character depends upon the nature of the moral training which accompanies intellectual advancement. There are learned fools and learned knaves in this world with all shades and diversities between them. A piece of furniture may be beautifully painted, splendidly varnished, elaborately ornamented, and gotten up in expert taste, and still prove worthless on account of the rotten timber in it. Another piece far less showy may be of greater value because it is proven to consist of solid wood. Thus it is with man. Character should be made of sound timber.<sup>24</sup>

This sound timber could be said to consist of the sum total of all the habits of a person which he forms in an intellectual, physical, social, moral, and spiritual way, whether the learning takes place in or out of school.

"A healthy mind in a healthy body" was his philosophy regarding the physical self.<sup>25</sup> Good physical habits are best

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<sup>23</sup>Ibid., p. 258.

<sup>24</sup>Ibid., p. 43.

<sup>25</sup>Ibid., p. 47.

learned in an environment which includes "fresh air, eating and drinking regulated according to the Word of Wisdom, healthful exercise, a cheerful and contented spirit, and cleanliness of habits."<sup>26</sup> Parents and teachers should acquaint themselves with the growth patterns of children, and "give them good food, plenty of exercise, and kindly treatment, and nature will make it right by and by."<sup>27</sup>

There should be a matron connected with every school to instruct the girls in matters regarding the hygienic and moral questions pertaining to their sex. Likewise, a man should perform the same duties with the boys.<sup>28</sup>

"All work and no play makes Jack a dull boy" was fully accepted by Professor Maeser. Clubs for baseball and other healthful and invigorating sports should be established as long as they do not interfere with regular duties, and as long as they do not invite any degrading influences. "The so-called 'college yells' are exhibitions of courseness unworthy of educational institutions."<sup>29</sup>

In view of the fact that much can be done by providing a good environment for proper physical development, such provisions cannot counteract the harm done by schools that overtax some students mentally and develop nervous disorders from overdoing so that others may enjoy a high degree of

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<sup>26</sup>Ibid., p. 330.

<sup>27</sup>Ibid., p. 107.

<sup>28</sup>Ibid., p. 331.

<sup>29</sup>Ibid., p. 285-286.



success in a scholastic way. Schools should provide a good balance between mental and physical activity.

As it would be folly on the part of the skillful navigator to expect safe passage in an unseaworthy vessel across a stormy ocean, so would it be unreasonable to prepare a child for life's great voyage by an elaborate mental training at the expense of its physical constitution.<sup>30</sup>

The Golden Rule was stressed by Professor Maeser in the education of the individual. A pupil should learn that he is not entitled to better treatment than he is willing to give. "It is the purpose of education to lop off selfish inclinations and engraft in their place self-denial, self-control, obedience, love, integrity and other virtues."<sup>31</sup>

One thing wrong with our school system is that it emphasizes intellectual advancement to the extent that it encourages too much self-ambition. Education should teach the individual to focus his mind toward the comfort and benefit of his fellow beings and learn to adapt his life in such a way that it will benefit those with whom he associates and the public in general. Professor Maeser felt that a teacher should invent, if need be, all kinds of offices within the school to be occupied by students, and thus give young people this sense of responsibility toward mankind.<sup>32</sup>

The organization of associations and clubs for young

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<sup>30</sup>Ibid., p. 48.

<sup>31</sup>Ibid., p. 36.

<sup>32</sup>Ibid., pp. 247, 250.

people under proper restrictions and judicious supervision is a good thing for two reasons: "(1) Man is gregarious in his nature and needs the stimulus of association for the development of his mental and moral faculties. (2) Association with others encourages self-effort on the part of the individual."<sup>33</sup>

A prominent part of Maeser's educational program was for everyone's word to be as good as his bond. Every student who went to the Institution gave to Professor Maeser his word of honor that he would live in accordance with the high ideals and standards of the Church and the regulations of the school. He stood up in the old warehouse and said:

My young friends, I have been asked what I mean by word of honor. I will tell you. Place me behind prison walls--walls of stone ever so high, ever so thick, reaching ever so far into the ground--there is a possibility that in some way or another I may be able to escape, but stand me on that floor and draw a chalk line around me and have me give my word of honor never to cross it. Can I get out of that circle? No, never! I'd die first!<sup>34</sup>

"To be clean of thought and speech and act, to be self-sacrificing, to love truth, to reverence right"--these were some of the principles that should be taught to students and as stated by a student of Dr. Maeser, were the things which he practiced.<sup>35</sup>

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<sup>33</sup>Ibid., p. 282.

<sup>34</sup>Statement by Richard R. Lyman, personal interview February, 1950.

<sup>35</sup>Letter Sutherland to Lund, June 1, 1905.

Karl G. Maeser was not satisfied with an individual being only of good moral character. He believed that a person should have religious convictions as well.

The spiritual development of the individual is an indispensable requisite of true education. Religious training should be based upon scripture but it should not be "dogmatic theology on the Pharisaic or Puritan plan, nor a scientifically diluted system after the Unitarian fashion."<sup>36</sup> Questions concerning "Where we came from?" "Why we are here?" "Where are we going?" come to the attention of all men, and philosophers have tried in vain to solve them. "Revealed Religion" gives the answer to such questions.<sup>37</sup>

The Church of Jesus Christ of Latter-day Saints...is engaged in building up within its own sphere an educational system which contemplates not only the introduction of theology as a branch of the regular curriculum, but the consummation of a plan according to which all management, instructions, studies, and methods shall be brought into harmony with the inspired Word of the Lord.<sup>38</sup>

The purpose of the establishment of schools in which religious instruction could be given was to combat the "invasion of unbelief, skepticism, moral deficiencies, and other objectionable influences," which were present in society.<sup>39</sup>

"The main object of...religious training, is to ob-

<sup>36</sup>Maeser, School and Fireside, p. 45.

<sup>37</sup>Ibid., p. 44.

<sup>38</sup>Ibid., 304.

<sup>39</sup>Ibid., p. 304.

tain for the pupil, by the assistance of the Holy Spirit, a living testimony of God, our Father, of Jesus Christ, our Savior, and of the divinity of the Latter-day Work". The purpose of that testimony is to enable a student to shape "all his feelings, thoughts, words, and actions in conformity with his testimony."<sup>40</sup>

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This statement placed the object of man's life far above ordinary concepts. "Not by bread alone, neither for bread alone does man live. There are higher objects yet to be attained; other truths to be learned, and greater works to be done."<sup>41</sup>

Pupils who have this broader concept of life, and its purposes are able to visualize higher ambitions and establish more worthwhile goals.

Eva Maeser Crandall said:

I heard my father deliver an address in the Provo Tabernacle on the subject of fore-ordination. At the finish of his talk he said, "And the books will be opened and my guardian angel will stand by me and as he opens the book he will say 'Look', and I will look and say, "How Beautiful!" And then the angel will say "That is what you could have been", and then he will turn the leaf and say, "This is what you have been."<sup>42</sup>

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<sup>40</sup>Ibid., p. 304.

<sup>41</sup>Ibid., p. 42.

<sup>42</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.

Maeser's educational philosophy would not be complete without including some of his "Sayings." His students, friends, and fellow teachers alike remember him for these short concise statements so full of meaning.

Infidelity is consumption of the soul.

Be yourself, but always your better self.

The Lord never gets in debt to any man.

The Lord never does anything arbitrarily.

Make the man within your living ideal.

Everyone's life is an object lesson to others.

Say to your soul: "Let no unclean thing ever enter here."

One who has lost the Spirit of the Lord is dead spiritually.

Let your first good morning be to your Heavenly Father.

A man without character is like a ship without a rudder.

I would rather lose my right arm than break my word of honor.

If it shall please my Heavenly Father, I will be a teacher in Heaven.

It is not so much what a person says, but what makes him say it.

A laudable ambition to excel is an indispensable requisite to success.

When I listen to a sermon, I have my ears open to the doctrine only.

No man shall be more exacting of me or my conduct than I am of myself.

He that cheats another is a knave; but he that cheats himself is a fool.

Our patriarchal blessings are paragraphs from the book of our possibilities.

Boys, when you are tempted to go into a saloon, think of me, your teacher.

We go to the East for learning; but the East will come to the West for wisdom.

No righteous rules, however rigid, are too stringent for me; I will live above them.

Eagerness to earn bread and butter has overshadowed many a golden opportunity.

The Brigham Young Academy is the parent trunk of a great educational banyan tree.

School is a drill for the battle of life; if you fail in the drill you will fail in the battle.

I would rather trust my child to a serpent than to a teacher who does not believe in God.

The good angels never lose an opportunity of calling attention to something good in everybody.

All our prayers are addressed in the hand-writing of the heart, readable to God and ourselves only.

Youth demands recreation, and if it is not provided in high places, they will seek it in low places.

The truly educated man will always speak to the understanding of the most unlearned of his audience.

If you learn only the fraction of the "A" of a principle, practice at once that fraction you have learned.

What we did before we came here, conditioned us here; what we do here will condition us in the world to come.

It is our privilege to be so fastened to our line of duty that we cannot turn away by the strongest current of temptation.

Everyone of you, sooner or later, must stand at the forks of the road, and choose between personal interests and some principle of right.

The Lord has unconditionally declared the triumph of His Church; but His promises to me are all conditional--my concern, therefore, is about myself.

A being without an aim in life, or not possessing the requisite concentration of purpose to assist him in resisting temptation, or in sticking to his principles in spite of allurements, is like a cork floating upon the water driven hither and thither by every wind that blows.<sup>43</sup>

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<sup>43</sup>Nelson, op. cit., pp. 14-16.

## CHAPTER IV

### FOUNDING OF THE BRIGHAM YOUNG ACADEMY

In order to counteract the tendency of modern education toward infidelity, President Brigham Young founded 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."<sup>1</sup> A group of seven persons appointed by President Young comprised the first Board of Trustees. They were: Abraham O. Smoot, William Bringham, Leonard E. Harrington, Wilson H. Dusenberry, Martha J. Coray, Myron Tanner, and Harvey H. Cluff. All of them were residents of Provo except Bringham, of Springville, and Harrington, of American Fork.

By a deed of trust to the Board of Trustees President Young designated certain properties to the school. On this property, the present site of the Farmers and Merchants Bank, was located the Lewis Building, which was the first home of the Brigham Young Academy. This building was built by Jessie Lewis in 1867 and was designed primarily as a business block

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<sup>1</sup>Circular of Brigham Young Academy, 1885-86, (Brigham Young University Library).



and amusement hall. The upper story of the building, at the time of the endowment, was being used by the school known as the Timpanogos Branch of the Deseret University.<sup>2</sup>

The Board of Trustees completed their preliminary work and effected an organization November 22, 1875, by electing the following officers: President, A. O. Smoot; Secretary, W. H. Dusenberry; Treasurer, H. H. Cluff. The establishment of this organization came at a time when the Timpanogos Branch had just been discontinued, therefore, even though it was too late in the year to arrange a complete school year, it was deemed advisable to hold two preliminary terms of the Brigham Young Academy. Warren N. Dusenberry, who had been Principal of the Timpanogos Branch was selected to become Principal of the Academy. He conducted the first preliminary term, which ended April 15, 1876, with his resignation. Mr. Dusenberry left the teaching profession to begin the practice of law.<sup>3</sup> Karl G. Maeser was called, at this time, to become the new principal of the Academy.

Maeser was introduced to President Smoot and a meeting of the Board was called. The Board met and agreed to pay Professor Maeser \$1200 per year in such pay as was taken in by the treasurer of the school.

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<sup>2</sup>Jensen, op. cit., p. 12.

<sup>3</sup>Ibid., p. 14.

On the twenty-first day of April, 1876, the new Principal came to Provo, went at once to the Lewis Building and straightening and arranging the rooms as best he might, prepared to open school on the Monday following, which was just nine days after the close of the first preliminary term.<sup>4</sup>

Mr. Justice George Sutherland has written his impression of the Lewis Building at the time he went to school under Dr. Maeser, as follows:

It would gratify my sense of pride in the old school if I could tell you that the building was a masterpiece of architecture. But candor compels a contrary statement. Besides, although it was destroyed by fire long ago, pictures of it are still extant and prevarication would be useless. It stood at a corner on Center Street, a grim, nondescript structure without beauty or grace or any other aesthetic feature calculated to invite a second look. The lower floor was made up of two large rooms at the front, and two small ones at the back. The upper floor had been designed for use as a theater. It consisted of one large room and a stage--both so utterly bare and gloomy as to make inappropriate any form of entertainment except tragedy. The rooms on both floors were, of course, supplied with desks and other school facilities, the appearance of which, as I am sure you will be glad to know, I do not remember well enough to describe.

The prescribed entrances and exits were from the east and west sides; but there were also exits from the front involving a perpendicular descent of some four feet to the ground. Since their use, however, necessitated a flying drop to a very hard sidewalk, these exits were utilized only by one hardy enough to face the risk of having his back bone driven into the lower part of his skull as a result of the impact. It is unnecessary to

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<sup>4</sup>"Dr. Karl G. Maeser", The Young Woman's Journal, (August, 1892), pp. 482-483.

add that this alluring risk really brought them into general use.

I had heard such enthusiastic praise of the Academy that the reaction to my first view of this building was one of doubt and disappointment. Fortunately, the building was not the school, but only the house in which the school lived; and the discovery of the school itself was as though I had opened a rough shell and found a pearl. The soul of this school was Karl G. Maeser; and when I came, as I soon did, to realize the tremendous import of that fact, the ugly structure ceased to trouble my eyes, my doubts vanished, and were replaced by the comfort of certainty and a feeling of deep content.<sup>5</sup>

During the previous term the former principal, Duesberry, had been so busily engaged with his court duties that there had been no records kept and certainly no regularity. School had commenced anytime between nine and eleven o'clock, and some days not at all. A roll was found containing a list of names of nearly sixty students, but the pupils who were there to speak for themselves counted up to eleven.

On the twenty-fourth day of April, 1876, Dr. Maeser began his teaching career at the Brigham Young Academy, in Provo, as the sole teacher of that institution. The term was to continue for ten weeks. At the first student assembly it was announced that school was to begin every morning precisely at quarter to nine o'clock. "All Provo trembled with virtuous indignation" at the idea of attempting to drag children to school at such an unseemly hour as 8:45 a.m.

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<sup>5</sup>Sutherland, George, A Message to the 1941 Graduating Class of Brigham Young University, 1941, Brigham Young University, Provo, Utah, (B.Y.U. Library).

"Nothing but the potent spell attending the name of Brigham Young, and the iron will of the President of the Board of Trustees could suffice to uphold the revolutionary Professor in his 'new-fangled' presumptions." However, this procedure outlined by the new Principal was adopted, and school went on.<sup>6</sup>

Still there were those in Provo who failed to appreciate what Professor Maeser was doing for the school and the principles for which he stood. Many prominent and influential men would secretly encourage his students outside of school not to listen to the "Old Dutchman".<sup>7</sup> One good Bishop drew the Professor aside one day and told him if he persisted in such "enlightened measures" he would work up a revolution in Provo.<sup>8</sup>

Nevertheless, in spite of all these controversies, Brother Maeser, imbued with the spirit of his calling, put his faith and confidence in God and struggled on.

A sheet of scratch paper with twenty-nine names written in pencil and with some information written in ink was found by the writer among some books in the attic of

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<sup>6</sup>"Dr. Karl G. Maeser," The Young Woman's Journal, (August, 1892), pp. 482-483.

<sup>7</sup>Reynolds, Alice Louise, "Karl G. Maeser", The Young Woman's Journal, (July, 1912), p. 362.

<sup>8</sup>"Dr. Karl G. Maeser", The Young Woman's Journal, (August, 1892), p. 483.

the Maeser building in March of 1950. The twenty-nine names are those of the first students to enroll under Professor Maeser at the Brigham Young Academy, April 24, 1876. The following is the information and the list of names written on the paper.

Names of students of the preliminary term entered April 1876 to June 30, 1876. Twenty-nine entered first day. 59 for whole term. (See little black book JBK)

Mary J. John Cluff, Alice Smoot Newell, Olive Smoot Bean, Electa Bullock Smoot, Louisa Bean Thompson, Rose Moore Searle, Hannah Billings Booth, Martha John Williams, Hannah Stubbs Jones, Rose McEwan Haws, Sarah Eggertsen Cluff, Reed Smoot, Alma Greenwood, Fannie Rogers, Diantha Billings Worsely, Zina Smoot Whitney, John J. Walton, Mary Nielson Hansen, Caddie Daniels Mills, Mary Roberts Farrer, Minerva Jones Dailey, Emma Stubbs Taylor, Rachel Ferre McEwan (?), S. P. Eggertsen, Joseph B. Keeler, Jonathan L. Harvey, Andrew Watson, Thomas Stradling, Marietta Riggs Beesley.

P. S. These names were written at a reunion held at the residence of Joseph B. Keeler May 26, 1920, those checked ( ) were at reunion at this day. No checks were written on the paper by the names. <sup>9</sup>

No previous attempt has ever been made to publish a list of the original twenty-nine. J. Marinus Jensen stated in the History of Brigham Young University:

There were twenty-nine students registered on the opening day and those students have been known throughout the years as the "original twenty-nine." Reed Smoot tells us that he was the first student to register and Joseph B. Keeler has often said in public and in private that he was the twenty-ninth. Unfortunately, there are no records of the preliminary term, therefore attempts

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<sup>9</sup>The sheet of scratch paper referred to above is in the Brigham Young University Library.

to complete a list of the students have been unsatisfactory. In the first place, no one of them could ever remember the twenty-nine; in the second place, they never agreed entirely on the same list.<sup>10</sup>

As has been stated before, Professor Maeser was a strict advocate of having a definite program to follow and in keeping records of things accomplished. It was while he was trying to formulate a program of school work, during the first week of school, that he received word from President Young on Friday that he would visit him the following Sunday. Brother Maeser tried and tried to lay out a plan of work to show President Young what the school expected to accomplish. Finally, after futile attempts from Friday until Sunday morning he went before his Heavenly Father and asked for help. The burden was lifted from his heart and he wrote for more than an hour and brought into being the plans for his work at the Academy.<sup>11</sup>

Only the work of the Grammar Department was organized by Professor Maeser for this preliminary term, however, this program was outlined in a complete and detailed manner. He set up classes on a one-half hour basis beginning at nine a.m., and continuing until three p.m., with one-half hour for lunch.

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<sup>10</sup>Jensen, op. cit., p. 20. Mr. Newbern I. Butt stated to the writer that he feels this is an authentic list of the "original twenty-nine" because it was compiled by members of this group under the direction of Joseph B. Keeler.

<sup>11</sup>Peay, Ida Stewart, "A Story Dr. Maeser Told." Improvement Era, (January, 1914), p. 194.

Every thirty minutes a different subject was introduced to the pupils. Not only did he make a written outline of subjects to be taught, but he wrote down the page numbers from books being used for each day's assignment and/or the title of each lesson for each day under each subject.

The preliminary term comprised ten weeks, nine of which were given to instruction and the final week for examination. This term was always called the "Experimental Term" by Dr. Maeser because it was so largely made up of trials and experiments.

At the conclusion of this term the following report was made to his superiors and for his own record:

#### STATISTICAL REPORT FOR SECOND TERM

April 24--June 30, 1876

Prof. Karl G. Maeser took charge of the Academy as Principal April 24, 1876. This being the first Term of the new organisation, it was deemed expedient to only organise the Grammar Department at this Term, as the organisation of the other Departments would have necessitated the employment of more teachers which the finances of the institution for the present did not warrant. There have immatriculated during the present Term 67 Students of which 36 belonged to the V Reader Cl. and 31 to the IV Reader Cl. It was necessary to organise 3 Arithmetic Classes, viz. A with 17; B with 20; and C with 30 Students. Mental Arithmetic was taught in 2 Classes viz: A with 27, and B with 31 Students; 9 Students being excused from this study. Geography was taught in 2 Classes, A with 19, and B with 27 Students. Elocution was practised by 20 Students; Rhetoric by 15; and Grammar was taught in 2 Classes viz. A with 20 and B. with 37 Students. Spelling was taught in 1 Class formed by all Students of the Academy. Natural History comprised a Class of 9 Students; and N. L. History of 5.

The Punctuality, Order and Conduct of the Students in general have been commendable, but Regularity in attendance is yet considerably interfered with in some instances. A written examination in Arithmetic, Geography and Grammar was made during the last week of the Term. Commencement day took place in presence of the Board and Patrons of the Academy June 29. 1 P. M.<sup>12</sup>

During the summer vacation in 1876 under the direction of the Board of Trustees, Professor Maeser and Elder Dusenberry made a canvas of the various towns of the county giving information about the school and soliciting attendance of the young people at the Academy. Subsequent visits were made by Professor Maeser every summer while he remained at the Brigham Young Academy; however, they took him not only to the people in this county, but all over the Church.<sup>13</sup>

The first term of the first full academic year commenced August 21, 1876. President Young had planned to be present at the opening day of school to dedicate the building, but severe illness prevented his attendance. Accordingly, Daniel H. Wells offered the dedicatory prayer.<sup>14</sup>

The first academic year was divided into four terms. At the close of each term Professor Maeser made a report of the work done, which was mailed to the General Authorities of

<sup>12</sup>Register of Studies of the Brigham Young Academy, Provo, Professor K. G. Maeser, Principal. (Mss. Brigham Young University Library).

<sup>13</sup>Jensen, op. cit., p. 22. Register of Studies, p.17.

<sup>14</sup>"Dr. Karl G. Maeser," The Young Woman's Journal, (August, 1892), p. 483.



the Church. In each report he outlined the classes, text books, and page numbers as he had done in his report for the preliminary term.

The attendance was not large at the beginning of the school year, but it gradually grew until the enrollment reached 272 by the end of the year. The academy was conducted on the graded plan with the Grammar Department conducted by Karl G. Maeser; the Intermediate Department conducted by Professor M. H. Hardy; and the Primary Department conducted by Miss Tennie Smoot.

The Primary Department consisted of classes in the following: II Readers, I Readers, Primers, Arithmetic, Writing, Object Lesson, Dictation, and a class in Oral Exercises, and elementary steps in drawing.

The Intermediate Department consisted of the following classes: IV Readers, III Readers, Arithmetic, Mental Arithmetic, Grammar, Composition, Oral Grammar, Geography, Dictation, Penmanship, and Pronunciation.

The Grammar Department consisted of classes in the following: V Reader, Arithmetic, Mental Arithmetic, Grammar, Penmanship, Geography, Dictation, Elocution, and Rhetoric.<sup>15</sup>

Two other departments were formed, the Normal and the Academic. The principal branches of the Academic Department were Bookkeeping, Higher Arithmetic, Algebra, Philosophy,

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<sup>15</sup>Register of Studies, pp. 17-18.

Mineralogy, Technical Drawing and Orthography.<sup>16</sup>

The Normal Department, organized at the beginning of the first term of school work, reflected Maeser's consciousness of the need for better qualified teachers. It was apparent that students entering the Academy were in need of more thorough training in the basic subjects. Nine students from the Grammar Department volunteered to join.<sup>17</sup>

The complete course covered two academic years, and was divided into three divisions:

(a) Preparatory Course. Students desirous of entering this course must be qualified to attend the classes of the Fifth Reader Grade, and may advance after a satisfactory examination at the end of any term in the advanced course.

(b) Advanced Course. Students desirous of entering this course must pass a satisfactory examination in regard to their qualification. They may graduate and apply for a Diploma as competent teachers at the end of the Fourth Term.

(c) Finishing Course. Practical teachers, if sufficiently qualified, may enter this course at any time, and may graduate by special examination at the end of any term.<sup>18</sup>

The Normal students received daily instructions regarding methods of teaching, rules of discipline, catechization, drawing up of daily programs, devising plans of studies

<sup>16</sup>Register of Studies, pp. 17-18.

<sup>17</sup>Register of Studies, p. 19.

<sup>18</sup>Circular of Brigham Young Academy, 1879-80.

for schools, grading and handling of textbooks, keeping records. So dominant did this department become that some years later the Church designated the Brigham Young Academy as its Normal College.<sup>19</sup>

This Normal School soon became the Alma Mater of teachers all over the intermountain west. Not only did Brother Maeser train teachers for other Church Academies and district schools, but also for the Brigham Young Academy itself.

With the exception of Professor Hardy, and the desultory help of Bishop J. E. Booth, all the teachers who labored with Brother Maeser from the beginning of his labors in this academy to the very close thereof, were all those who had been trained by himself, or of his "own raising" as he quaintly puts it.<sup>20</sup>

In conformity with the spirit of the institution from its very first term, no day ever passed without its full quota of religious studies. A theological class was conducted as a required subject. This class not only included the teaching of principles, doctrines, and ordinances of the Gospel as contained in the four standard works of the Church, but also served as a practical course of training in habits by applying the doctrines that were taught. Three students of the Academy requested to be excused from attending the theological class, but instructions were given by President

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<sup>19</sup>Circular of Brigham Young Academy, 1891-92.

<sup>20</sup>"Dr. Karl G. Maeser," The Young Woman's Journal, (August, 1892), p. 484.

Brigham Young that an excuse from this class should not be granted to any student of the assembly in the future.<sup>21</sup>

Not only was theology taught as a separate required course of study, but it was the atmosphere of the whole school. At 8:30 a.m., the first bell would ring and then a second bell at 8:45 a.m., at which time students were to be in their class rooms. Five minutes were given for roll call after which the pupils would proceed quickly to the general assembly hall for the morning devotional exercises, which preceded the regular class work each day.<sup>22</sup> In the morning meeting Professor Maeser always talked to the students and faculty. Elder Bryant S. Hinckley has said that although these inspirational talks of Brother Maeser took place every day, still they never grew tired of listening to him because he always gave them such helpful counsel.<sup>23</sup>

Because religious studies were the most important aspect of the school, it might be well to examine a contemporary Deseret News description of the different methods used in teaching theology to the students:

The theological instructions of the Academy form the basis and foundation or rather focus of all the studies and the whole discipline, and a theological

<sup>21</sup>Register of Studies, p. 19.

<sup>22</sup>Faculty Minutes, August 29, 1884, (Brigham Young University Library).

<sup>23</sup>Statement by Bryant S. Hinckley, personal interview, April 14, 1950.

organization pervades the entire Academy. The exercises commence and close with singing, for which purpose a choir has been organized, and is assisted by as fine a cabinet organ as is to be found in Utah. The opening and closing prayers in the grammar and intermediate departments are either delivered by the respective professor, or he calls, more frequently, on any of the young students to do it, which is always responded to. All those students that hold the priesthood report every other Tuesday at 3 p.m., in the priesthood meeting, where instructions, on the ordinances of the gospel and the duties of Elders, &c., are given, sometimes the younger brethren bear their testimony, and very touching utterances are occasionally made by these young men. There is every day in the Grammar Department a theological exercise, from half past two to three p.m., in which, on Tuesdays and Fridays, there is reading and expounding the Book of Mormon, for which purpose maps designating the most prominent counties and towns in the Book of Mormon are drawn and reference is also made to the present map of South and Central America. On Mondays there is Church history and Thursday Bible exercise. On Wednesday, at half past two p.m., all the students of the Fourth Reader class, from the intermediate department, join the academical students in Professor Maeser's class room, for the purpose of attending the theological class, which is also attended frequently by former students who have asked that privilege.

The programme of proceedings is as follows--Roll call by monitor of the theological department, who is a seventy and who keeps the roll of this class and of the priesthood, singing by choir, the monitor for the musical department giving out the hymn; prayer by one of the students, the young men having taken their places in the order of their priesthood, those having no priesthood remaining in their regular seats. Singing again by the choir. During this exercise the principal, Prof. Maeser, is the organist and practises the hymns with the choir, which he may want them to sing, in a separate singing lesson, once a week. The secretary's place is filled by a young lady student who takes turns, each one nominating every time her own successor. The minutes of the previous meeting are read and adopted, and then she is expected to enter them over her signature, in a large book kept for the purpose. The chair is occupied in turns by the young men who hold the Priesthood, each one nominating his own successor. The principal occupies a seat behind the chairman, to assist

him with counsel whenever needful. The executive committee, consisting of three students from the grammar and three students from the intermediate department, having previously made all the appointments for the exercises and questions and answers, hands them now to the principal for his approval or alteration, while the chair calls for the exercise from the Bible or Book of Mormon. A student appointed for this exercise is expected to occupy about fifteen minutes. Subjects are given by the principal and appointments by the ex-committee. Sometimes the principal makes some additional remarks to this exercise, if the nature of the subject should require. Then follows a reading in prose and one in poetry from standard works of the church; then an essay, on some divine truth, which is kept on file; then comes answers to questions handed in and assigned for answer the week previous. Only questions of a theological nature are admitted.

It is surprising what progress the young people are making in those answers. The chairman either gives an address himself or calls on some one else to do so, which is always responded to. Prof. Hardy, if he has got through with his own theological class by this time, or the Principal gives some instructions, and then a member of the ex-committee reads the new appointments after Prof. Maeser has given the essay, concluding with singing and prayer as before.

In the meantime Prof. Hardy has had the remaining pupils of the intermediate department and those of the primary together, in his classroom, in a similar class, where the catechism is used, and the History of Joseph Smith, the Prophet, and simple Bible stories are treated upon. He reads the Book of Mormon also twice a week in his whole department, on alternate days with the Principal, that these can be loaned from one department into another, as they have about seventy-five Books of Mormon on hand, which are not enough for both.

The primary department, conducted by Miss Tennie Smoot, peruse the Juvenile Instructor, little stories from Scripture occasionally, and they have to learn each week a little piece of poetry, which is taught them daily, by repetition, until they know it.

The leading principle of the discipline is "confidence and trust," by which the principle of strict veracity and reliability is cultivated in the pupils; and,

with very few exceptions, the students and their reports can be trusted. The Lord is blessing the labors and efforts of the Principal and his assistants, and the students love the institution, although it takes new scholars always a little time to get used to the above described way of doing things, as it is so different from that of every school they have seen before.

There are a few young men and boys in the academy who do not belong to the Church, but they participate in the theological exercise as attentively as the rest, and appear to be deeply interested.<sup>24</sup>

The first printed circular distributed by the Brigham Young Academy, of which we have any record, was one soliciting books for the library, and bears the date of December 21, 1877. This circular was addressed to patrons and friends of education. The following is an excerpt taken from it:

From the founding of this Academy, the forming of a library has been one of the chief objects of the Board of Directors and the Faculty; but the want of means has prevented us, thus far, from acquiring this essential element of an educational institution; the rapid development of the Academy, however, in number of students as well as in studies, has made it an imperative necessity to secure to us in some way the privileges of a Library, the lack of which is proving seriously detrimental to our progress.<sup>25</sup>

During the second Academic Year, in 1877, the Poly-sophical Society was organized. The purpose of this society was to afford recreation and opportunity for students to acquire information in various subjects outside the regular

<sup>24</sup>Register of Studies, pp. 59-62, (Undated extract in Deseret News).

<sup>25</sup>Circular of Brigham Young Academy, December 21, 1877.

routine of school work and gain experience and practice in public speaking, singing, acting, and other fine arts. This was an extra-curricular activity and membership in the organization was optional. The Society was divided into several sections, each section pursuing a different branch of study such as science, literature, art, government, and the like. A program was staged every Friday night by the Society to which the public was invited to attend.<sup>26</sup>

A Musical Department was added to the list of optional studies during the third Academic Year. Susa Young Gates gives a good description of its inception:

One day, some weeks after the opening of the school, Brother Maeser was walking home with myself and my mother, when my mother mentioned to him that she would like me to arrange to give some music lessons while in school.

"Does Miss Susa understand music well enough to give lessons?" he asked, standing still in the middle of the road and planting his stick down to emphasize his question.

"Of course she does, she has given lessons ever since she was fourteen," was the answer.

"I must think of that," said Bro. Maeser musingly. And forthwith there sprang into his brain the inspiration which made the musical department a feature of the Academy, for all time. There had been some hours once a week to the practicing of hymns under the guidance of that faithful choir leader, Brother James E. Daniels, but they were irregular and unsatisfactory because of the many duties which prevented Brother Daniels' regular attendance.

Within a few days a formal department was opened for the study of vocal and instrumental music. There was no piano in the Academy, and I bought one for myself and placed it in the building for use as long as I remained there. A room was set apart for the Music Room, and it was carpeted, hung with pictures, and the windows, draped

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<sup>26</sup>Circular of Brigham Young Academy, 1879-80.



with lace, in fact it was made as cosy and pretty as limited means and unlimited interest could make it. It was the rendezvous for all the merry evenings when the Polysophical failed to prove an attraction.<sup>27</sup>

The Ladies Work Department was organized in 1879.

All young women were graded and arranged in classes "A" and "B" with Sister Zina Young Card at the head as matron. Each class met twice a week and received instruction in needlework, embroidery, knitting, sewing and other domestic duties.<sup>28</sup> As Jensen points out, "Every young lady attending the Academy is required to produce during each term at least one piece of work of her own hands, for which she will receive a percentage of relative efficiency as in her regular studies."<sup>29</sup>

In writing about her calling to this work department Zina Young Card stated:

Each year made the young ladies' work class a more important feature of the institution, not only in teaching plain and fancy needle work, but in lectures that were suited to the needs of young girls away from home influences; in addition to that labor I assisted them in finding suitable boarding places, visited them when ill, and in fact was a mother to them.<sup>30</sup>

<sup>27</sup>Gates, Susa Young, "The Original Musical Department," The Young Woman's Journal, (May, 1892), pp. 338-339.

<sup>28</sup>Circular of Brigham Young Academy, 1879-80.

<sup>29</sup>Jensen, op. cit., p. 23.

<sup>30</sup>Card, Zina Young, "The Original Work Department for Girls of the Brigham Young Academy," The Young Woman's Journal, (November, 1892), p. 54.

The Monitorial Organization was established in the school in order to give every pupil something to be responsible for outside and beyond his own individual concerns-- something which would be essential for the good of the whole school or group of which he or she was a part. Maeser believed whatever could be done by the pupils should never be done by the teachers. Such work as looking after the ventilation, temperature, and order of the room, the desks, blackboards, books, and apparatus, students not engaged in recitation, roll call, attending to visitors, order in the class rooms and the premises before, between and after recitation time, should be done by the students. He has written with regard to this training:

I would rather recommend a student to positions of trust that can be depended on "to carry a letter to Garcia", as the saying is, than one with the highest intellectual attainments and polished manners but lacking that essential qualification of real worth, namely, that he can always be depended on.<sup>31</sup>

The Monitorial Organization was to help students develop this kind of dependability.

Because students came to the Brigham Young Academy from so many distant localities, Brother Maeser found it necessary in the early organization of the school to establish the "Domestic Organization" for the purpose of looking after

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<sup>31</sup>Maeser, Karl G., "The Monitorial System," Juvenile Instructor, (March, 1901), pp. 153-154.

the welfare of the students outside of school. In each home where students were boarding, a senior was appointed who had general supervision of all other students living in that home. They were to look after social habits, observance of the Word of Wisdom, and other matters of personal welfare. This organization also divided Provo into four wards. Each ward was presided over by a president and two counsellors. Visitors were appointed to visit the students in the capacity of block or ward teachers. Weekly ward meetings were held in which visitors and seniors handed in reports and received further instructions.<sup>32</sup>

Rules and regulations were formulated for the guidance particularly of the younger students who came from other localities and all students who demonstrated their inability to govern and control themselves.<sup>33</sup>

Individual cases were handled on the basis of rules and regulations adapted by the faculty. In the General Circular of the School for the year 1881-82 under "Domestic Organization" the following are given as rules governing students attending the Academy. All of these regulations applied to the out of town students and many of them to students whose homes were in Provo.

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<sup>32</sup>Maeser, School and Fireside, p. 172.

<sup>33</sup>Ibid., p. 172.

a. All students of the Academy are subject to our domestic regulations in and out of school.

b. Vulgar language, profanity or obscenity in any form is strictly prohibited and may be punished with expulsion.

c. Smoking, or the use of strong drinks is not allowed.

d. Students shall not attend public or private parties without a written permit from the Principal.

e. No student shall chose a boarding place or lodging unless such be approved of by the Board or the Faculty.

f. Where two or more students reside in one house, one of them will be appointed to act as Senior.

g. The students from outside of Provo form the Domestic Department and meet every two weeks for report.

h. Lady students are under the special superintendency of a lady teacher.

i. Students are expected not to be away from home after regulation hours, without a written report to the Principal next day.

j. Students will be visited by representatives of the Principal at their residence bi-weekly.

k. Boarding can be obtained at the rate of \$3.00 and \$4.00 per week.

l. No student can honorably discontinue attendance without a written discharge from the Principal.<sup>34</sup>

Regulations at the Brigham Young Academy Boarding House were also ordered by the Principal and reported at the faculty meeting held August 14, 1885. These regulations

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<sup>34</sup>Circular of Brigham Young Academy, 1881-82 (Brigham Young University Library).

were for governing this boarding house and to be an example to be followed in other homes where students resided:

Time Table--Rising; During 1st and 4th terms, at 6 a.m.; during 2d and 3d terms, at 6:30 a.m.

Second Bell--Roll call, prayer and breakfast: During 1st and 4th terms at 7 a.m.; during 2d and 3rd at 7:30 a.m.

Third Bell--Only Saturday and Sunday for lunch at 1 p.m.

Fourth Bell--Supper at 5:30 p.m.

Fifth Bell--Study; During 1st and 4th terms at 7:30 p.m.; during 2nd and 3rd terms at 7 p.m.; study to close at 9 p.m. with evening prayer.

Sixth Bell--Bell call, retiring at 10 p.m.

#### GENERAL REGULATIONS

1. Every boarder shall, before receiving his admit to the boarding house, give his word of honor to the Principal for the faithful observance of these present regulations.

2. Every boarder shall at all times cultivate a gentlemanly or ladylike behavior.

3. Every boarder is subject to the supervision and direction of the presiding tutor.

4. Every boarder shall perform according to regular appointment, his share of domestic duties necessary for the comfort of his fellow students.

5. The food of the boarders is regulated according to the spirit of the Word of Wisdom.

6. Visitors cannot partake of any hospitality of the establishment, without arrangement with the steward.

7. The board bill has to be regulated with the steward in advance.

8. Every boarder shall appear at morning roll call, orderly and cleanly dressed, after having put his room in order.

9. The boarders shall provide their own toilet utensils, blankets, quilts and sheeting.

10. Cases of sickness shall be reported at once to the presiding tutor.

11. Any damage to property in the establishment shall be reported to the steward for adjustment.

12. Any complaints on the part of, or against boarders, shall be made to the Principal only.

13. The boarders shall proceed to their meals in prescribed order.

14. No boarder shall enter the dining room or kitchen, outside of meal times, except by appointment.

15. No boarder shall enter any other private room without special permission of the regular occupant; but not at all between study bell at 7 p.m. and prayer bell at 7 a.m., without permission of the presiding tutor.

16. Boarders of opposite sexes shall never enter one another's private rooms.

17. Room inspection by the presiding Tutor and the Matron respectively every morning after breakfast.

18. Boarders shall not throw anything out of the window.

By order of the Principal; Jos. B. Keeler, Steward;  
Willard Done, Presiding Tutor; Mrs. M. J. Tanner, Matron.<sup>35</sup>

Another regulation added later was that, "No student will be permitted to attend a public or private party unless it be conducted under the auspices of the Priesthood."<sup>36</sup>

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<sup>35</sup>Faculty Minutes, August 14, 1885.

<sup>36</sup>Faculty Minutes, August 29, 1884.

Every student upon entering the school was interviewed by Professor Maeser, and put on his word of honor to obey the rules of the school. The student was then asked to "read his little piece, answer a simple question, or write a short specimen," so that he could be assigned to the grade for which he was best qualified.<sup>37</sup>

The school continued to grow both in enrollment and enrichment of study opportunity. By the eighth Academic Year, 1883-4, the average number of students was over four hundred, and the number of departments totaled seven as was announced in the circular for the year. More room was needed; consequently, through the efforts and liberality of President A. O. Smoot and other members two additions were made to the Lewis Building, thus making the building more convenient and comfortable.

The new rooms had been in use only six months, however, when in the night of January 24, 1884, the night preceding the opening of the third term, the whole structure was destroyed by fire. There was no insurance and the very existence of the Academy was threatened. Much of the furniture, however, was saved, and on Monday morning Principal Maeser called the faculty and students together, and through

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<sup>37</sup>Done, Willard, "The Old Brigham Young Academy," The Young Woman's Journal, (June, 1892) p. 385.



THE LEWIS BUILDING



the cooperation of the School Board, Faculty, students and patrons, suitable quarters were fitted up for the two remaining terms of that year.<sup>38</sup>

Sometime later when looking at the blackened ruins of what had once been the Brigham Young Academy, Brother Maeser said, "Yes, fire has destroyed the house, but the Academy lives on."<sup>39</sup>

The following year, 1884-85, the school was held in the Z. C. M. I. warehouse at the south end of University Avenue. The building was subdivided into eleven rooms to accommodate the four hundred pupils. This was the home of the Academy until 1892.

The finances of the institution had been running low and the period of greatest distress came after the fire, a time referred to in later years by Principal Maeser as "those dark days" when the school could not pay its rent and the teachers did not receive their meager salaries. At the close of the tenth Academic Year, 1885, a member of the board moved to close the school. It was then that Professor Maeser and his faculty showed their loyalty and taught for anything that might be had rather than close the Academy.<sup>40</sup>

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<sup>38</sup>Circular of Brigham Young Academy, 1890-91.

<sup>39</sup>Maeser, Karl G. Maeser, p. 93.

<sup>40</sup>Jensen, op. cit., p. 31.



THE Z. C. M. I. WAREHOUSE

After the fire great interest was manifested by the public and \$2,000 was subscribed by members as well as non-members of the Church to rebuild the Academy House.

Plans for the new building were made by Brother J. Don Carlos Young from suggestions made to him by Professor Karl G. Maeser, and the foundation for the New Academy was laid.<sup>41</sup>

However, because of a lack of funds no further building was carried on for a number of years. Eva Maeser Crandall has said:

We used to go every Sunday morning that the weather would permit to the foundation of the building. There weren't even sidewalks. At that time it was outside of Provo. I didn't even remember when the corner stones were laid, but all I can remember is that the mortar and rocks were breaking away from the foundation, and my father would point to the different rooms and he would say, "This will be the office." "This will be the reading room." Pointing to the different rooms he identified them in this manner. I looked up and said, "But, father, it will never be finished, the foundation is crumbling away, even the rocks are falling." He had a cane which had belonged to Brigham Young which he always carried and it had a dog's head on the end. I remember how my father stood up and put that cane in the ground and said, "No, no, my child, this will be finished and many more, and on that hill, (pointing to temple hill) for I have seen it."<sup>42</sup>

Karl G. Maeser has written: "The individuality of a school, no more depends on the style of building or the manner of its equipment, than an elaborate or inferior dress deter-

<sup>41</sup>Ibid., p. 95.

<sup>42</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.

mines the intellectual or moral character of the person wearing it.<sup>43</sup> This is particularly true of the Brigham Young Academy. The school, during Dr. Maeser's administration, will not be remembered because of its elaborate buildings, but because of the unique way in which Karl G. Maeser administered the school program. He was the hub of the wheel, so to speak, around which the school was built. In matters of discipline he displayed both the fierceness of a lion and the meekness of a lamb. He warmed students physically at times, but he also warmed them spiritually. He was a strict advocate of precision and order, and he expected the students and faculty members to respect his authority and abide by his decision.

Some discipline matters were handled by him, while others were made topics for discussion in faculty meetings and the faculty assisted in making the decisions regarding the punishment to be meted out. Uniformity in the school program was desired and questions presented in faculty meetings attest this point.

Question: What shall be done with pupils coming in late?

Decision: To remain at or near the door until recognized by the teacher.

Concerning the difference between pupil and student it was decided that:

The members of the Primary and Intermediate dep.s [sic]

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<sup>43</sup>Maeser, School & Fireside, p. 254.

be styled pupils, and those of the Grammar and Academical Classes: students. It was further decided that the Primary pupils be called simply by their surname in a cordial manner, those of the Intermediate Dep. Master and Miss respectively, and those of the Higher Deps. Mr. and Miss respectively.<sup>44</sup>

However, with this seeming formality great care was exercised to see that children were taught how to act properly. In the faculty meeting of September 7, 1876, "Prof. Maeser urged that politeness be diligently taught early and naturally--pupils to respect themselves--learning and practicing their duty to each other, acquiring an easy and pleasant morning and evening salutation." Yet, with regard to disobedient students Maeser instructed his fellow teachers "to discharge any refractory pupil at once to the Principal."<sup>45</sup> Willard Done has expressed what it meant to be called into the office when he wrote:

Is there a student of the institution who has forgotten any individual case of being "called into the office?" If so, his mind must possess but little retentive power. Whatever the offense may have been, whether the perfectly natural, but almost unpardonable one of making love to a young lady student, or the minor one of being out of order, the stern look from the piercing eyes of our Principal would silence all denials on the part of the culprit, and draw from him a confession in spite of himself.<sup>46</sup>

Trivial matters were made a part of faculty meetings in order that there would be no irregularity of procedure

<sup>44</sup>Faculty Minutes, August 31, 1876.

<sup>45</sup>Ibid., September 7, 1876.

<sup>46</sup>Done, op. cit., p. 386.

in classes. It was "Resolved to adopt a uniform course of asking questions. Out of five methods, the hand method was considered best, as it gave each one a chance to answer."<sup>47</sup>

Dr. Maeser made it a part of his work to know what was going on about the school. One of his students has stated that "he did not stay in his office during his school hours. He was either teaching or supervising. He was not sitting at his desk. He was a supervisor to all the classes."<sup>48</sup> That he had been on the job to see what was going on in all of the classes is apparent from the faculty minutes which relate that he instructed the teachers and monitors with regard to the order and cleanliness of their departments. He had noticed much slackness in the way students were failing to keep their desks in order and paper was scattered on the floor. Teachers and monitors were held responsible for these things and they were expected to set an example to their students.<sup>49</sup> Regarding this close supervision Willard Done has written:

There was no danger of his becoming slovenly in his work or fossilized in his ideas; for no one knew when a visit from the watchful Principal during the recitation of that teacher's class, would materially "straighten out" the former and brighten up the latter. And such a

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<sup>47</sup>Faculty Minutes, September 21, 1876.

<sup>48</sup>Statement by Annie Nielson Eggertson, personal interview, April 11, 1950.

<sup>49</sup>Faculty Minutes, September 7, 1877.

visit was almost invariably followed by a "private interview" with that teacher, or a "general instruction" at the meeting of the Faculty. Yet in all this watchfulness, his object was ever the advancement of the interests of the institution and the improvement of the instructors.<sup>50</sup>

A teacher was expected at all times to be acquainted with the work of his pupils. Teachers were "instructed to examine the report of each pupil once each week and more often if possible."<sup>51</sup> The teacher's responsibility did not end with the school room, however, and it was made known in faculty meeting that a "report having reached the Principal that two of our students were overheard behind Hines Billard Saloon daring each other to enter, the matter was investigated and the students suspected found innocent. The teachers were instructed to be very vigilant in such matters."<sup>52</sup>

All activities engaged in by students had to be known to the Principal. The faculty minutes record that:

The Principal stated that a great deal of private correspondence had been carried on among the students and that having discovered a link, he had followed it up until he found the whole chain. The students had expressed themselves as being very sorry for their misconduct.<sup>53</sup>

It is possible that at times his strict supervision

<sup>50</sup>Done, op. cit., pp. 386-387.

<sup>51</sup>Faculty Minutes, October 8, 1877.

<sup>52</sup>Ibid., February 22, 1884.

<sup>53</sup>Ibid., December 21, 1883.

was carried too far because sometimes students did not govern themselves as well when not under his jurisdiction. In faculty meeting it was "reported that during the absence of the Principal last week to S. L. City, the young boys were out every night".<sup>54</sup>

One of the prominent features of the discipline program was the social standing of the students. There was constantly kept before them the ideal of being the best they could possibly be. "Don't be a scrub," Dr. Maeser would say. As time went on and some students reacted negatively to the treatment of the Principal and faculty, the Principal felt that a new regulation would be necessary.

It has been deemed necessary to make a nicer distinction between good students and those who had no sense of honor. The latter were to be degraded to second grade students; all confidence was to be withdrawn from them, and they were to forfeit a great many privileges enjoyed by regular students. This humiliation was to take place in the presence of the Faculty in order that all the teachers might know their true standing. For repeated serious offenses...four students were thus degraded in the presence [sic] Faculty.<sup>55</sup>

Along with the discipline of the students a certain amount of regulation was adapted to the faculty. In the meeting of February 15, 1884, "The teachers were instructed to be able to give at any time the exact name of students in each of their respective classes." They were also

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<sup>54</sup>Faculty Minutes, April 3, 1889.

<sup>55</sup>Ibid., January 4, 1884.



"Strictly charged to see that no lady student was permitted to go out without some covering on her head." And they were asked to regulate their watches each morning by the Academy Chronometer in the Normal room."<sup>56</sup>

Karl knew students. He judged his success in teaching not alone by subject matter learned, but by the transformation he brought about in individual students. A paramount point of his philosophy was the worth and individuality of each person. He considered each individual as a single responsibility in his work as Principal. The story of a widow's son who attended the school perhaps best illustrates this point:

In the southern part of Utah there lived a poor widow and her son, the latter a wild, impudent, intractable youth, whose transgressions often brought his mother into sore distress. He was known as the terror of the town. He had almost reached the period of manhood without having curbed this insubordination. One evening the bishopric of the ward in which he lived proposed to him that he attend the Brigham Young Academy. In this proposition they had two purposes; one was that they might rid themselves of him, and the other that he might improve himself. They were willing to furnish the money if he would but go.

When the proposition was placed before him he accepted; his mother agreed to it; and in a very short time he was enrolled as a student in the above mentioned school. One glance was sufficient to convince his associates that he was not to be trifled with. He came to school with his books under his arm and a six-shooter in his hip pocket. It was difficult for him to accustom himself to his new surroundings; he felt like a young bronco, newly saddled.

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<sup>56</sup>Faculty Minutes, February 15, 1884.

Before the end of the first week he had a difficulty with his teacher, to whom he manifested such a degree of insubordination that his instructors appealed to President Maeser of the Academy to have him suspended. With bowed head the Principal listened without uttering a word. Finally he broke the silence and said, "Try him once more; he is the son of a widow whose entire hope is centered in him. She knows her boy better than we do. She hopes and prays that some day he will see the foolishness of his ways and change them. She has written me several letters in which she has pleaded with me to try and save him. I have promised that I would do my best, and I will keep my promise. Give him one more chance.

The instructors returned to their class-rooms in compliance with the Master's wishes. Try as they would, all their efforts were in vain, and the young man remained wholly uncontrollable. At the end of another week the instructors returned to the office of the Principal and placed two propositions before him. The one was that this young man should be dismissed from the school forthwith; the other, that in the event the Principal could not see his way clear to dismiss him, they would hand in their resignations to take effect immediately. "That young man is a terror," said one of the instructors; "we have done our best, but have failed absolutely." "Send him to me," said Brother Maeser.

In a few minutes the young man entered the Principal's room. "Did you send for me?" he asked in a low but defiant voice.

"Yes, sir," replied the genial Principal. "I sent for you because I have to inform you that you must leave this institution tomorrow morning."

"Good," answered the yet unsubdued youth; he then turned about and left the room.

In the middle of the following night, Brother Maeser awoke from his slumber and thought of the wild youth whom no one seemed able to tame, who was to be expelled from the school on the following morning. He also thought of the anxious widow and how she had pleaded with him that he might save her son. He arose from his bed, knelt by the side of it and laid the matter before the Lord; and this was the purport of his supplication: "Dear Father,

there is at this time a young man in our school whom we are unable to control. We have tried to do our best, but, sad to say, we have failed. If there is a way whereby we may reach him, I pray thee in our Redeemer's name to make it known unto us; and thy name shall have the praise, the honor, and the glory."

"I received no satisfaction from my supplication," said Doctor Maeser; "and therefore thought it possible that the Lord Himself had given him up."

The next morning, about ten o'clock, as the Principal was sitting in his office, there came a knock at the door. Following his call, "Come in," the "black sheep" of the flock entered the room.

"Well," said the Principal, "What can I do for you?" The young man, with down-cast eyes, replied: "May I speak with you for a few moments, Professor Maeser?"

"Certainly," was the reply.

The young man's lips quivered; and with trembling voice, he said: "You will not dismiss me, Brother Maeser, will you? Will you not please give me one more chance?" Brother Maeser sprang to his feet, extended his arms toward this once obstinate youth and exclaimed: "Come to my arms, my son, God bless you! I will not give you up; not one chance, but a thousand chances shall we be glad to give you." The master and the student fell into each other's arms and wept.

This was the turning point in the life of this young man. He studied energetically and worked so industriously that upon various occasions the Principal had to caution him against over-exertion.

You ask, "Whatever became of the boy?" The last we heard of him he was a counselor to the bishop who had sent him to Provo to school partly that the ward might be relieved of his presence. He and thousands of others living today bless the name of Karl G. Maeser, and hold it in honorable remembrance.<sup>57</sup>

A story is told of a rough character lighting a fresh

<sup>57</sup>"Memory of Karl G. Maeser Honored," Improvement Era, (February, 1927), pp. 309-310.

cigar and then throwing it down suddenly upon the ground. "Why did you do that?" asked his companion. The man called his attention to Professor Maeser who was coming down the street and he said: "Before me is the only man in the world for whom I would do such a thing. I cannot smoke in his presence."<sup>58</sup>

It was not only after men and women had been under his tutorship that they had respect for him and were impressed with the greatness of the man, but this was true from the first. A cowboy from Arizona came into the Principal's office with the intention of entering school. He had on his boots and spurs and his sixshooters in his belt. Karl told him to hand over his guns as he never talked to men with guns on them. The man handed him the pistols with this remark, "You are the only man I would have given my guns to."<sup>59</sup>

Maeser's discipline consisted of several different practices. However, regardless of the method used, invariably the results obtained were for the good of the individual and the individual almost without exception developed a love and respect for the man. An example of another type of discipline is found in instances like that of J. M. Tanner.

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<sup>58</sup>Reynolds, Alice Louise, "Karl G. Maeser", The Young Woman's Journal, (July, 1912), p. 362.

<sup>59</sup>Maeser, Karl G. Maeser, pp. 95-96.

Tanner had just come to school from the farm and one morning he was asked to open the school with prayer. He refused and gave the excuse that he had never prayed aloud before in his life. Brother Maeser let him alone on the point and the matter weighed so heavily upon the boy's mind that he came to the Principal and told him that he was ready to comply with his request. Susa Young Gates has written about this method of discipline:

No one who has had a similar experience in the Academy can forget the extremely peculiar feelings caused by Brother Maeser's severe but calm "letting alone" method. It is as if in some occult, undefinable way, you are spiritually set into the disgraceful corner, and a sort of mystic paper cap dangles about your ears with the most definable and yet intangible concern. Not a spoken word aids in this impression, it is all apart and distinct from bodily recognition. It has never failed however, in bringing the most hardened culprit to justice, and usually but a short time is needed to fling the penitent at the worthy Professor's feet with tears of past regret and future resolve.<sup>60</sup>

Karl's ability for attracting and supervising people is best told by his life long friend and fellow teacher in Germany, Edward Schoenfeld, when he wrote:

Brother Maeser was a man of wonderful force, he had a magnetic power of inspiration. He could fill all around him with enthusiasm. I have seen him in the school-room, in the days when we were teachers together, looking at his little flock, and by just a sound from his lips, or a smile or a gesture of his hands, the little fellows would fairly jump on their benches to reach him. I have seen his entire class of sixty or eighty children

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<sup>60</sup>"Dr. Karl G. Maeser", The Young Woman's Journal, (August 1892), p. 484.

trying to get hold of his hands, or even the skirts of his coat, when school was dismissed, so that he, at times, had to get out by a side door to escape the demonstration in the street. This magnetic power is a peculiarity in nearly all great men, and I rank him not only among the good, he was in his line also a great man.<sup>61</sup>

He endeared his pupils to him by his ready wit and his ability to meet situations that called for quick thinking. According to his daughter, Eva, he had a motto: "Never take a joke, always get it back, and never let it hurt you." One morning he was detained from getting to devotional exercises on time. A group of his students brought in a jackass and tied it up in front of the assembly where the Principal always stood when conducting the exercises. When Brother Maeser arrived he walked up to the donkey and addressing the congregation he said: "Dat is right, dat is right, when I cannot be present at our meetings appoint one of your own number to preside."<sup>62</sup>

At times Karl G. Maeser's weaknesses were noticeable to those with whom he associated. He frequently had difficulty controlling his temper and sometimes his sharp rebukes would have been unnecessary had he but taken time to deliberate before acting. An example of such an instance is told by his son, Reinhard.

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<sup>61</sup>Schoenfeld, op. cit., pp. 82-83.

<sup>62</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.

Mr. Fred Evans, of Provo, relates how once while attending school at the warehouse, he was seen to come out of the ladies' room, the sacred precincts of which had been forbidden the unhallowed tread of man. He had gone there by permission of his teacher. Brother Maeser saw him emerge from this 'Garden of Daphne', and seizing the offending youth by the scruff of the neck, dragged him towards the office. The young man tried to inform the infuriated principal that he had not offended, nor broken the rules of the school, but his extreme fright at the unceremonious attack so non-plussed him that he could do nothing but stammer. The more he stammered, the more impatient became the principal until the lad pictured in his mind a climax of fearful consequences. Just then another teacher appeared, and inquiring the cause of the principal's perturbed feelings, produced a relaxation in the proceedings long enough that the boy found time to explain himself. "As soon as this was done," he says, "Brother Maeser put his arms around me, saying he was sorry that this had happened. 'Go your way with my blessings.'" Mr. Evans continues: "Whereas before I had felt like fighting, I now could have done anything for Brother Maeser. Here was one man who was big enough to be humble even to a child."<sup>63</sup>

Dr. Maeser's main object in all of his life was to help each person with whom he came in contact to recognize the right and to follow it. Even after his students left school he didn't forget them, but as he traveled over the Church he continually contacted his students. President Heber J. Grant related the following incident which took place in Mesa, Arizona. Brother Maeser looked over the audience seated before them and he told President Grant that he could see four of his boys in the group and that they would be up to see him after the meeting. He stated that was

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<sup>63</sup>Maeser, Karl G. Maeser, pp. 104-105.

a bargain he always made with his students. When the meeting finished three boys came up and had a nice visit with Professor Maeser. When they returned to the home where they were staying for the night President Grant said, "I thought you said that there were four boys." Karl answered, "Oh 'Bruder' Grant, the other has got some mud on him, and I will hunt him up. I will go wash it off; I will give him another start." When they left Mesa President Grant asked him if he had found the other boy. Brother Maeser replied, "Oh yes, I have got him started going straight again. I hope he will continue in the straight and narrow path."<sup>64</sup>

Another incident written by Alonzo A. Hinckley and told by President Grant also shows his interest in his students after they were out of school. Brother Hinckley told how his mother kept boarders in Provo and that they had two men from Milford staying with them. Neither of these men were members of the Church, although one of them was a very fine man and he had great respect for Dr. Maeser. This man was a strong vigorous man and he had said, "I could take the old gentleman and fold him up like a pocket knife, but I feared him; I had such a reverence for him that I would not do anything to displease him. I think he is the greatest man I ever

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<sup>64</sup>Grant, Heber J., "Honoring Dr. Karl G. Maeser," Brigham Young University Quarterly, (November 1934), pp. 9-10.



knew." After this man left school he went back to Milford. Brother Maeser was on a train going through the town and he walked up and down the platform while the train was in the station. Here he met his former student. He extended his hand and said, "Well, well, Brother \_\_\_\_\_, how are you, what are you doing?" The man looked squarely into his teacher's face and answered honestly, "Running a saloon." Brother Maeser exclaimed, "Running a saloon! Running a saloon! You cannot afford to do that. Give it away, give it away; get rid of it!" Karl got on his train as it pulled out and the man said, "I will not continue in this business a day longer. I will dispose of it if I have to give it away."<sup>65</sup>

On June 8, 1888, Karl G. Maeser was called by the First Presidency of the Church to become the first General Superintendent of all Church Schools. However, he was not released from his duties at the Academy until 1890. Therefore, for two years he served in a dual capacity. This new appointment required so much of his time that in 1890, Benjamin Cluff was appointed to act as Assistant Principal.

For sixteen years the Brigham Young Academy had grown under Maeser's leadership. The first corner-stake of the Latter-day Saint educational system had been driven by President

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<sup>65</sup>Ibid., pp. 10-11.

Brigham Young in that injunction to Brother Maeser to "not attempt to teach anything without the Spirit of the Lord." This pattern had been used by Dr. Maeser to form the basis for all the studies in science, literature, and art. Not only had theology been taught as a separate and required course of study at Brigham Young Academy, but it was the atmosphere of the whole school.<sup>66</sup> The following shows the organization of the Academy as it existed at the conclusion of the sixteenth Academic Year, which ended the administration of Karl G.

Maeser:

The Academy is organized with the following departments:

1. A Primary Department, containing the Chart, First Reader, and Second Reader grades; or if graded according to years, the First, Second, and Third Grades.
  2. A Preparatory Department, containing the Third Reader, and Fourth Reader Grades; or, by years, the Fourth, Fifth, and Sixth Grades.
  3. An Intermediate Department, containing the Fifth Reader Grade; or by years, the Seventh and Eighth Grades.
- These three together form a Preparatory School which aims to give its pupils a good common school education, and prepare them for Academic work. The organization and instruction correspond to those in District Schools, Seminaries and Stake Academies.
4. An Academic Department, the regular studies in which are the same as those in the Normal Department, omitting Theory and Practice of Teaching, Pedagogics, and practice in the Normal Training School.
  5. A Commercial Department, organized as a Commer-

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<sup>66</sup>Maeser, School and Fireside, p. 189.

cial College, and giving regular academic work in all the branches of a thorough business education.

6. A Normal Department. This is the L. D. S. Normal Training College, organized with a Training School, Kindergarten, and a Model Primary School, and offering regular courses leading to the degree of Bachelor of Didactics.

Other features of the school at this time included the Literary Department, the ladies work class, an Art Department, the Musical Department, a class for military drill, the Theological work, domestic meetings for students from abroad, fast day meetings, and special meetings for the ladies at the same time Priesthood meetings were being held for the men.<sup>67</sup>

When Benjamin Cluff became Principal, the first thing he did was to reduce the number of classes taught and devote more time to each subject because he felt Maeser had included too many classes in his daily program to achieve thoroughness in any one.<sup>68</sup>

Work on the new Academy was resumed in 1891 and finally on January 4, 1892, the building was dedicated. This was the day Dr. Maeser was to sever his direct and intimate connection with the School. There was probably never a more impressive sight in the history of the School than the triumphal march

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<sup>67</sup>"The New Brigham Young Academy," The Young Woman's Journal, (June, 1892), pp. 389-394.

<sup>68</sup>Jensen, Op.cit., p. 38.

of students from the old Z. C. M. I. warehouse to the new building. Before leaving the warehouse, Professor Maeser called the students around him and prayed with them, and told them that if they would carry the spirit of their Alma Mater into all the walks of life that the Lord would greatly multiply their joys. He was filled with emotion this day as he walked from room to room in the old warehouse building living over the history of the institution. This emotion had, no doubt, taken possession of him many hours before. His daughter had heard him pacing back and forth in his room every time she had awakened during the previous night. Next morning she asked him if he was going to deliver the farewell address. His only reply was, "If my Father will give me strength."<sup>69</sup>

The march from the old warehouse was led by two little girls, the one the granddaughter of Brigham Young and the other a granddaughter of President A. O. Smott. They halted when they reached the steps of the building and the double line of students parted to the end of the line where Karl G. Maeser was standing. He advanced with his companion, the new principal, up the column between the waiting, weeping pupils.<sup>70</sup>

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<sup>69</sup>Reynolds, op. cit., pp. 362-363. Jensen, op. cit., pp. 32-33.

<sup>70</sup>"Dr. Karl G. Maeser," The Young Woman's Journal, (August, 1892), p. 483.

As he reached the new building, which in all probability was the finest school building in the State of Utah, he looked up and a group of students heard him say, "The old man taught in a cabin, but they have built a palace for his boys."<sup>71</sup>

The meeting was held in Room "D" of the new building. Joseph F. Smith, of the First Presidency of the Church; A. O. Smoot, President of the Board, and other dignitaries were in attendance.<sup>72</sup> Following the dedicatory prayer, Principal Maeser gave his farewell address:

There are two periods in a man's labors when circumstances seem to dictate to him the advisability of making as few words as possible; they are at the beginning and at the end of his work. At the former occasion he may outline his work and make promises for its faithful execution, but behold, conditions arise, altering the first entirely, or preventing the fulfillment of the second; the latter period is at the close of his work, when in most cases it would be best to let the work speak for itself....

Although, whatever I may say can neither add to nor take from the work during the past fifteen years and a half; nor would it be possible to refer to any acts of sufficient moment in the history of the institution that were not already known to this audience....

When to the students, at the beginning of the experimental term, April 24, 1876, the words of the Prophet Joseph Smith, that he taught his people correct principles and they governed themselves accordingly, were given as the leading principles of discipline; and the words of President Brigham Young, that neither the alphabet nor the multiplication table were to be taught without the Spirit of God, as the main-spring of all

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<sup>71</sup>Jensen, op. cit., p. 33

<sup>72</sup>Ibid.

teaching--the orientation for the course of the educational system inaugurated by the foundation of the academy was made, and any deviation from it would have lead to disastrous results, and therefore, the Brigham Young Academy has nailed her colors to the mast.

I had a dream, which was not all a dream. One night shortly after the death of President Brigham Young, I found myself entering a spacious hallway with open doors leading into my rooms, I saw President Young and a stranger ascending the stairs and beckoning me to follow them. They led me into the upper story containing similar rooms and a large assembly hall where I lost sight of my guides and awoke. Deeply impressed with this dream, I drew up the plan of the location shown to me and stowed it away without any apparent purpose for its keeping nor any definite interpretation of its meaning, and it lay there almost forgotten for almost six years, when, in January, 1884, the old Academy building was destroyed by fire. The want of a new location caused by that calamity, brought into remembrance that paper, which, on being submitted suggestively, to the board was at once approved of, and our architect, a son of President Young, was instructed to put it into proper architectonic shape. Another period of eight years, however had to pass, and the same month of January consecrated in our hearts by the memory of that conflagration, had to come around eight times again, ere we were privileged to witness the materialization of that dream, the fulfillment of that prophecy. When in future years people shall ask for the name of the wise designer of this edifice, let the answer be: Brigham Young....

Among the words of the English language, the word "Farewell" is the hardest to pronounce; this you, my dear teachers, and you, my dear fellow students, will not require of me.

To President Smoot and the Board of Trustees, I try to express my gratitude for their having stayed by me in days of good and evil report; to my dear fellow teachers I leave my blessing and take with me the consciousness of their love and friendship; and to the students I repeat the words of Holy Writ, saying: "Remember your teachers who have taught you the words of God, whose end you should look upon, and follow their faith."

To you all I commend my successor, Professor Benjamin

Cluff. Bestow upon him the same measure of confidence, trust and affection, which you have so lavishly shown me, and the seed of such love will bring you a rich harvest.

And now a last word to thee, my dear beloved Academy; I leave the chair to which the Prophet Brigham called me, and in which the Prophets John and Wilford have sustained me, and resign it to my successor, and others after him, all of whom will likely be more efficient than I, but forgive me this one pride of my heart that I may flatter myself in saying: "None can be more faithful."

God bless the Brigham Young Academy. Amen!<sup>73</sup>

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<sup>73</sup>Maeser, Karl G. Maeser, pp. 110-114.

## CHAPTER V

### SUPERINTENDENT OF CHURCH SCHOOLS

The worthwhile aims and objectives accomplished by the Brigham Young Academy during the administration of Karl G. Maeser, demonstrated to the people in the Church the advantages of this special kind of religious and secular training, and similar schools were established in other areas of the Church.

On June 8, 1888, President Wilford Woodruff (in behalf of the Quorum of the Twelve Apostles) organized a General Board of Education consisting of nine members. Under their direction a general system of church schools was to be organized throughout the principal stakes of Zion. These schools were to follow the pattern which had been established by their great "Mother school" at Provo. In addition to the branches of education taught in public schools of like grade, these schools would be required to teach theology, and to maintain a spirit and atmosphere in conformity with the ideals of the Church.

Because such an undertaking as this would require thorough systemization and direction, it was deemed necessary to organize a Board of Examiners and to appoint a General Superintendent of Church Schools. Karl G. Maeser was chosen to become the first superintendent. His labors at the



Academy had proved his great ability both as a teacher and as an organizer, and this new calling provided an excellent field in which he could demonstrate these abilities.<sup>1</sup>

The first doctor's degree to be conferred upon a person by the Church Board of Education was the Degree of Doctor of Letters and Didactics (D.L.D.) conferred upon Karl G. Maeser on May 7, 1889. From this time forth he was to be known, in his official capacity, as Dr. Maeser, but he stated that no matter what honor or titles ever came to him, nothing would ever sound more pleasant to his ears than "Brother Maeser."<sup>2</sup>

The first act of the Board of Education was to issue a circular signed by President Woodruff. This circular was addressed to each stake president, instructing him to organize a stake board of education to help with the establishment of church schools within his stake. Dr. Maeser stated that this work soon began to be felt as colleges, academies, seminaries, and religion classes came into existence in Utah, Idaho, Arizona, Colorado, New Mexico, and as far away as Old Mexico and Canada.<sup>3</sup> The colleges and academies were organized for

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<sup>1</sup>Maeser, School and Fireside, p. 162.

<sup>2</sup>Maeser, Karl G. Maeser, p. 97.

<sup>3</sup>Maeser, School and Fireside, pp. 162-163.

school work above the eighth grade, the seminaries were for the lower grades, and religion classes were conducted under the direction of the Church, but not in connection with any organized school program.

Following the expansion of the public free school system with its improved plans of instruction, the necessity for schools of the primary and intermediate grades became less urgent; therefore, seminaries, to a great extent, were discontinued. To meet the deficiency of religious instruction in the public schools at these levels, religion classes were inaugurated.<sup>4</sup>

Eva Maeser Crandall related the following incident in connection with her father and the religion class work:

My father had been up to Salt Lake and he was so full about what he had received while there. He said he had been to see President Lund. "A year ago I had a plan given to me whereby I could teach these children something in religion and today Brother Lund called me into the office and said, "You are to work out a plan for these young people." He put his arms around Brother Lund and cried and said, "I have the plan already." My mother said to him, "If you have known this for a year, why didn't you tell them." He said, "That was not my place to tell them, it was their place to tell me."<sup>5</sup>

Circulars were sent out by the general board for direction of the Church school work, and personal letters were written by Superintendent Maeser to the Principals with

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<sup>4</sup>Maeser, School and Fireside, p. 167.

<sup>5</sup>Statement by Eva Maeser Crandall, personal interview, March 25, 1950.

specific instructions in their work. By 1890, however, arrangements had been made with The Juvenile Instructor to be the official organ of the Church Schools and to publish with each edition instructions from the General Superintendent under the heading "Church School Papers."<sup>6</sup>

Courses of study and standards of efficiency for teachers of various grades were determined by the Board of Examiners. This Board also acted as a Committee on Text-books, and no Church School could adopt any text-book except those recommended in the General Circulars without the approval of the Board.

The General Board designated that each stake board on education should hold regular quarterly meetings on fixed dates. The principal of the church school within that stake was ex-officio a member of the board and stood in the same relationship to his board as the General Superintendent stands to the General Board. A visiting committee composed of some of the stake board members were to visit the schools within their regular assignments and make quarterly reports, and these reports were subject to the inspection of the General Superintendent at his periodical visits.

District conventions were held to prevent teachers

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<sup>6</sup>Maeser, School and Fireside, p. 163.

from becoming too "fossilized" in their teaching and to afford opportunity for professional contact with other teachers. At these conventions principals and teachers would receive instructions, class drills, illustration of methods of teaching, and answers to questions. All members were asked to hand in subjects that they wanted discussed at future conventions. In addition to these conventions the General Superintendent scheduled one visit each year to each school.

It was a recognized rule in the Church School organization that a weekly faculty meeting be held in any school where two or more teachers, that is a principal and assistant, were laboring. Minutes of these meetings were to be ready for inspection at any time the General Superintendent would call for them.

Annual statistical reports were the responsibility of the principals of the various schools. This was stressed so emphatically that officers not performing their duties were to have others appointed in their places. Principals were to assist secretaries and treasurers of the boards in keeping records and making out reports whenever such assistance was needed. A historical report of the organization of every board and school was to be furnished to the General Superintendent, so that he could make a summary to the Church

Historian at October Conference.<sup>7</sup>

Suggestive points to academy principals on which records and reports were to be based were as follows:

1. Give full name, Priesthood, graduating, curriculum, age and salary of every teacher as regular or specialist.
2. When was your Academy organized.
3. Give names of successive principals and names of teachers if possible.
4. Which department does your Academy consist of.
5. Make a general report about the condition of your premises, furniture and utensils.
6. What is the condition or prospect of your cabinet, laboratory, and scientific apparatus.
7. Do you hold regular faculty meetings with minutes on record.
8. Do you keep your Register of Studies, term record, and annual record.
9. Please furnish me a copy of your Plan and your daily Programme.
10. What dates are your public examinations.<sup>8</sup>

The schools were financed by occasional appropriations by the Church and also by tuitions of the students and other resources within the stake. The question of salaries of

<sup>7</sup>"The Church School Convention," The Juvenile Instructor, (September 1, 1893), pp. 551, 553.

<sup>8</sup>Maeser to President Wilford Woodruff, November 24, 1888. The letters referred to in this chapter were all written by Dr. Maeser and are found in letter impression books on file in the L. D. S. Church Historian's Office in Salt Lake City.

principals and teachers was left to the president of the stake, although it was suggested by Dr. Maeser that about \$60 to \$65 per month should be paid.<sup>9</sup> At times when the General Board was not able to make appropriations to the stakes, volunteers were called who were willing to take charge of the schools at a "pro rata" salary based upon the tuition after deductions for fuel and other running expenses, and to take the risk of getting much, little or nothing. If the school should be maintained this way, the time of this service was to be credited as a mission to the respective teachers.<sup>10</sup> The following quotation from a letter written by Dr. Maeser explains the situation further:

It was...supposed at this office that your Stake Academy was conducted this year like most of our Church schools on the pro rata plan, but you state that you had been "hired" by the Board for only one term. Let me here correct you on the word "hire". This term can not be applied to any intellectual work, it is applicable only to menial labor. Teachers are "engaged". If you do not desire to serve as a teacher in our Church School Organization this year on the "pro rata" plan, and be credited with the time thus served as a mission, as it is done with almost all of your fellow teachers, please to notify me, and I shall have to rectify my report accordingly.<sup>11</sup>

In regard to the setting up of the Religion Class work, the bishop, his two councillors, and the Sunday School

<sup>9</sup>Maeser to Wm. E. Budge, Paris, Idaho, October 16, 1888.

<sup>10</sup>"The Church School Convention," op. cit., p. 554.

<sup>11</sup>Maeser to Geo. Day, Oakley, Idaho, January 4, 1894.

superintendent in every ward should constitute the Ward Board of Education. Their duty was to organize and supervise the Religion Classes in their ward. They selected the instructors and forwarded their names to the stake presidents, who in turn, compiled a list of all such instructors in their stakes and submitted the list to the General Superintendent of the Church Schools. He then submitted a license to the respective teachers.<sup>12</sup>

As no one can labor in our Church School Organization either as Principal, Teacher, Specialist in Schools, or Superintendent or Instructor in Religion Classes without a License from the General Board, it will be requisite for each of those laboring in Schools to send to me an application for license, either of the Primary or the Intermediate Grade; or if a Specialist, for the special work. In this application they have to promise to teach in accordance with the instructions given by and in behalf of the General Board of Education. This application must also be endorsed by either chairman of the Board or the Principal as to their efficiency, and must enclose a Bishop's certificate of good standing in the Church.<sup>13</sup>

Licenses were issued to teach on a yearly basis. After the first year's service, teachers were required to pass an examination, which entitled them to "Standing Certificates" or "Diplomas" for the particular grade in which they had qualified.<sup>14</sup>

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<sup>12</sup>To John E. Dalley, January 5, 1894.

<sup>13</sup>To President A. R. Smith, December 15, 1893.

<sup>14</sup>Maeser, School and Fireside, p. 163

As the Academy work expanded, Superintendent Maeser was called upon for more teachers than he could furnish. The selection of teachers was made by the General Superintendent upon application from the stake presidents. In a letter written to Charles A. Walch, Brother Maeser stated, "...you have been advised, like all other Academic Boards, to apply to me for a principal, and I have in response thereto, selected for you Brother Albert Nephi Tollstrup."<sup>15</sup>

In the matter of selection of principals, Maeser wrote to S. C. Putnam:

I proceeded at once to the selection of a suitable teacher for you. Having made it a matter of prayer by the Lord, I was led to propose the situation to Brother Oluf Larsen, one of our Senior Normals who has been a practical teacher already.<sup>16</sup>

Before an Academy was established in any stake, a thorough investigation was made of the existing conditions. The following are typical questions that Superintendent Maeser asked:

1. What building have you for the school to meet in?
2. What furniture, maps, utensils, viz., are there on hand?
3. Have you organized a Stake Board of Education according to President Woodruff's Circular?

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<sup>15</sup>To Charles A. Walch, November 24, 1888.

<sup>16</sup>November 10, 1888.



4. If so, who are the members?
5. What means have you at your disposal?
6. If none, have you started or are you about to start a subscription in your stake for the preliminary expenses?
7. How many students can you expect about for a beginning?
8. Do you desire a Primary Department (I & II readers) a Preparatory Department (III & IV readers) an Intermediate Department (V readers) and the corresponding studies, and if so which?
9. When can you commence the school, provided I can find suitable teachers?
10. Will you be able to pay him about \$60 per month during the time the school is in session?
11. Can you run the school for three or four terms the first school year?
12. Please apply to the General Board per Elder George Reynolds, Salt Lake City, P. O. Box B, if there is a prospect for an appropriation for your school. The sooner you can advise me concerning the first eleven points the sooner I shall be able to take my steps for a suitable teacher.<sup>17</sup>

At times the work of establishing these Academies and the carrying on of Religion Classes was very discouraging, not only because of lack of funds, but also because of lack of interest on the part of the people in the stakes. Superintendent Maeser always had encouraging words for his principals when he wrote to them. In replying to one who was having difficulties he said:

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<sup>17</sup>To Bishop Archibald McKinnon, November 1, 1888.

It was to be expected that you would meet considerable opposition at first, as I well remember the trouble I had to go through here in Provo thirteen years ago at the starting of the B. Y. Academy. Why, men high in the Priesthood, openly and secretly conspired against me, influenced my own students against me, and denounced the methods of discipline and teaching inaugurated in the Academy, "new fangled notions." But President Young and the presiding Authorities exhorted to me to persevere, and with much prayer, seeking the Lord's assistance and the counsels of the Servants of God in great humility. I saw the difficulties one by one melt away, and some of the bitterest opponents at first, have become since the staunchest supporters and advocates of our educational system. Thus it will be in your case, and in the cases of all other church schools, that have to pass through the same experience, if you and our other bretheren, sic similarly placed, will pursue the same course. For this is the Lord's work, and not ours, and He will see it through, if we will trust in Him, and be guided by Him in His own appointed way.<sup>18</sup>

In writing to Benjamin Cluff who was away to school in the East, Maeser commented concerning the difficulties that had to be met:

The hard times affect our church schools in some localities very severely, but the worst of it is, that there are men even among Stake and Ward Authorities, who not only not appreciate the devotion and sacrifice the most of our church school teachers are bringing, but even charge them with holding on to the church schools so tenaciously because they could not get a position otherwise. This is a trial which some of these young teachers feel is hard to bear. I can sympathise with them, for I have "labored in the shadow of the cloud for many years" in days gone by.

However, he proclaimed his pleasure over the success which was being achieved through the labor of the teachers when he wrote in the same letter:

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<sup>18</sup>To. Jos. G. Nelson, December 21, 1888.

I am thanking my Heavenly Father every day, that He had permitted me to see the days of our Youth taking hold of the Sciences, Arts, Literature, and Politics in such a way as to become leaders therein for the glory of Zion. This reflection is a great compensation for the sorrow I feel concerning the inroads of Babylon among our people, educational and social, and in all other respects.<sup>19</sup>

To a stake superintendent of Religion Classes he cautioned that he must deal gently and with much patience with the bishops and others who opposed him in his work in teaching the gospel to the youth. "Some of these brethren are faithful and wellmeaning now, but...not realizing that this Church is onward and is requiring constantly new energies for which we must prepare ourselves."<sup>20</sup>

President Grant, who was a firm supporter of Karl G. Maeser, said that there were many who did not believe in the Religion Class work, and that he had heard many a stake president and bishop say: "I don't believe in the religion class exercises. We already have more organizations than we need." But he said that "Brother Maeser labored with zeal and with the spirit of inspiration, and finally converted nearly all of the people to the religion class work."<sup>21</sup>

Dr. Maeser frequently wrote letters to young teachers and principals containing words of advice and helpful in-

<sup>19</sup>January 8, 1894.

<sup>20</sup>To Orion W. Snow, January 17, 1894.

<sup>21</sup>Grant, Heber J., "Address at M. I. A. Conference," Improvement Era, (June 9, 1912), p. 871.

formation, stressing always the spirit and purpose of this new system of education in which they were engaged. To Nephi Savage he wrote:

In the development and cultivation of the religious feeling among your students you will please keep in mind the fact, that a mere knowledge of theological doctrines, passages from scripture, historical church evidence, and ecclesiastical progress, is not a fundamental part of our religious training but the awakening of a living testimony of the truth of the Latter-day work; the practice of virtue, purity, obedience, humility, and kindness of heart, are the points to be kept in view, those points above mentioned are only the scaffolding for the building to be erected. Many people spend their life time on the scaffolding without ever touching the main building.<sup>22</sup>

To another of his principals he wrote:

Be persevering, dear brother, be humble, steadfast, diligent, and put your trust in God with a prayerful heart. In success do not claim the credit but give your Heavenly Father the glory, and in difficulties be patient.<sup>23</sup>

He emphasized to his principals the same fundamental rules that he had used in the Brigham Young Academy, writing to Samuel Cornwall "Place your scholars upon their honor on entering in regard to abstaining from tobacco, viz., and teach them the sacredness of the Word of Honor. Have much patience, but just as much firmness."<sup>24</sup>

In matters of discipline he also guided the work of

<sup>22</sup>December 26, 1888.

<sup>23</sup>To A. N. Tollestrup, December 17, 1888.

<sup>24</sup>November 19, 1888.

his teachers in the Academies from his experience at the Provo School. He wrote to Jacob Spori:

You reasoned well regarding those wayward scholars in giving them as much chance for reformation as the consideration for the spiritual and moral welfare for the other scholars will permit. Try to make them your friends, in this way, God has assisted me in several severe cases to make good and useful men of apparently confirmed reprobates.<sup>25</sup>

Dr. Maeser advised Don C. Woodward to be very strict with regard to those who had broken their word of honor and had disregarded the rules of the school:

Such former students of your Seminary as have been guilty of drunkenness and profanity and ungentlemanly conduct during the holidays, should not be admitted again into the Church schools, unless they make a public confession before the school, asking the forgiveness of their fellow students, and promising to do better in the future. The Principal should then make a few remarks as the Spirit of God may direct him, and leave it with the students to make a motion and second it to forgive, if they should feel like doing so, and put it to a vote. If thus forgiven no allusion, neither in nor outside of school should ever be made by any of the school to the matter. There is no other way for such offenders to ever get into the school again.<sup>26</sup>

There were times when Dr. Maeser felt that even he and the General Board were in need of greater cooperation from the stakes, and he wrote to George Reynolds, Secretary of the Board:

<sup>25</sup>December 10, 1888.

<sup>26</sup>January 4, 1894.

...from some observations that I have made, a few of these Academies are running already, as if there was no General Board in existence, who had any business to know what was going on.<sup>27</sup>

There was a definite pattern of instruction prescribed by Dr. Maeser for use in all the Church schools, written in response to many requests that came to him for the guidance of teachers. Patterned after the program which he had established at the Brigham Young Academy, it was stated as follows:

A. Commence and close every recitation with the minute, according to your "Daily Programme," a copy of which should be in every class room of your school at some conspicuous place. This course will cultivate the principles of punctuality, precision and reliability in your pupils.

B. Never commence any recitation without thorough preparation in regard to subject-matter and to method of handling it.

C. Before commencing any recitation see that all not reciting pupils have work to do.

D. Superficiality and carelessness on the part of the teachers in inspecting the preparation work of his pupils will produce the same evils in the latter.

E. Pay close attention to poor, diffident, or unattentive pupils, having your eyes constantly upon the whole class, impressing your pupils with the idea that you see and hear everything, and that you read their very thoughts as it were. Speak more with your eyes than your mouth. Put your questions always first before calling on some one to answer.

F. Be as concrete as possible in your language.

High-sounding words and phrases and much abstract language are the symptoms of inexperience in teaching, or of affectation.

G. Use more reflective than memorative questions.

H. Let every question be a complete sentence, and insist that the answer be the same.

I. Use no direct questions except for disciplinary purposes.

J. Avoid bad grammar and slang expressions and correct them in your pupils.

K. Be consecutive in your catechisation.

L. Be natural, guard against "mannerism," and do not imitate speech or peculiarities of other teachers.

M. Class or concert recitations and answers are good for the purpose of drill, but are entirely out of place where the individual efficiency of students is at issue.

N. There is no method known that would cover every case, and a teacher has to use judiciously the hand, ticket, number, concert, recitative, note, or consecutive method, as any of them may, in the given case, answer the purpose the best.<sup>28</sup>

He also developed the "Six steps to follow in Religion Class Work," which follow:

1. We do not use books; everything is done by the scholars. A hymn is repeated in concert and the children learn it off by heart.

2. Prayer is offered in concert. No superfluous word is used or taught.

3. No fault is found and no cross word or looks are given by the teacher; especially to the end that a con-

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<sup>28</sup>"Church School Papers, No. 3," The Juvenile Instructor, (March 1, 1891), p. 159.

fidential cordiality shall spring up between the children and the Priesthood. Train the youth never to refuse; never introduce a new lesson till the last is thoroughly learned; next teach a simple blessing on the food.

4. Calling upon the bishop or some authority and teaching the children always to reverence the Priesthood; always raise the hat to everyone in authority.

5. Cultivate the bearing of testimony, in public speaking, by the expression of the spiritual warmth which children feel.

6. The benediction; the children are encouraged to come forward and shake hands with the teacher.<sup>29</sup>

◀ The following story, an example of the type Dr. Maeser suggested for illustrative material in Religion Classes, is included in full for this reason and also because it is the story of his mother.

In the year 1813, during the great war which then raged in Europe, when the Russians came into Germany they brought with them thousands of Cossacks, a barbarous people, who subjected the inhabitants of the land to numberless annoyances and sufferings. My native place had been visited in turns by the French, Prussians, and now also by the savages. The people had been stripped of everything, being scarcely able to sustain their own lives. The chief magistrate of one of the towns, after having satisfied the endless demands of the wild conquerors, almost to his last mouthful, found himself unable to give any more. One day a whole band of Cossacks entered his home tumultuously, and their leader, failing to obtain what he wanted, took the owner by the throat, threatening to kill him and burn down his house. In the scuffle, they approached a cradle in which a little child was sleeping. Suddenly the Cossack released his hold upon the man, looked upon the child, and bursting into tears, lifted it up in his arms, kissed it and handed it around to his comrades, who all kissed it and danced with it around the room. Their whole nature

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<sup>29</sup>Journal History of Church, July 27, 1897.



seemed to have changed all at once, and while some played tenderly with the child, others hurried off soon to return with fowls, bread and provisions of all kinds, which they forced upon the astonished parents, who had been saved from death, perhaps, by their sleeping child, whose innocent face had called to the minds of those wild men the picture of their own little huts on the far-off banks of the river Don and the Black Sea, where their own little ones were perhaps peacefully sleeping and dreaming of their fathers on the distant battlefields. That little child, however, that by the voice of nature, changed in a moment blood-thirsty savages into gentle beings, has told me the story herself in later years, for she was my own mother.

Look upon your little brother or baby sister, my young readers, sleeping in its cradle or little bed: the peace of heaven, the beauty of angels and the smile of innocence are beaming from that tiny form, and calling on you for your love, for your patience, for your assistance. Learn to look upon that little one with your whole soul, and thoughts and feelings will steal and creep into your heart and make it swell and warm, that I have felt a thousand times, but cannot give utterance to. So you have slept, when you were babies; so we all have. Why should innocence, beauty and gentleness, which are stronger than iron and the sword, flee from us with the years of childhood? Sorrow and care may wrinkle our face, age may dim our eye, and the storms of life cause our steps to falter, but if virtue, faith and hope have kept the heart young and fresh, when our last hour arrives, our Father in heaven will gather to His bosom again His sleeping child.<sup>30</sup>

Another position of honor and responsibility came to Superintendent Karl G. Maeser when in 1894 he was called to be second assistant to George Q. Cannon in the Sunday School Union and was later made first assistant.<sup>31</sup>

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<sup>30</sup>Maeser, Karl G., "The Sleeping Child," The Juvenile Instructor, (January 15, 1907), pp. 36-37.

<sup>31</sup>Maeser, Karl G. Maeser, p. 137

While Dr. Maeser was engaged in Sunday School work, a humorous incident happened which illustrates one of his human traits. He and Brother George Goddard were visiting in a stake of the Church. After the morning meeting the visiting brethren each went to a different home for dinner. Brother Maeser asked his hostess if she would make him a cup of coffee because he felt tired and worn out. During the afternoon session, Brother Goddard preached a sermon on the Word of Wisdom. At the conclusion of his sermon he asked all of those present who kept the Word of Wisdom to stand up. As he glanced around at those behind him on the stand he noticed Brother Maeser sitting down. He said, "Stand up, Brother Maeser, stand up!" Brother Maeser quickly replied, "I can count them just as well sitting down."<sup>32</sup>

Notwithstanding these many duties, the Democratic Party of the state placed his name on their ticket to run for Superintendent of Public Instruction. He had no desire to run for this office and when he went to the convention in Ogden, September 5, 1895, as a delegate from Provo, he tried to persuade his party to endorse the name of John R. Park, the Republican candidate, as the candidate of the Democratic Party. He failed in this and finally had to accept the nomi-

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<sup>32</sup>Statement by Eva Maeser Crandall, personal interview, February 18, 1950.

nation. Following the convention he went to Provo and at three a.m., on September 6, 1895 he wrote to George Reynolds, Secretary of the General Board of Education, giving him a detailed report of what had happened. After he had presented the facts of the case in this letter to Reynolds, he wrote:

The question before me is now what will the First Presidency say in regard to this affair so suddenly thrust upon me? If the Presidency should desire me to withdraw from that nomination, I shall send my resignation in at once to the Democratic Executive Committee, for my labors in the Church schools and Sunday Schools are dearer to me than any kind of political preference or emolument.

Please to let me know as soon as possible any instructions the Presidency should desire to give me in this matter.<sup>33</sup>

He ran and was defeated, however, and always felt that the Lord did not desire that he should be drawn away from his duties within the Church.

Another surprise came to Dr. Maeser in January, 1894, when he was chosen to fulfill a mission to California, in which he was to supervise the educational exhibits of the Church at the mid-winter fair in San Francisco. The display, apparently, was highly successful, as the Campbell's Illustrated Magazine of Chicago published the following concerning it:

The exhibit made by the Mormon schools of Utah is a very interesting and attractive one. The work done by pupils in this display is, if anything, far superior to that shown in other exhibits, and speaks well for

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<sup>33</sup>September 6, 1895.

the system of education prevailing among the disciples of Brigham Young.<sup>34</sup>

Superintendent Maeser, in a letter to Benjamin Cluff, gave an evaluation of the standing of the Utah schools and their students when compared to other schools and students from other schools.

Since my labors in California have brought me into almost daily contact with Professors, Teachers, and Students, as our educational exhibit is on the same gallery with all other educational exhibits, I have more than ever become convinced of the wisdom of our domestic system which is in accordance with the Spirit of the Gospel. The lack of anything like it in the institutions of the World, is apparent in the moral condition of the youth of both sexes, which makes me sick at heart to behold. The advantages of mental progress, however, surpass anything I have ever seen before. The exhibits of the University of California, in its astronomical, mathematical, and chemical departments call forth my highest admiration and let me feel, how much yet has to be done by our people to get alongside of that. But I would not exchange our solid systematic moral and religious training for all these mental advantages and comfort myself with the assurance that our studying youth will never sink to the moral level of American Colleges.<sup>35</sup>

He returned home late in August, 1894, and again resumed his duties in the Church and as Superintendent of Church Schools. The work had accumulated and he labored strenuously to take care of the pressing business, applying himself so diligently that at times he became seriously ill. Under such circumstances he would go in secret and ask the

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<sup>34</sup>Journal History of Church, June 20, 1894, p. 5.

<sup>35</sup>April 9, 1894.

Lord to restore his physical strength. H. H. Cummings related:

One morning, while I was visiting the Academy in Provo, I noticed Brother Maeser enter the building looking pale and tired. He was to all appearances a very sick man, but he pursued his usual labors without complaint....

My sympathy was immediately aroused in his favor, and once or twice I thought to suggest to him that he ought to go home and go to bed.

He went home to his lunch and returned looking so refreshed, so full of vigor, that I expressed to him my surprise and gratification at the great improvement so evident in his physical condition, for I told him that his appearance during the forenoon made me feel that he ought to be in bed.

Seeing my interest in and solicitude for him, he modestly told me what had happened during the noon hour, and I wish now I were able to quote his exact words, so full of humble, child-like faith that they made a deep impression on my mind as I am sure they would on the mind of anyone who should read them.

He related that when he reached home he had such a headache and felt so ill that he could not have continued his work for the day in that condition; "so I went," he said, "into my closet and knelt down before the Lord and told Him that I had so much work to do, and it was so important, that He must make me well; and I was healed instantly."

His looks as well as his actions that afternoon certainly proved the truth of what he had said.<sup>36</sup>

Yielding to the entreaties of his friends to place his educational views and program of teaching on record, he began in 1895 to write School and Fireside. Published in

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<sup>36</sup>Maeser, Karl G. Maeser, pp. 134-135.

1898, this volume included the Normal instructions given by him at the Brigham Young Academy during the fifteen years he taught there. Special attention was paid also to purposes, organizations and methods of the Church Schools, Mutual Improvement Associations, Sunday Schools, Religion Classes, and Primaries, as the corner-stones of the L. D. S. educational system. The following was stated in the preface: "It will be observed that theological, scholastic and domestic education are treated as inseparable. This thought underlies the work from beginning to end, hence its title School and Fireside."<sup>37</sup>

In May, 1898, Dr. Maeser completed his fiftieth year as a teacher. Up to this time forty-two Church Schools had been established under his supervision. A celebration was held in his honor commemorating the event, and many tributes were paid to him on this occasion. The following tribute entitled "Father of Education in Zion," was written by a group of his students and read by Professor N. L. Nelson.

True to his trust he set no stakes as what he would do, but waited, morning and evening, as it were, for the guidance of the Spirit during the day....It was this natural unfolding according to the inner propulsion of the Spirit, that enabled the Academy to fit itself so admirably to the wants of the Latter-day Saints.... Brother Maeser recognized from the first that the school existed for Zion's sons and daughters, not Zion's sons and daughters for the school.

...The very desire for a higher education had to be

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<sup>37</sup>Maeser, School and Fireside.

created in the Territory. Even the common schools were held of so little account that men who could do nothing else were employed as teachers. How to elevate the educational tone of the West was the question confronting him. There was not time to make scholars of his students, for they were snatched from his classes by an awakening public, and placed in charge of schools, ere they had well begun their studies.

Brother Maeser, therefore, wisely made it his purpose to warm them spiritually;--to kindle in them the glow of enthusiasm, and trust the rest to self-effort. His teaching soon bore fruit in every town and hamlet in Zion. For God had prepared the people for his work, and given to Brother Maeser only the mission of supplying the leaven.

...If the greatest effects of his work be summed up in one word, that word would be, CHARACTER. He gave a new and fuller meaning to the qualities for which the word stands....He insisted upon physical integrity, the keeping of our bodies free from vice; upon social integrity, purity and chastity in the relations of the sexes; upon moral integrity, the doing to others as we would be done by; upon spiritual integrity, the anchoring of our lives in Heaven by a testimony of the Gospel. All these things enter into the new meaning of character.<sup>38</sup>

On November 9, 1900, just a short time before his death, he visited the Maeser school, in Provo. Being asked to write a sentiment on the blackboard of each of the four rooms then in use, he wrote the following expressions and signed his name to each:

The fear of the Lord is the beginning of wisdom.

This life is one great object lesson to practice on the principles of immortality and eternal life.

Man grows with higher aims.

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<sup>38</sup>Ibid., p. 357.

Let naught that is unholy ever enter here.<sup>39</sup>

In an address to the L. D. S. College, in Salt Lake, he further defined the purpose of Church schools when he stated:

There is something very different between Church schools and the secular institutions of learning, even though the latter be better equipped and have more magnificent buildings. The difference may not be apparent on the surface. As the Savior said to his disciples: The Kingdom of Heaven is within you. So it is with the students of these schools. There should be something within them--something the world cannot give, for the world has it not.<sup>40</sup>

Karl G. Maeser passed away February 15, 1901. He had often said, "When my time comes to go, I hope the Lord will let me die in the harness," and his wish was granted. The day before his death he had spent working at the office. "He left his office for the last time with his usual deliberation--his papers neatly stacked, a pile of documents awaiting his inspection and signature lying on the table."<sup>41</sup>

On his way home from work he met his sister-in-law, Mrs. Camilla Cobb, and remarked to her, "I am exceedingly happy. I have just met Brother John Nicholson who told me that the work for the last name of my temple record has been

<sup>39</sup>Maeser, Karl G. Maeser, p. 183. These sentiments were covered with glass and can be seen in the Maeser school today.

<sup>40</sup>Journal History of Church, April 14, 1900.

<sup>41</sup>Talmage, James E., "Dr. Karl G. Maeser," The Young Woman's Journal, (April, 1901), p. 149.



finished today." That night he performed in the home for his granddaughter and other members of the family, for he was a natural born actor and mimic. After an evening of fun and amusement, he retired to his bed as usual and during the night he passed away.<sup>42</sup>

He died a poor man, in so far as the things of the world are concerned, but he left a name that will command respect as long as the people of the Church of Jesus Christ of Latter-day Saints uphold education.

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<sup>42</sup>Statement by Eva Maeser Crandall, personal interview, February 24, 1950.

## CHAPTER VI

### EVALUATIONS AND CONCLUSION

Undoubtedly the best measure of a man is the impression he makes on those who know him best.

Dr. James E. Talmage, who was both a student of and a teacher with Dr. Karl G. Maeser, wrote the following testimonial:

All who had the privilege of acquaintance with Brother Maeser know how thoroughly his heart was in his work; how completely his whole soul was devoted to the labor for which he had been called.

His services were not open for engagement where pay was best; his time, to him, was too valuable to be reckoned in terms of earthly wage. He labored to discharge a trust, which with the fulness of his great soul he believed to have been given him of Heaven. How well he succeeded let the multitude who have been honored by enrolment [sic] among his pupils answer.<sup>1</sup>

President Francis M. Lyman once said:

Dr. Karl G. Maeser has done for me, directly or indirectly through my children, more good than any other educator. His life and teachings have stamped on their souls the impress of the gospel of life and salvation that I trust will be indelible. Thank God for Karl G. Maeser.<sup>2</sup>

Mr. George Sutherland, one of the early students at the Brigham Young Academy and later Chief Justice of the United States Supreme Court, has written about Maeser:

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<sup>1</sup>Talmage, op. cit., p. 151

<sup>2</sup>Lyman, Francis M., "Dr. Karl G. Maeser Memorial," Brigham Young University Quarterly, (February 1, 1907), No. 3.

The thing about Dr. Maeser which impressed me most was the simplicity of his character. With the learning of a savant he was as guileless as a child. He cared nothing for wealth. He was essentially a builder of character. He inculcated faith, kindness, courage. He believed it was wiser to put thought into the brain than gold into the pocket. He taught that learning was better than riches, but that a clean heart was better than either.<sup>3</sup>

In writing of Dr. Maeser, President George Albert Smith, who was also a student at the Brigham Young Academy, said:

Not only will you be held accountable for what you do and say, but for what you think, was stamped indelibly on my mind by Dr. Karl G. Maeser, when I was twelve years of age and resulted in a determination to entertain only thoughts that were pure and elevating.<sup>4</sup>

Dr. J. M. Tanner, one of Dr. Maeser's first students and also one of the first instructors at the Brigham Young Academy sums up Brother Maeser's outstanding characteristics in these words:

...I should say of him first, that he possessed in a rare degree the ability of appealing to the heart as well as the mind of the students.... He studied his students as carefully as the subject matter of his text,... In the second place I would say that the inspiration which he awakened in the lives of his students was one of the grandest qualities of his professional life;... There was another quality...It was the conviction which he aroused within the minds and hearts of his students that all that he said was true, and his ability to create convictions in the minds of the youth led his students to cultivate a high standard of morality....Lastly, he

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<sup>3</sup>Sutherland, George, "Dr. Karl G. Maeser Memorial," Brigham Young University Quarterly, (February 1, 1907) No. 3.

<sup>4</sup>Smith, George Albert, "Dr. Karl G. Maeser Memorial," Brigham Young University Quarterly, (February 1, 1907), No. 3.

had the peculiar faculty of inviting the confidence of his students and of entering into the secrets and the motives of their lives.<sup>5</sup>

N. L. Nelson, a student and fellow teacher, wrote:

Dr. Maeser's legacy to the Church schools consisted essentially in the insistency that the atmosphere of the school work in general, and of theology in particular, must be such as to awaken and strengthen a testimony of the Gospel.<sup>6</sup>

President Heber J. Grant delivered a speech at the annual Mutual Improvement Association conference in June of 1912, in which he said:

On more than one occasion, I have sat listening as the words of inspiration, under the influence of the spirit of God, flowed from the lips of Karl G. Maeser, and shed tears of gratitude when I have heard him training little children in religion class exercises. I remember on one occasion attending meeting with Brother Charles W. Nibley, out in Baker, Oregon, and as we came out, Brother Nibley said, "A man has a good deal of the Spirit of the Lord who can make me cry." I said, "The same is true of me." We both had been crying under the inspiration of the Spirit of the Lord that came from Brother Maeser. "It is the spirit that giveth life and utterance, but the dead letter killeth."<sup>7</sup>

John C. Swensen, a student of Dr. Maeser and who is at present teaching at the Brigham Young University, gave the following evaluation of Maeser:

The only way to know Maeser was to have been acquainted

<sup>5</sup>Tanner, Dr. J. M., "Dr. Karl G. Maeser," The Young Woman's Journal, (April, 1901), p. 147.

<sup>6</sup>Nelson, op. cit., p. 12.

<sup>7</sup>Grant, Heber J., "Address at M. I. A. Conference," Improvement Era, (August, 1912), p. 871.

with him. He was a typical German having a certain fixed and set formality that we Americans do not have. He had a brisk and vigorous walk--almost of a military bearing--which had a great affect upon young people. On different occasions he would display his temper and get after the students in great style, yet, on the other hand, he was as sympathetic and gentle as a man could possibly be.<sup>8</sup>

Bryant S. Hinckley served as both a student and fellow teacher under Maeser. When he was asked what it was that Karl G. Maeser possessed that made him so successful as a teacher, he answered:

You will never put on paper--you can never convey an intangible something that this man had. He knew how to touch a boy's heart like no one else that I have ever known. He put something in fellows that nobody else ever did. I have seen men come from the farm and ranch and stay there six months and go home with an entirely new light in their eye. He was a character technician.<sup>9</sup>

To the writer, the thing that stands out most prominently in the character of Karl G. Maeser was his sincere devotion to his convictions--convictions which were based upon religious principles. Whenever he made up his mind to pursue a course of action on the ground that it was right, he had the courage to persevere even in the face of opposition. Because of his determination to stand for what he felt was right, he was a person to whom others looked for guidance, and whom they trusted without reservation.

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<sup>8</sup>Statement by John C. Swensen, personal interview, May 8, 1950.

<sup>9</sup>Statement by Bryant S. Hinckley, personal interview, April 11, 1950.

He occupied a unique position among the people of the Church of Latter-day Saints. To him was given the charge to establish the foundation of a great school system wherein the youth of the Church could obtain an education in scholastic studies and at the same time receive a religious foundation upon which they might build their faith in God.

Karl G. Maeser had no precedent to follow in this stupendous undertaking except the admonition given to him by President Brigham Young to teach nothing or do nothing without the Spirit of the Lord. Another guidepost which he used was the advice given by the Prophet Joseph Smith that people should be taught correct principles and learn to govern themselves.

Maeser had received his education in the German schools and there was some carry over from the classroom methods learned there; however, these principles given by the first two presidents of the Church formed the basis for his whole program. He taught correct principles through his words and actions and gave students an opportunity to demonstrate their ability to live up to them. Those who did not learn to govern themselves had to answer to the demands of justice, but when these demands had been met, mercy was ever present for the repentant sinner.

He instilled in the hearts of his students a love of God and a feeling of importance within themselves. He continually demanded of them that they should amount to something worthwhile. It was not enough for them to be good; they must be good for something. Students were influenced by his great humility, his understanding and sympathetic nature, and they responded with positive action in their daily living.

The Church has recognized the value of the educational foundation he laid and have built upon it. The Brigham Young University has continued to grow through the years, and through the seminary system religious education has been offered to most of the young people of the Church. The Institutes which are associated with other universities and colleges in the Intermountain country are reaching many students of college age.

Dr. Maeser's legacy to the Church school system consisted of the acquirement of knowledge in academic studies, the development of character with all of its corresponding virtues, a reverence for the revealed word of God, and gaining of a living testimony of the divinity of the Latter-day work as the essential elements in the education of the youth of the Church.

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