



---

Theses and Dissertations

---

1968

## The Educational Views and Practices of Brigham Young

William James Johnston  
*Brigham Young University - Provo*

Follow this and additional works at: <https://scholarsarchive.byu.edu/etd>



Part of the [Education Commons](#), and the [Mormon Studies Commons](#)

---

### BYU ScholarsArchive Citation

Johnston, William James, "The Educational Views and Practices of Brigham Young" (1968). *Theses and Dissertations*. 4836.

<https://scholarsarchive.byu.edu/etd/4836>

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact [scholarsarchive@byu.edu](mailto:scholarsarchive@byu.edu), [ellen\\_amatangelo@byu.edu](mailto:ellen_amatangelo@byu.edu).

THE EDUCATIONAL VIEWS AND PRACTICES OF BRIGHAM YOUNG

A Thesis

Presented to

the Graduate Department of Religious Instruction

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

by

William James Johnston

August 1968

## TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION . . . . .	1
Justification of Problem . . . . .	1
Method of Research . . . . .	1
Delimitation of the Problem . . . . .	2
Definitions . . . . .	2
Related Literature . . . . .	3
II. INFLUENCES ON HIS EDUCATIONAL VIEWS AND PRACTICES . . . . .	5
His Home Life . . . . .	5
Scriptures . . . . .	8
Association with the Church in its Formative Years . . . . .	10
III. THOUGHTS ON LEARNING AND EDUCATION . . . . .	13
IV. WHAT MAN SHOULD LEARN . . . . .	23
V. WHO SHOULD BE EDUCATED BESIDES MEN . . . . .	29
Education of Women . . . . .	29
Education of Children . . . . .	35
Education of Immigrants . . . . .	40
Education of Indians . . . . .	45
VI. METHODS OF EDUCATION . . . . .	58
Vocational Education . . . . .	58
Practical Education . . . . .	60
Recreation as a Part of Education . . . . .	63
Free Schools . . . . .	65

CHAPTER	PAGE
VII. EDUCATION AND THE SPIRIT . . . . .	71
VIII. VALIDITY OF BRIGHAM YOUNG'S VIEWS AND PRACTICES IN LIGHT OF CURRENT PEDAGOGY . . . . .	75
His Influence on Utah's Education . . . . .	81
IX. SUMMARY AND CONCLUSIONS . . . . .	89
Conclusions . . . . .	93
BIBLIOGRAPHY . . . . .	95
APPENDIX A. PROPER TREATMENT OF THE INDIANS . . . . .	100
APPENDIX B. A LETTER OF THE GENERAL ASSEMBLY OF THE STATE OF DESERET . . . . .	104
APPENDIX C. A SAMPLE OF THE DESERET ALPHABET . . . . .	108

## CHAPTER I

### INTRODUCTION

#### Justification of Problem

To date there has not been a complete study which has dealt solely with Brigham Young's educational views and practices. There have been, however, numerous books and studies containing some of his ideas and statements on education but not a compilation and analysis of Brigham Young's views and practices of education. Justification for doing this research stems from the fact that a historical gap exists and a record should be made.

#### Method of Research

This research is based chiefly on the Prophet's own statements as recorded in the Journal of Discourses, entries in The History of Brigham Young, several letters and the Journal History at the Historian's Office of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, Utah.

Much valuable advice was given by the staff at Brigham Young University, the Church Historian's Office, the Utah State Historical Society and others who have studied or have information about the life of Brigham Young.

The information has been assembled as objectively as possible and the attempt has been made to show what Brigham Young not only said, but what was actually put into practice by the Saints as a result of his views.

### Delimitation of the Problem

An exhaustive study of all that education might include has not been the intent of this study. This study was designed to show the basic educational views and practices of the second prophet, president of the modern Church of Jesus Christ. Brigham Young has been called many things by friend and foe alike: the Colonizer, the Lion, Governor, Indian Superintendent. But was Brigham Young an educator? The researcher has limited his study to several specific selected areas. Acknowledgment is made of education of the Saints prior to the move to Utah but the study is concerned primarily with the period from 1847 to 1877.

### Definitions:

Philosophy of Education: Brigham Young's views, practices and systematic approach to education.

Education: "Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life!"<sup>1</sup>

Saint: A member of the Church of Jesus Christ of Latter-day Saints.

The Church: The Church of Jesus Christ of Latter-day Saints as a religious body.

Spirit: The Holy Ghost; third member of the Godhead or Trinity.

Mormon: A member of the Church, the word coming from the ancient record by the same name, translated by Joseph Smith.

---

<sup>1</sup>Brigham Young, cited by Cleon Skousen, Brigham Young, Patron of Saints (Provo, Utah: BYU Press, 1956), p. 9.

Gentile: a non-Mormon.

Gospel: The beliefs of the Church.

Views: The way he perceived and spoke concerning education.

Practices: His method of action and implementation.

### Related Literature

There are numerous books, articles, and other publications that deal with either Brigham Young or with Mormon education. Just a few of these works are recognized as bearing significance on this study.

M. Lynn Bennion in his thesis, Mormonism and Education, extensively discusses education from 1830 to 1939. He stressed the education and development of the Western period of Church History but did not deal specifically with Brigham Young's educational philosophy. John C. Moffitt wrote a history which has been used as a basic text for the history of Utah education which focuses on organization and administration legislation. Reuben D. Law's The Utah School System, Its Organization and Administration, is concerned with Utah schools but here again the philosophy of Brigham Young is not discussed. Another thesis that dealt with the educational system of the Church was Christian J. Jensen's work, A Study of How the Church of Jesus Christ of Latter-day Saints Attempted to Meet the Educational Needs of Its Members. His work is limited in sources, however, and the treatment of Brigham Young's educational philosophy is not mentioned. Ray L. DeBaer, a non-Mormon, attempted an impartial doctoral study, a Historical Study of Mormon Education and the Influence of its Public Education in Utah. One of the conclusions shows the level of educational accomplishment in

Utah's schools as being exceptional, due to the foundation of education which Brigham Young introduced. Virgil B. Smith in his thesis, Mormon Education in Theory and Practice, 1830-1844, handles effectively the foundation of the early beliefs of the Church at the time of Joseph Smith.

Others have written in areas such as Brigham Young as Indian Superintendent. This type of writing reflects in part his feelings of the treatment of certain groups of people, but a reflection of his education philosophy was not discovered in writings other than President Young's own statements. His speeches were recorded in shorthand and later compiled along with significant sermons and speeches of his counselors and the Quorum of the Twelve Apostles (these men constituted the leading ecclesiastical authority of the Church), and placed in a set of twenty-six volumes known as the Journal of Discourses. It is from the Journal of Discourses, primarily that the researcher has compiled the educational views and practices of Brigham Young.



## CHAPTER II

### INFLUENCES ON HIS EDUCATIONAL VIEWS AND PRACTICES

What were the factors that helped to determine Brigham Young's educational views? The purpose of this chapter is to isolate the forces that shaped his frame of reference concerning education.

#### His Home Life

Brigham Young's mother manifested strong religious feelings and her three elder sons likewise had religious inclinations. Joseph, John and Phineas were itinerant preachers for the Methodist Reformed Church, the same sect Brigham Young allied himself with at the age of twenty-two. He faithfully studied the Bible and had a good understanding of it.<sup>1</sup>

Vocational training began for him at the age of fourteen when his mother died and he was hired out as an apprentice to learn the painting and carpenter trades. He was in business for himself at the age of sixteen, an indication of his initiative and belief in improving his circumstances. By the time he was twenty-one he was considered an expert in his field as a carpenter and cabinet maker, painter and glazier.<sup>2</sup>

Although his formal education was extremely brief Brigham Young maintained he had acquired throughout his life enough knowledge to say

---

<sup>1</sup>Preston Nibley, Brigham Young: The Man and His Work (Salt Lake City: Deseret Book Company, 1965), p. 3.

<sup>2</sup>William E. Berrett, The Restored Church (Salt Lake City: Deseret Book Company, 1958) p. 148.

he had an excellent informal education. Speaking of his early lack of schooling, he said:

. . . . I think that so far as I myself am concerned, when it is remembered that I never went to school but eleven days in my life, and that until I commenced to preach the Gospel I had to work hard every day for my bread, I have made some improvement . . . .<sup>3</sup>

Regardless of what legal sources were used to obtain education, it was essential that man learn. All of man's experiences from earliest childhood made him what he was. On this matter he said:

. . . . When we speak upon education, it is not to be understood that it alone consists in a man's learning the letters of the alphabet, in being trained in every branch of scholastic lore, in becoming a proficient in the knowledge of the sciences, and a classical scholar, but also in learning to classify himself and others. It has been hinted that education commences with the first dawn of knowledge upon the mental faculties of the child, and continues with it till death. But I will trace it a little further back still, and say that education commences with the mother, and the child in connection . . . .<sup>4</sup>

Brigham Young was influenced by the forces around him and it was through his family that he heard of the Church of Jesus Christ of Latter-day Saints and obtained access to a copy of the Book of Mormon. Brigham Young knew there was truth in the Gospel and he embraced it and became a mighty force in building up the Kingdom of God upon the earth.

Brigham Young had difficulty at first because he was not trained to speak publicly. He said:

---

<sup>3</sup>Brigham Young, Journal of Discourses (Liverpool: F.D. and S.W. Richards, 1854, XIII, 149-50.

<sup>4</sup>Ibid., I, 66.

When I began to speak in public I was about as destitute of language as a man could well be . . . tell about being bashful before a people! How I have had the headache when I have had ideas to lay before the people, and not words to express them; but I was so gritty that I always tried my best.<sup>5</sup>

The Gospel purpose caused Brigham Young to desire to be a better man and do his duty well and as a result he attempted to develop himself. One source has this to say of Brigham Young's improved speaking ability in his later years:

When Brigham spoke, his comforting words went straight into the hearts of his listeners. He wasn't an orator like the preachers who spoke of religion. He did not yell or use gestures, but spoke clearly, in simple language which everyone could understand. When he quoted the Bible or the Book of Mormon, he used short, pretty passages instead of long parables. He talked to the people as would an elder brother or a father. The Saints came to look upon him as one to whom they could come for advice and counsel as they would to a beloved father.<sup>6</sup>

How was it possible for Brigham Young to develop so that he became effective in communicating with his people? It is evident that he schooled himself and strengthened himself where he recognized a need. His vocabulary was very extensive for a man in his circumstances. His daughter, Susa Young Gates, recorded his method:

. . . . Somebody had used a word with which he was unfamiliar. He sent me at once to the dictionary and had me read to him carefully the meaning of the word "autonomy" several times and then copy it on a slip of paper and give it to him. He folded the paper and placed it in his spectacle case. The next Sunday in his sermon I heard him speak of the "Autonomy of Russia" and I knew that he had made the word his own . . . .<sup>7</sup>

---

<sup>5</sup>Ibid., V, 97.

<sup>6</sup>Olive Burt, Brigham Young (New York: Julian Messner Inc. 1962) p.117.

<sup>7</sup>Susa Gates and Lea D. Widtsoe, The Life Story of Brigham Young (New York: The MacMillan Company, 1931) p.280.

## Scriptures

The scriptures were a constant source of inspiration to Brigham Young in his formative years when he studied the Bible daily.<sup>8</sup> After becoming a member of the Church of Jesus Christ of Latter-day Saints he was influenced by modern revelations given at that time. Several scriptures that undoubtedly helped focus a need on education and learning are listed below:

It is impossible for a man to be saved in ignorance.<sup>9</sup>

Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God . . . .<sup>10</sup>

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith; Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God . . . .<sup>11</sup>

. . . . Study and learn, and become acquainted with all good books, and with languages, tongues, and people.<sup>12</sup>

Whatever principle of intelligence we attain unto us in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.<sup>13</sup>

. . . . As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.<sup>14</sup>

---

<sup>8</sup>Ibid.

<sup>9</sup>Doctrine and Covenants (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1960), 131:6.

<sup>10</sup>Ibid., 136:32.

<sup>11</sup>Ibid., 109:7-8

<sup>12</sup>Ibid., 90:15.

<sup>13</sup>Ibid. 130:18-19.

<sup>14</sup>Ibid., 121:33.

And inasmuch as they sought wisdom they might be instructed . . . And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.<sup>15</sup>

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass, things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms.<sup>16</sup>

. . . And truth is knowledge of things as they are, and as they were, and as they are to come . . .<sup>17</sup>

The glory of God is intelligence, or, in other words, light and truth.<sup>18</sup>

As President of the Church, Brigham Young's daily cry to the Saints was Learn! Progress! Improve! He understood and believed that if anyone was to educate these people and teach them to sustain themselves and become God-like in their desert wilderness it would have to be himself. Every sermon he gave during the first several years seemed to mention methods of economizing, ways to substitute what they had for what they needed, spending money in the proper places and for the proper things avoiding debt; but above all, he stressed how necessary it was for mothers to instruct their children and for adults to learn all they could, for the children to attend schools, for the trustees to set up schools with well-qualified L.D.S. teachers who would instruct them in the things

---

<sup>15</sup>Ibid., 1:26, 28.

<sup>16</sup>Ibid., 88: 77-79

<sup>17</sup>Ibid., 93:24

<sup>18</sup>Ibid., 93:36.

of this world using the spirit of the Gospel as a foundation.

Association With the Church in its Formative Years

Brigham Young became a member of the Church just two years after it was organized. Working side by side with the first prophet of the Church, Joseph Smith, for many years, Brigham Young gained appreciation in large measure for the attitude of Joseph Smith in his regard for education based on revelation from the Lord.

The body of Saints had started their migration to Kirtland, Ohio, before Brigham Young was a member of the Church. In the Evening and Morning Star at the time of their migration, the following statement appeared:

Those appointed to select and prepare books for the use of schools, will attend to that subject, as soon as more weighty matters are finished. But the parents and guardians of the Church of Christ, need not wait--it is all important that children, to become good should be taught so.<sup>19</sup>

The School of the Prophets began shortly after the Prophet Joseph Smith received a revelation known today as Section 88 in December 1832.<sup>20</sup> (Both secular instruction was imparted and the spiritual blessings of the gospel enjoyed by the students who were mostly adult males in the School of the Prophets).<sup>21</sup> Greek, Latin, Hebrew, and some of the

---

<sup>19</sup>The Evening and Morning Star, June, 1831, cited by Kate B. Carter, Heart Throbs of the West (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1950), Vol.XI, p.94.

<sup>20</sup>Doctrine & Covenants, 88: 117-141.

<sup>21</sup>A Comprehensive History of the Church, Vol 1. p.305.

sciences were studied in these classes in a room in the Kirtland Temple later.

In Nauvoo, where the Saints took refuge after they were driven from Missouri, a bill was put before the Illinois Legislature for the establishment of a Seminary. It was approved and the University of the City of Nauvoo opened in 1841 with an exceptional faculty and a full scale of courses.<sup>22</sup>

Thus, by the time the responsibilities of the Prophet Joseph Smith had fallen on Brigham Young in 1847 at the death of Joseph Smith, Brigham Young's ideas on education were beginning to be formed. His home life had shown him the value of work in order to improve his circumstances; the scriptures showed him what the Lord's will was concerning self-improvement while on the earth; and his association with the Prophet Joseph Smith helped him see these scriptures put into action in the form of schools for adults as well as children.

Even at Winter Quarters and along the trail Brigham Young knew that the education of his people could not be neglected. As the pioneers were leaving Winter Quarters for the Salt Lake Valley, President Young stood on the banks of the Missouri River and demonstrated his interest in education by advising the Saints as follows:

It is desirable that all Saints should improve every opportunity of securing at least a copy of every available treatise of education--every book, map, chart or diagram that may contain interesting, useful and attractive matter to gain the attention of children and cause them to learn to read; and every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical

---

<sup>22</sup>Carter, loc.cit.

and all other variety of useful and interesting writing, maps etc., to present to the general Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile valuable works on every science and subject for the benefit of the rising generation. We had a printing press and everyone who can take good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical instruments together with all rare specimens of natural curiosities and works of art that can be gathered.<sup>23</sup>

Schools were established even when Brigham Young knew the stay would be temporary. The story is told of Colonel Kane, a Gentile friend of the Church, who paid a visit to Winter Quarters. The Colonel seemingly was impressed to witness the accomplishments of the Mormon people in such a short time after their expulsion from Nauvoo. The townsite was laid out, log cabins built, school-houses were in use as well as a council house. The land was divided into wards with bishops presiding. Everyone worked--the youngest children, the women, and all the men. "I can't believe it!" he cried. "And these are the people Missouri drove out. These are the people Illinois would not have!"<sup>24</sup>

Many influences in Brigham Young's life helped to shape his educational views. The main forces have been listed and are presumed to have been the forces that served as a foundation for the building of his educational practices.

---

<sup>23</sup>Millennial Star, X 85, cited by Leland H. Creer, The Founding of an Empire: The Exploration and Colonization of Utah, 1776-1856 (Bookcraft: Salt Lake City, Utah, 1947, p.367.

<sup>24</sup>Burt, op.cit., pp. 109-10.



## CHAPTER III

### THOUGHTS ON LEARNING AND EDUCATION

Brigham Young was an educator in his own right. Like the prophet Moses, the second President of the Church of Jesus Christ of Latter-day Saints had the experience of guiding people to a new land and instructing them in numerous new situations. Brigham Young wanted the people to learn to concentrate on what he and other leaders said to them because their messages were vital to the Saints' survival. Many people did not heed the instructions given to them by Brigham Young because they did not listen fully to his sermons and did not pay attention to his instructions. He discussed this matter with them and said:

If a congregation wish to be instructed so as to understand alike and alike receive an increase of wisdom and knowledge, their minds must be intent on the subject before them. They must not suffer their thoughts to be roaming over the earth; they must not permit their minds to be scanning and traversing their every-day duties and avocations. If they do, they are not blessed with that store of knowledge they otherwise might obtain through paying that attention necessary to enable them to clearly understand. I acknowledge that it is a master work to school our minds so as at all times to exercise complete power over them. If the people would so educate themselves as to control their thinking powers, they would derive a great advantage from it. They could improve much faster than they now do . . . The closer people apply their minds to any correct purpose the faster they can grow and increase in the knowledge of the truth . . .<sup>1</sup>

Brigham Young also stressed to the people some of the foolish things they did because they were weak. He explained that man is a

---

<sup>1</sup>Journal of Discourses, VI, 93-94.

mystery to himself. Often men with leisure and the opportunity to improve their minds choose instead to squander their time and talents. They waste the knowledge given them. President Young did not hesitate to tell men that they must not waste their resources and that the mind is one of the most undeveloped resources that man has at his command.<sup>2</sup>

President Young told the people there was a purpose for all that they did in this life. Realizing the ongoing nature of learning he stated the purpose of education in this life by saying:

. . . The very object of our existence here is to handle the temporal elements of this world and subdue the earth, multiply those organisms of plants and animals God has designed shall dwell upon it. When we have learned to live according to the full value of the life we now possess, we are prepared for further advancement in the scale of eternal progression--for a more glorious and exalted sphere.<sup>3</sup>

This was quite a promise to make a persecuted and driven people. Mankind only had to learn to handle the things of this world--to till the soil, raise animals, live by the temporal laws God so carefully outlined for man while on earth, and in return for obedience and by doing these few tasks, the Lord promised mankind they would then be prepared for a more exalted existence! Because he believed in this concept, President Young tried to encourage the Saints to learn all they could about the world and how to become so perfect in their labors that they could be self-sustaining. By his day-to-day labors on earth, man was proving whether or not he, individually, was worthy to live with God for eternity, continuing always to learn laws higher than tilling the soil and raising animals.

---

<sup>2</sup>Ibid., VII, 1-2.

<sup>3</sup>Ibid., IX, 168.

Every person in the Church was urged to work and study.

President Young told the Saints:

. . . My policy is to keep everybody busy in building up this kingdom; in building houses; in breaking up land; in setting out fruit and ornamental trees; in laying out fine gardens, pleasant walks, and beautiful groves; and in building academies, and other places of learning.<sup>4</sup>

Brigham Young taught that man was made expressly to dwell with beings in the family of heaven in a state of continual progression. Since every person on earth was a child of God and since the Saints, particularly, had been blessed in having what they considered the fulness of the Gospel, more was expected of them in advancing their conditions on earth. Man was on earth to have experiences that would help him understand why he should refuse evil and choose good. Only by contrast could man learn and understand. The Lord sent His intelligent children to earth to prove whether or not they were worthy of dwelling with Him in eternity.<sup>5</sup> Brigham Young said that the purpose of life was to build Zion, but also for man to restore and bless the earth with his own ability and make it like the Garden of Eden, and to store up treasures of knowledge and wisdom in his heart in preparation for the coming of the Lord.<sup>6</sup> In further explanation of this philosophy, President Young said:

. . . Everything in heaven, on earth, and in hell is ordained for the benefit, advantage, and exaltation of intelligent beings . . . There is nothing, I may say, good or bad, light or darkness, truth or error, but what is to be controlled by intelligent beings; and we should learn how to take into our possession every blessing and every privilege that God has put within our reach, and know how

---

<sup>4</sup>Ibid., II, 145.

<sup>5</sup>Ibid., XVII, 141.

<sup>6</sup>Ibid., X, 222.

to use our time, our talents, and all our acts for the advancement of his kingdom upon the earth. These principles are hid from all other people in the world; but we have the privilege of learning them. We should apply our hearts to wisdom and learn the things of God.<sup>7</sup>

President Young told the Saints they were organized expressly for the purpose of exaltation, of preserving their individual identity before the Lord, of being prepared to enter into celestial glory--in brief, to "act as Gods."<sup>8</sup> He continually attempted to impress upon the Saints their eternal nature and the over-all plan of life.

In a similar expression we read that education did not begin with this earth life. Spirits were educated in many areas before coming to earth. Man's mortal existence, however, served as a school of further experience.<sup>9</sup> Even if a man lived a thousand years he could never learn all there was to know pertaining to this world and his relationship with heaven.<sup>10</sup> Young told the Saints, "There is no life more precious to us in the eye of eternal wisdom and justice than the life which we now possess. Our first duty is to take care of this life and in this duty we are, as a people, tolerably skilful."<sup>11</sup>

The duty of the human family was for each individual to live his life to the fullest, to make the most of the situation he was born into, and to improve himself at every opportunity so that when he went to the grave he could feel his life had been one of honor, an example to his children. In turn, his children would do as much better in their lives as God had given them ability to do.<sup>12</sup>

---

<sup>7</sup>Ibid., VI, 145.      <sup>8</sup>Ibid., VI, 146.      <sup>9</sup>Ibid., XVIII, 258.

<sup>10</sup>Ibid., IX, 292      <sup>11</sup>Ibid., XI, 113.      <sup>12</sup>Ibid., XIV, 89.

Brigham Young's words revealed the philosophy of a leader of a driven and persecuted people. He knew the people must do everything for themselves if they were to succeed. Repeatedly he admonished the Saints to study and improve upon their knowledge. He frequently chastised them for being unable to grasp all the knowledge God was pouring upon them. Brigham Young knew that if they had applied the knowledge previously given them, they would be ready to receive and apply further revelations. The people were not living up to their actual potential. Brigham Young said:

Ours is a religion of improvement; it is not contracted and confined, but is calculated to expand the minds of the children of men and lead them up into that state of intelligence that will be an honor to their being.

.....  
 Take the history of this Church from the commencement, and we have proven that we cannot receive all the Lord has for us. We have proven to the heavens and to one another that we are not yet capacitated to receive all the Lord has for us, and that we have not yet a disposition to receive all he has for us . . .<sup>13</sup>

Brigham Young praised the people for the improvements they made in their work in cultivating the soil and building cities and towns. Few other people upon the face of the earth could have done what this people did in the wilderness. It was necessary for the Saints to provide for their own wants under extremely adverse circumstance. They were forced to study mechanism and all kinds of machinery, forced to learn to build, forced to learn to take care of themselves in every respect. Man could learn from books but unless he applied the knowledge

---

<sup>13</sup>Ibid., XI, 102.

he acquired from his reading, it did not benefit him. President Young urged the members of the Church to acknowledge that it had been a blessing to be cast out and compelled to take care of themselves.<sup>14</sup> Placing emphasis upon his statement that knowledge gleaned from reading had to be applied to be of benefit, he said:

. . . Young men are sent to schools and colleges, and after receiving their education they calculate to live by it. Will education feed and clothe you, keep you warm on a cold day, or enable you to build a house? Not at all. Should we cry down education on this account? No. What is it for? The improvement of the mind: to instruct us in all arts and sciences, in the history of the world, in the laws of nations; to enable us to understand the laws and principles of life, and how to be useful while we live.<sup>15</sup>

Brigham Young was definite in his attitude that man must continually be progressing or lose that knowledge which he had. He said:

To live as I am, without progress, is not life, in fact we may say that it impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution.<sup>16</sup>

If a man reached the point where he could increase no more, advance no further, from that same point he began to decrease. His natural abilities began to contract and he would decrease until all he knew once became utter forgetfulness. This happened to man if he rejected the life contained in the Gospel.<sup>17</sup>

Brigham Young told the pioneers to learn to use their intelligence to govern themselves. He explained:

. . . When the Lord made man, He made him an agent accountable to his God, with liberty to act and to do as he pleases, to a certain extent, in order to prove himself.

---

<sup>14</sup>Ibid., XIV, 39.

<sup>15</sup>Ibid., XIV, 83.

<sup>16</sup>Ibid., I, 349.

<sup>17</sup>Ibid., I, 349-50.

. . . . .  
 . . . "I put into you intelligence," saith the Lord,  
 "that you may know how to govern and control yourselves,  
 and make yourselves comfortable and happy on the earth;  
 and give unto you certain privileges to act upon as in-  
 dependently in your sphere as I do in the government of  
 heaven."<sup>18</sup>

President Young spoke with great force when he told the body  
 of the Church that improvement was a part of the Gospel. In fact, he  
 said, "The first great principle that ought to occupy the attention of  
 mankind . . . is the principle of improvement."<sup>19</sup> Those who professed  
 to be Latter-day Saints were urged to study and find out and put into  
 practice in their lives those principles that would lead to an increase  
 of knowledge in this world and in the world yet to come.<sup>20</sup> "The human  
 family," he said, "are like so many children that have just learned how  
 to walk, in the eyes of a person whose mind has been opened by the light  
 of the Holy Ghost."<sup>21</sup>

Believing that man needed repeated instruction to gain a  
 principle and to fully understand it, many of Brigham Young's sermons  
 on gospel topics were nearly identical in content. He frequently re-  
 peated his sermons, almost word for word, endeavoring to remind the  
 Saints as a father reminds his children, striving to stir them into  
 action. He realized that, even as adults, men and women are still very  
 much like children in their need for instruction and guidance. "Mankind,"  
 said Brigham Young,

---

<sup>18</sup>Ibid., II, 139.

<sup>19</sup>Ibid., II, 91

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

. . . are organized to be just as independent as any being in eternity, but that independency, in order for them to occupy a position in the sphere of an independent being having control over all things, must be proved and tried while in this state of existence, must be operated upon by the good and the evil.<sup>22</sup>

It did not seem strange to Brigham Young that people needed repetition in learning new principles and in reviewing principles previously given, for he reflected that mothers in bringing up their children used repetition also.<sup>23</sup>

One rule which would greatly benefit mankind if only it were adopted would be for men to

. . . do those things which they know they can do, and when required by a superior to do a thing they never have done, to take the advice of those who have successfully performed the same act, and then with the best skill they can command, do as they are told . . .<sup>24</sup>

President Young believed the Saints were making definite progress, however. Speaking of knowledge among the Saints and how it had increased, he stated, "They know more of the things of the Kingdom of God today than they did in the days of Joseph Smith."<sup>25</sup>

Learning is vitally important, but it is also a difficult task. The acquisition of real knowledge is not easy. A requisite amount of effort must be expended. Another human failing is that when men have a small understanding of a subject, they sometimes feel that they know everything there is to know about it and thus bar themselves from further knowledge. Brigham Young asked the Saints to think this matter over:

---

<sup>22</sup>Ibid., III, 316.

<sup>23</sup>Ibid., III, 316-17.

<sup>24</sup>Ibid., III, 317.

<sup>25</sup>Ibid., X, 221.



Some people imagine they can obtain possession of knowledge very easily; if they were to have a vision of eternity, they would conclude they knew everything about it. Suppose a being on another planet were to have a vision of this congregation, would he understand all about the earth and its inhabitants? If I were to have the vision of my mind opened to obtain a glimpse of the spirit world, would I possess the knowledge of beings who are exalted in the eternal world?<sup>26</sup>

He wanted the people to remain open, teachable, and receptive to truths regardless of their source. The people could never have complete command of a subject but would always be found wanting in knowledge.

Brigham Young rejoiced when men showed signs of improvement. With the gaining of knowledge and wisdom, however, he realized that some people were misusing what they learned; this caused him great sorrow. One example of the misuse of knowledge is described by Brigham Young in an 1857 Conference<sup>27</sup> address where he said:

. . . There are men in this community who, through the force of the education they have received from their parents and friends, would cheat a poor widow out of her last cow, and then go down upon their knees and thank God for the good fortune he has sent them and for his kind providences that enabled them to obtain a cow without becoming amenable to any law of the land, though the poor widow has been actually cheated. We see that trait of character in mankind.<sup>28</sup>

Education should lead to a better-developed conscience. Education should elevate man to be as near perfect as he is capable of being.

---

<sup>26</sup>Ibid., X, 338.

<sup>27</sup>Conference--The Mormon Conference has been an effective method of contact between the Church leadership and the large population. Twice each year throughout their history, the Mormons have assembled in a general Church Conference, the purpose being to receive instructions from those who preside over the people and direct their religious lives.

<sup>28</sup>Ibid., VI, 71

The religious tenets of all nations have come from their education. Therefore, reasoned Brigham Young, the nations of the world are doing their best, as far as they know and understand; they are as near right as they know how to be.<sup>29</sup>

With these excerpts from Brigham Young's actual sermons and speeches, it is easier to understand that he believed in the worth of the individual soul in the sight of God. He knew the need for moral and religious education. He could foresee the kind of men and women that would develop from a schooling which educated the mind and body only, leaving the soul and spirit to be given haphazard development or none at all. He sensed deeply that in order to be fully educated one must use all faculties at his command in developing the body, the heart, and the soul, as well as the resources of the mind. President Young's definition of education sums up his belief: "Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life."<sup>30</sup> Education certainly is a power, for a learned man certainly can be a powerful man.

Brigham Young knew that there was nothing that was impossible with God. He wanted the pioneer Saints to have confidence in themselves as children of a loving Father. He wanted them to learn and grow and progress so they would be self-reliant and develop their desert empire.

---

<sup>29</sup>Ibid., III, 87.

<sup>30</sup>Brigham Young, cited by Skousen, loc.cit.

## CHAPTER IV

### WHAT MAN SHOULD LEARN

Brigham Young truly believed that the reason the Lord had sent him to earth was to be a missionary to the people, to direct them in their new lives of total independence and isolation from the rest of the world, to help them become self-supporting, and, with regard to their everyday lives, to have the proper God-like attitudes about worldly actions and to realize the importance of their every action, whether at work, at play, or attending to spiritual matters. He said, "My mission to the people is to teach them with regard to their every-day lives."<sup>1</sup> Regarding his duty of teaching the brethren and sisters to perform their daily tasks, he stated:

. . . The sisters ought to know about housekeeping and the brethren who farm about farming, but they need to be taught. Learn to be neat and cleanly in all that you do. Do you ask me if I am going to dictate to you in such matters? If I am not to dictate to you, you are not to be saved in the kingdom I calculate to be saved in. If I know something that you do not understand, it is my duty to teach you; and if you know something that I do not know, it is your duty to communicate your knowledge to me, till we become perfect by increasing in knowledge . . .<sup>2</sup>

His instruction to the people included economizing, marriage, farming, parenthood, schooling, Indian relations, and all areas of the Gospel. He felt that the Mormon people should know as much as any people in the world in every branch of science and education.<sup>3</sup>

---

<sup>1</sup>Journal of Discourses, XII, 228.

<sup>2</sup>Ibid., XII, 230.

<sup>3</sup>Ibid.

He wanted parents to give their children the opportunity to learn everything on earth that was worth learning.<sup>4</sup> He wanted the girls to far exceed their mothers in knowledge and for the boys to exceed their fathers.<sup>5</sup> He did not hesitate to advise the people even in their temporal affairs. Recalling an incident that demonstrates his attitude toward giving advice on the Saints' temporal matters, he said:

. . . Some of the leading men in Kirtland were much opposed to Joseph the Prophet, meddling with temporal affairs. They did not believe that he was capable of dictating to the people upon temporal matters, thinking that his duty embraced spiritual things alone, and that the people should be left to attend to their temporal affairs without any interference whatever from prophets or apostles. Men in authority there would contend with Joseph on this point, not openly, but in their councils. After awhile, the matter culminated into a public question; it became so public that it was in the mouth of almost everyone. In a public meeting of the Saints, I said: "Ye elders of Israel, Father Smith is present, the Prophet is present, and here are his counselors; here are also high priests and elders of Israel. Now, will some of you draw the line of demarcation between the spiritual and the temporal in the Kingdom of God, so that I may understand it." Not one of them could do it. When I saw a man stand in the path before the Prophet, I felt like hurling him out of the way, and branding him as a fool.<sup>6</sup>

He followed the pattern of the Prophet Joseph, then, in teaching the people about temporal matters.

In his discourses, Brigham Young detailed his attitude on many of the areas of study that he considered important and worth learning.<sup>7</sup> These excerpts were included in speeches given to the Saints in Conferences and contained the following advice:

---

<sup>4</sup>Ibid., XIV, 195.

<sup>5</sup>Ibid., II, 17.

<sup>6</sup>News Item in The Deseret News, 1864, Vol. XIV, No. 10.

<sup>7</sup>Rough idea for itemizing topics taken from a speech by Cleon Skousen, op.cit.

Agriculture . . . Learn how to raise calves, chicken, lambs and all kinds of useful fowls and animals; learn how to till the ground to the best advantage for raising all useful products of the soil; and learn how to manufacture molasses and sugar from the sugar-cane. Raise flax, husbands, and let your wives learn to manufacture fine linen.<sup>8</sup> Cotton and fruits of tropical climes can be grown to perfection and in abundance in the southern portions of Utah, while cereal crops, flax, wool, silk and a great variety of fruit can be produced in perfection in the northern.<sup>9</sup>

Architecture . . . The science of architecture . . . is worthy the attention of every student. It yields a great amount of real pleasure to be able to understand the grand architectural designs of those magnificent structures that are scattered over Europe and other countries.<sup>10</sup>

Bookkeeping . . . Women . . . become good book-keepers and be able to do the business in any counting house . . .<sup>11</sup> . . . Brother Calder commences to-morrow to teach our youth and those of middle age the art of book-keeping and impart to them a good mercantile education. We expect soon to have our sisters join in the class and . . . keep the books of our offices . . .<sup>12</sup>

Botany . . . Have beautiful gardens, and take the little folks out and show them the beautiful flowers, and teach them in their childhood the names and properties of every flower and plant, teaching them to understand which are astringent, which cathartic; this is useful for coloring, that is celebrated for its combination of beautiful colors . . .<sup>13</sup>

Business . . . Keep the ladies in their proper places, selling tape and calico. . .<sup>14</sup> I am going to stop talking to the sisters, and will conclude by asking them, Will you be printers or clerks in stores? . . .<sup>15</sup> Let even the female portion of our community be taught how to do business . . .<sup>16</sup>

Carpentry . . . Let the little boys have tools, and let them make their sleds, little waggons, &c.; and when they grow up, they are acquainted with the use of tools and can build a carriage, a house, or anything else . . .<sup>17</sup>

---

<sup>8</sup>Journal of Discourses, IX, 173.

<sup>9</sup>Ibid., X, 225-26.

<sup>10</sup>Ibid., IX, 173.

<sup>11</sup>Ibid., XIII, 61.

<sup>12</sup>Ibid., XII, 116.

<sup>13</sup>Ibid., XVII, 45.

<sup>14</sup>Ibid., XVI, 20.

<sup>15</sup>Ibid., XVI, 23.

<sup>16</sup>Ibid., IX, 370.

<sup>17</sup>Ibid., IX, 173.

Chemistry . . . Go to school and study; have the girls go, and teach them chemistry, so that they can take any of these rocks and analyze them,--tell the properties and what they are, . . . There is nothing I would like better than to learn chemistry, botany, geology, and mineralogy, so that I could tell what I walk on, the properties of the air I breathe, what I drink, &c.<sup>18</sup>

English See that your children are properly educated in the rudiments of their mother tongue . . . When they have become well acquainted with their language, let them study other languages, and make themselves fully acquainted with the manners, customs, laws, governments, and literature of other nations, peoples, and tongues . . .<sup>19</sup> . . . If you wish to impress on the minds of individuals of an audience anything that you desire them to remember, you will have to use language accordingly . . .<sup>20</sup>

Geology . . . Let them study the formation of the earth . . . take, for instance, the young ladies now before me, as well as the young men, and form a class in geology . . . do not confine their studies to theory only, but let them put in practice what they learn from books, by defining the nature of the soil, the composition or decomposition of rocks, how the earth was formed, its possible age, and so forth . . .<sup>21</sup>

Law . . . I have been urging upon our young men for years to get up classes for the study of law. The laws of this Territory, of the United States, of the different States, of England, and foreign lands . . .<sup>22</sup> . . . Women . . . study law . . .<sup>23</sup> . . . Now, I request our brethren to go and study law, so that when they meet any of this kind of lawyer (ignorant) they will be able to thwart their vile plans. I do not by any means say these things of all lawyers for we have good and just men who are lawyers, and we would like to have a great many more . . .<sup>24</sup> If I could get my own feelings answered I would have law in our school books, and have our youth study law at school. Then lead their minds to study the decisions and counsels of the just and the wise, and not forever be studying how to get advantage of their neighbor. This is wisdom.<sup>25</sup>

Literature Novel reading -- is it profitable? I would rather that persons read novels than read nothing . . . I would

---

<sup>18</sup>Ibid., XVI, 170.

<sup>19</sup>Ibid., VIII, 9.

<sup>20</sup>Ibid., XIV, 193.

<sup>21</sup>Ibid., XVII, 45.

<sup>22</sup>Ibid., XII, 32.

<sup>23</sup>Ibid., XIII, 61

<sup>24</sup>Ibid., XVI, 9.

<sup>25</sup>Ibid.

advise you to read books that are worth reading; read reliable history, and search wisdom out of the best books you can procure.<sup>26</sup> Let us explore this great field of information that is open before us in good books.<sup>27</sup>

Mathematics . . . I would very much like to urge upon our young people, the sisters as well as the brethren, to pay more attention to arithmetic . . .<sup>28</sup>

Medicine . . . If they are disposed to study . . . surgery, all right; they will know then what to do if a person is sickly, or has his elbow, wrist, or shoulder put out of joint, or his arm, or any other bone broken.<sup>29</sup>

Military Science . . . Let the boys from ten to twenty years of age get up schools to learn sword exercise, musket and rifle exercise, and, in short, every art of war.<sup>30</sup>

Science . . . When they are old enough, place within their reach the advantages and benefits of a scientific education. Let them study the formation of the earth, the organization of the human system, and other sciences . . .<sup>31</sup> . . . Let them also learn all the truth pertaining to the . . . sciences, and how to apply the same to their temporal wants.<sup>32</sup>

Sewing. I believe in indulging children, in a reasonable way. If the little girls want dolls, shall they have them? Yes. But must they be taken to the dressmaker's to be dressed? No. Let the girls learn to cut and sew the clothing for their dolls, and in a few years they will know how to make a dress for themselves and others . . .<sup>33</sup> Learn how to raise silk, how to make the silk into dresses, and make it as neat and beautiful as you possibly can . . .<sup>34</sup>

Shorthand . . . I would also like our school teachers to introduce phonography into every school; it is an excellent thing to learn. By its means we can commit our thoughts and reflections to paper with ease and rapidity . . . This is a delightful study! . . .<sup>35</sup>

Singing . . . Elder David O. Calder . . . has successfully been teaching, in Great Salt Lake City, the "Tonic Sol Fa"

---

<sup>26</sup>Ibid., IX, 173.      <sup>27</sup>Ibid., IX, 370.      <sup>28</sup>Ibid., XII, 31.

<sup>29</sup>Ibid.                      <sup>30</sup>Ibid., IX, 173.      <sup>31</sup>Ibid., XVII, 45.

<sup>32</sup>Ibid., VIII, 9.      <sup>33</sup>Ibid., IX, 173.      <sup>34</sup>Ibid., XVI, 21.

<sup>35</sup>Ibid., XII, 32.

method of singing. He teaches three distinct classes, altogether numbering five hundred scholars, twice a week . . .<sup>36</sup>  
 . . . I am happy to hear the little children sing . . .<sup>37</sup>

Teaching . . . A good school teacher is one of the most essential members in society; he relieves parents, in part of a great responsibility and labor; we should, therefore make the business of school teaching a permanent institution<sup>38</sup>  
 . . . If we will not lay to heart the rules of education which our Teacher gives us to study, and continue to advance from one branch of learning to another, we can never be scholars of the first class . . .<sup>39</sup>

Telegraphy . . . We have sisters now engaged in several of our telegraph offices, and we wish them to learn . . . to act as operators . . .<sup>40</sup>

Theology . . . To-morrow evening we shall commence our course on lectures on theology . . .<sup>41</sup> . . . I do hope, and pray you, my brethren and sisters, to be careful to observe what Bro. Wells has said in regard to introducing into our schools the Bible, Book of Mormon, Doctrine and Covenants, and the Standard Works of the Church, and all the works pertaining to our faith, that our children may become acquainted with its principles, and that our young men, when they go out to preach, may not be so ignorant as they have been hitherto.<sup>42</sup>

Summary . . . Let us explore this great field of information that is open before us in good books and in the great laboratory of nature, and let every man become his own lawyer, every family have its own doctor, and every person be his own accountant, &c . . .<sup>43</sup> . . . Let them study things that are upon the earth, that are in the earth, and that are in the heavens.<sup>44</sup> . . . Could I have my wish, I would introduce into our system of education every real improvement, for all the great discoveries and appliances in the arts and sciences are expressly designed by the Lord for the benefit of Zion in the last days, and would be for the benefit of all mankind if they would cease to be wicked, and learn to acknowledge the hand of God in all things.<sup>45</sup>

Brigham Young wanted the people to learn every worthy thing within their reach. He wanted them to fulfill the commandment that they should subdue the earth through knowledge.

<sup>36</sup>Ibid., X, 224.    <sup>37</sup>Ibid., XI, III.    <sup>38</sup>Ibid., X, 225.

<sup>39</sup>Ibid., X, 266.    <sup>40</sup>Ibid., XII, 116.    <sup>41</sup>Ibid.

<sup>42</sup>Ibid., XII, 31.    <sup>43</sup>Ibid., IX, 370.    <sup>44</sup>Ibid., VIII, 9.

<sup>45</sup>Ibid., X, 225.



## CHAPTER V

### WHO SHOULD BE EDUCATED BESIDES MEN

#### Education of Women

Brigham Young was most progressive for the 1840's in his attitude regarding the equal rights of women and their personal independence as individuals. In 1840 there were only seven institutions in the United States for the higher education of women.<sup>1</sup> Brigham Young's teachings regarding women established the fact that he considered them to be equals of the man and in some areas declared they did, in fact, seem superior. He felt them capable of doing anything a man could do, while at the same time he chastened the men to protect the women from difficult labor which was too hard for them, respecting their femininity.

President Young indicated it was extremely important for women to be educated, to learn all they could about the world. Still, they should never lose sight of the fact that their main purpose on earth was to become excellent in the woman's real role, to ". . . be good wives and good mothers."<sup>2</sup>

. . . I should be pleased to have our young females study the fine arts, music, painting, &c., for which there is fine talent here, but I would not have them suppose that education in the fine arts alone constitutes them ladies, or will fit them for the active duties of life. It is more necessary that they should know themselves and the duties that will be required

---

<sup>1</sup>Ellwood P. Cubberly, Public Education in the United States (Boston: Houghton Mifflin Company, 1919), p.209.

<sup>2</sup>Journal of Discourses, XII, 123.

of them when they are wives and mothers . . .<sup>3</sup>

Women ". . . should know themselves," Brigham Young said. As mothers, the women were expected to be the main teachers of their children--fathers were busy laboring, school teachers were temporary, so the real teacher was the mother. Women were educated so they in turn could educate their children. "How careful they should be," said Brigham Young, "never to impress a false idea on the mind of a child! They should never teach them anything unless they know it is correct in every respect . . ."<sup>5</sup>

Some women did not understand the great importance of their role and did not carry out their mother-teacher duties adequately. "The education of your children," said Brigham Young,

. . . depends in a great degree upon the mother, as to what children receive, in early age, of principle of every description, pertaining to all that can be learned by the human family. When will mothers understand this? . . . I can see mothers pay attention to everything under heaven but the training of their children in the way they should go . . . The duty of the mother is to watch over her children, and give them their early education, for impressions received in infancy are lasting. The impressions you have received in the dawn of your mortal existence, bear, to this day, with the greatest weight upon your mind.<sup>6</sup>

There was no excuse for a mother not to teach her children. If she were ill, she could still have an enormous influence for good. From her bed she could teach her daughters to work rather than wander around the streets. She could teach her children the principles of the Gospel, so they might obey the Word of Wisdom; teach them to take care of their clothing, knit their stockings; teach them proper values. Her example and her sweet spirit would influence them.<sup>7</sup>

---

<sup>3</sup>Ibid., IX, 370.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., XIV, 105.

<sup>6</sup>Ibid., I, 66-67.

<sup>7</sup>Ibid., XI, 350.

Contrary to the opinion held by many people during this period, Brigham Young's teachings indicated education spent on women and girls was profitable. He respected their minds and their ability to learn, and told them ". . . We have sisters here who, if they had the privilege of studying, would make just as good mathematicians or accountants as any man; and we think they ought to have the privilege to study . . . and develop . . ." <sup>8</sup> Speaking of women's ability he further stated:

. . . Sisters . . . will you give your attention to this? We want to erect a house for you to do printing in. Some one, perhaps, will use some little argument against women doing anything of this kind. But the truth is women can set type, and read and correct proof as well as any man in the world, if they learn how . . . (What work is there that a woman cannot do? She can write as well as a man, and spell as well as a man, and better, and I leave it to every man and woman of learning if the girls are not quicker and more apt at learning in school than the boys. It is only occasionally that a boy is met with who will keep up with the girls in learning, reading, writing, spelling and grammar; as a general thing the girls will go ahead of the boys in these branches, and yet we are told they are not capable of doing these light kinds of work, such as I have mentioned . . . ) <sup>9</sup>

President Young did not believe that school was meant only for the boys. He appreciated female intelligence and educated his daughters as well as his sons. He asked the children to be good students by paying more attention to the more useful studies such as arithmetic and by paying less attention to fanciful studies that were not of practical importance, such as learning a little French and German. <sup>10</sup>

Women should be especially well educated in two areas: running their homes more efficiently and economically and in areas pertaining

---

<sup>8</sup>Ibid., XIII, 61.

<sup>9</sup>Ibid., XVI, 20-21.

<sup>10</sup>Ibid., XII, 31-32.

to business. "Let the sisters study economy in the labor and management of their homes."<sup>11</sup>

President Young taught that the women should be frugal and practical in running their homes. He frequently inserted advice into his sermons on saving money in making their own clothes and hats, buying from Mormon merchants, sewing for their children, and letting no food go to waste. He emphasized the value of thrift and tried to impress the women with the importance of economizing. He explained to them:

. . . You may take a hard-working man, one earning good wages, and though he carries an abundance into his house, his wife may sit there and toss it out again. You will find that much depends upon the economy of women . . . And when I go into a house, I can soon know whether the woman is an economical housekeeper or not; and if I stay a few days, I can tell whether a husband can get rich or not. If she is determined on her own course, and will waste and spoil the food entrusted to her, that man will always be poor.<sup>12</sup>

He again stressed thrift by advising the Saints to ". . . never want a thing you cannot get, live within your means, manufacture that which you wear, and raise that which you eat . . ."<sup>13</sup>

There were many areas in the business world in which Brigham felt women should take part. In his opinion they could work adequately in the areas of bookkeeping,<sup>14</sup> as printers,<sup>15</sup> in mathematics and accounting,<sup>16</sup> as telegraph operators,<sup>17</sup> and store-keepers.<sup>18</sup> He said in 1867:

. . . I have been an advocate for our printing to be done by females, and as for men being in stores, you might as well

---

<sup>11</sup>Ibid., XII, 123.

<sup>12</sup>Ibid., IV, 313.

<sup>13</sup>Ibid., XVI, 11.

<sup>14</sup>Ibid., XII, 116.

<sup>15</sup>Ibid., XVI, 20.

<sup>16</sup>Ibid., XIII, 61.

<sup>17</sup>Ibid., XVI, 20.

<sup>18</sup>Ibid., XVI, 23.

set them to knitting stockings as to sell tape. Such business ought to be done by the sisters. It would enable them to sustain themselves, and would be far better than for them to spend their time in the parlor or in walking the streets . . .<sup>19</sup>

In reference to the classes at the University of Deseret, he said in an 1867 sermon:

. . . Brother Calder commences to-morrow to teach our youth and those of middle age the art of book-keeping and impart to them a good mercantile education. We expect soon to have our sisters join in the class and mingle with the brethren in their studies, for why should not a lady be capable of taking charge of her husband's business affairs when he goes into the grave? We have sisters now engaged in several of our telegraph offices, and we wish them to learn not only to act as operators, but to keep the books of our offices, and let sturdy men go to work at some employment for which by their strength they are adapted, and we hope eventually to see every store in Zion attended by ladies . . .<sup>20</sup>

So strongly did Brigham Young believe in women without family responsibilities being employed that he said if there was opposition to their attempts to work, he would be tempted to " . . . go and keep store myself independent of every other institution, and hire ladies to tend it."<sup>21</sup> He believed that women were useful, not only to clean houses, wash dishes, make beds and raise children, but that they belonged also behind the counter, or studying law, or being book-keepers, whatever work they could do " . . . to enlarge their sphere of usefulness for the benefit of the society at large . . ."<sup>22</sup>

Although he believed women had a place in the business world, he did not want them to do anything that was unseemly for women to do.

---

<sup>19</sup>Ibid., XII, 32.

<sup>20</sup>Ibid., XII, 116.

<sup>21</sup>Ibid., XVI, 23.

<sup>22</sup>Ibid., XIII, 61.

He respected them as women and did not want them to compete with the men in the masculine areas. He explained that women could work in the printing office and do as well as any man when they are taught properly. Men were not born to do light work such as keeping stores but " . . . they were born to go into the field and do the work that the women cannot do, and should not do for fear of exposing themselves . . ." <sup>23</sup> Ladies were to be in their "proper places," which in Brigham Young's mind meant in the home, but also " . . . selling tape and calico, setting type, working the telegraph, keeping books, &c." <sup>24</sup>

With Brigham Young's educational philosophy so strongly in support of people becoming better educated and improving themselves in every way, it is easy to understand why he so strongly favored the education of women in every aspect of their lives. He believed social growth would come to them from working in a store, an increase in their confidence in themselves, confidence in their abilities to contribute to the community in their spare moments rather than wasting time. He believed that the better educated each individual was, the better the entire community would be. Each person should contribute to the community in the best way he could, in the way that he could supply the greatest service--men to do the heavy labor in the fields, women to do the lighter business, raise the children, and run a home in a thrifty manner. Women were indeed important to the Latter-day Saint community for their contribution in these numerous areas; thus President Young taught they should be properly educated to assist them in doing their work effectively.

---

<sup>23</sup>Ibid., XVI, 20.

<sup>24</sup>Ibid.

### Education of Children

The largest emphasis placed on educating the Saints was placed on the education of children. These future generations held the key to the cultural and intellectual level of the Saints in the ensuing years. President Young said, "The education of our children is worthy of our attention . . . It is a subject that should be thoroughly impressed upon the minds of parents and the rising generation . . ."25

So important was the education of children that even their hours of play were to be used properly, constructively, that they might continually be learning all there was to learn. Little girls were to learn to make doll clothes while they were young in order that when they were wives and mothers they would know how to sew dresses for themselves and their families. Little boys were to have tools to use in their play, tools to use in making toy wagons, sleds, and other playthings. When these boys grew up, they would know the rudiments of carpentry and be able to build their own houses, a carriage or whatever they needed. Brigham Young told parents that if their children's minds were properly directed in their hours of play, they would develop into resourceful and industrious adults.<sup>26</sup> He further stated:

. . . See that the little boys and girls, instead of their running wild in the streets . . . are brought into the house . . . teach them to be industrious, and save them from contracting habits of indolence and slothfulness, and be the means of introducing an important branch of industry into our country. How much better this would be than to let our children waste their time in unnecessary play; they need time to study, time for recreation, and time to be engaged in some useful employment. It is the

---

<sup>25</sup>Ibid., XIII, 262.

<sup>26</sup>Ibid., IX, 173.

duty of parents to see that the time of their children is properly appropriated to pursuits of usefulness, profit and advantage to themselves, to their parents or guardians, and to the kingdom of God at large, that they may grow up to become efficient and worthy citizens of that kingdom.<sup>27</sup>

President Young urged parents to "teach them lessons of beauty and usefulness while they are young."<sup>28</sup> Instead of letting their children play in the mud, parents should help " . . . cultivate their mental powers from childhood up. When they are old enough, place within their reach the advantages and benefits of a scientific education."<sup>29</sup> This type of mental culture and discipline in the early, formative years was of incalculable benefit to its possessor in later years. If the young men were given science to study to occupy their time, they " . . . will stop riding fast horses through the streets . . . and they will become useful and honorable members of the community."<sup>30</sup> Brigham Young was a believer in recreation, but he did not believe in wasting valuable time.

Brigham Young taught the basic part of education was good language. ". . . When talking to a refined people we should use refined language. When we become perfectly civilized we will leave off every harsh expression. We should correct our children in these matters, and teach them good language . . ."<sup>31</sup> He explained that in order to impress important ideas upon the minds of an audience, good language must be used and used properly.<sup>32</sup> He told parents to:

See that your children are properly educated in the rudiments of their mother tongue, and then let them proceed to higher branches of learning; let them become more informed in

---

<sup>27</sup>Ibid., XI, 138.

<sup>28</sup>Ibid., XVII, 45.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid., XII, 299.

<sup>32</sup>Ibid., XIV, 193.



every department of true and useful learning than their fathers are. When they have become well acquainted with their language, let them study other languages, and make themselves fully acquainted with the manners, customs, laws, governments, and literature of other nations, people, and tongues . . .<sup>33</sup>

Little children receive impressions in their youth that they will never forget; time cannot erase these impressions.<sup>34</sup> Parents are told that it is their duty to educate and train their children in every honorable principle, to teach them good manners, to enlighten them about God and his ways, and to expose them to popular school education.<sup>35</sup> Moral teachings from parents are deeply impressed upon children's minds. ". . . We should never allow ourselves to teach our children to lie . . ."36

Children, being great imitators, follow the example of parents so completely that parents were urged to be aware of every action. They were influencing their children with every word they uttered and every deed they performed. In addition to indirect teaching, parents were urged to spend time with their children, teaching the important principles. Regarding example, Brigham Young said:

We should spend a portion of our time and means in training our children, and a most effective way is to do it by example. If we wish our children to be faithful to us, let us be faithful to God and to one another. If we wish them to be obedient to us, let us be obedient to our superiors. Parents should manifest before their children all that they wish to see exhibited in them. Whatever a husband requires of a wife, or of a child, in obedience, in meekness, in submission, manifest before them all that you require of them. Example is better than precept. When we present precepts they should correspond with our own example.<sup>37</sup>

---

<sup>33</sup>Ibid., VIII, 9.    <sup>34</sup>Ibid., XI, 111    <sup>35</sup>Ibid.

<sup>36</sup>Ibid., XIII, 244.    <sup>37</sup>Ibid., XI, 117.

President Young agreed with the methods employed by Solomon in child-training. In a sermon he quoted Solomon:

. . . I will teach my children by example and by precept. I will teach them every opportunity I have to cherish faith, to exercise patience, to be full of long-suffering and kindness. It is not by the whip or the rod that we can make obedient children; but it is by faith and by prayer, and by setting a good example before them . . .<sup>38</sup>

During their formative years children should be kept near their parents, under their good influence. Brigham Young stated that he was opposed to the practice of sending young boys out on the range to herd stock because they were then away from the influence of their parents and teachers for too great a time. Thus, they were kept in ignorance of the rudiments of education and of moral principles and were more open to evil influences.<sup>39</sup> He warned parents that they were held accountable if they did not teach their children proper principles while in their youth:

. . . We are the guardians of our children; their training and education are committed to our care, and if we do not ourselves pursue a course which will save them from the influence of evil, when we are weighed in the balance we shall be found wanting, and the sin will be laid at our doors.<sup>40</sup>

Not being "able" to send their children to school was shameful as far as President Young was concerned. To those who said they were unable to send their children to school, he said, "In such cases, I think I would rise in the morning, wash myself, take a little composition, and try, if possible, to muster strength enough to send my children to school and pay their tuition like a man."<sup>41</sup> After this, if a man was

---

<sup>38</sup>Ibid.

<sup>39</sup>Ibid., X, 224-25.

<sup>40</sup>Ibid., X, 225.

<sup>41</sup>Ibid., VIII, 40.

still unable, he should ask his neighbors to help him. Speaking of men who were unable or unwilling to pay their children's tuition, Young shamed them by saying their ". . . disease is in the brain and heart--not in the bones, flesh and blood."<sup>42</sup> In closing his sermon, he again admonished, "Send your children to school."<sup>43</sup>

President Young called on the parents to aid the teacher by seeing that their children attended school punctually and were adequately supplied with books, slates, and pencils. A good, faithful school-teacher was not to suffer for want of the necessities of life for he was working to educate children, a high and noble calling.<sup>44</sup>

Parents were urged to place their children in situations where they could learn everything on earth that was important. Knowledge was to be regarded as valuable and upbuilding. Progress was not to be regarded with supersitition. "I say, parents, Brigham Young explained, "do not be afraid of having your children learn everything that is worth learning."<sup>45</sup> Knowledge was from God and progress part of the eternal plan. Man will continue to learn forever.

I shall not cease learning while I live, nor when I arrive in the spirit-world; but shall there learn with greater facility; and when I again receive my body, I shall learn a thousand times more in a thousand times less time; and then I do not mean to cease learning, but shall still continue my researches."<sup>46</sup>

The Gospel of Jesus Christ, if only slightly understood, prompts men to seek faithfully after knowledge, Brigham Young taught. No other

---

<sup>42</sup>Ibid.

<sup>43</sup>Ibid.

<sup>44</sup>Ibid., IX, 369.

<sup>45</sup>Ibid., XIV, 195.

<sup>46</sup>Ibid., VIII, 10.

people in existence were more eager to see, hear, learn, and understand than were the Latter-day Saints, according to President Young.<sup>47</sup> He showed evident pride in the children of the Saints when he said, regarding their state of health and general appearance and the way they presented themselves to strangers and friends, "I am perfectly willing to compare ours with any in the world . . ."<sup>48</sup>

President Young fully believed Latter-day Saint children were the equal of any other children in the world. He was proud of his religion and wanted the fruits of Mormon culture to be worthy of the respect of the world. To the Saints he said:

I wish this people to pay particular attention to the education of their children. If we can do no more, we should give them the facilities of a common education, that when our sons are sent into the world as ministers of salvation and as representatives of the kingdom of God in the mountains, they can mingle with the best society and intelligibly and sensibly present the principles of truth to mankind, for all truth is the offspring of heaven and is incorporated in the religion which we have embraced. We are progressing in this branch of mental development.<sup>49</sup>

### Education of Immigrants

Numerous immigrants entered the Salt Lake Valley. President Young, in admiration, said that no other people would gather whatever belongings they could and leave their families and gather together as the Saints had done. The Spirit of Truth manifested to these people, one thousand or ten thousand miles from Salt Lake Valley, that this was the time the Lord had set for building up His Zion.<sup>50</sup> When the immigrants

---

<sup>47</sup>Ibid., VIII, 6.

<sup>48</sup>Ibid., XIII, 87-88.

<sup>49</sup>Ibid., X, 224.

<sup>50</sup>Ibid., VIII, 286.

arrived, they were expected to carry a full load, to learn the English language and to contribute their talents and abilities to the group. Brigham Young explained to them the principles of education; he explained the need to improve and grow and to become a self-sustaining people as well as a righteous people. On the Public Square, July 8, 1853, he told a group of California immigrants passing through Salt Lake City:

We are trying to improve ourselves in every particular, for God has given us mental and physical powers to be improved, and these are most precious gifts; more precious are they to us than fine gold. God is our Father, and he wishes his children to become like him by improving upon the means he has supplied for this purpose.<sup>51</sup>

Undoubtedly, the immigrants, young and old alike took advantage of the many classes offered in English and other subjects. Every attempt was made to give them educations to help them assimilate into their new culture.

One tool which was designed partly to help the immigrants was the Deseret Alphabet. The episode of the Deseret Alphabet is a well-known part of Church history. The short-lived phonetic system was of great interest to Brigham Young and he was a whole-hearted supporter of it. In 1853 when the Legislative Assembly convened, Governor Young discussed the problem of needed language reform to the Assembly and said, "If something of this nature [referring to the deseret alphabet] could be introduced and brought into general use, I consider it would be of great utility in the acquirement of our language."<sup>52</sup> In the 1854 message

---

<sup>51</sup>Ibid., X, 231.

<sup>52</sup>Brigham Young, "Governor's Message," Journal of the Legislative Assembly of the Territory of Utah, 1853, cited by John C. Moffitt, The History of Public Education in Utah (Salt Lake City: Deseret News Press, 1946), p. 53.

to the Legislative Assembly he further expressed his attitude toward the Alphabet:

It is moreover an opportune time to introduce the New Alphabet, in forming which, the regency have performed a difficult and laborious task. I recommend that it be thoroughly and extensively taught in all the schools combining, as it eminently does, a basis of instruction for the attainment of the English language, far surpassing in simplicity and ease any known to exist.<sup>53</sup>

Referring to the difficulty in learning the English language which converts from foreign nations experienced, an editorial in the Deseret News in 1853 read:

. . . Thus far it appears that the present orthography of the English language is too full of absurdities to be tolerated by an enlightened people without a gradual and complete reformation . . . Now in the present stage of discussion it is proposed by some to change a small portion of the English alphabetical characters and attach invariable certainty to the sounds of others, in order that words may be palpably shortened, and the spelling becomes natural and simple and easily acquired. Others . . . [prefer] an entirely new set of alphabetical characters to effect a clean handsome reformation that will be abiding. All seems to be agreed that both the written and printed language should be one and the same . . . Can it be expected that the Apostles at Great Salt Lake City will speak by the immediate power of God so that people of every nation and power will forthwith understand them? Or should we rather look for the power and wisdom of God to be displayed in forming a simple, easily acquired language . . .

If such a language is ever demanded at all, it seems to be required without delay, even now. It is not for a future generation, but for the present. Now the people are gathering and the varied and most general influx of the diverse tribes, nations, kindreds and tongue, is even at our doors . . . Can we suppose that a few interpreters will answer the demands of a constant intercommunication between several thousand languages? . . . Should not that language be such as can be acquired by the most ordinary minds within a few days or months at the outside?

---

<sup>53</sup>Brigham Young, "Governor's Message," Journal of the Legislative Assembly of the Territory of Utah, 1854, cited by Moffitt, ibid., p. 54.

Now is it possible to simplify and reduce the English language or in any way remould it so as to answer the emergency that awaits the Saints of this generation? Tell us ye wise men! Will the old bottles answer for the deposit of the new wine? The English language may be as good as any other known language, but is there any other known language whatever fitted to meet the great emergency of the great gathering and great work of teaching the law of the Lord to all people? Let wisdom speak, and her voice shall be heard.<sup>54</sup>

President Young intended that all colonists should learn to use the new alphabet. A Mr. Milner was endeavoring to carry out this intent and in March, 1855, the records show that he had taught the Deseret Alphabet to 172 persons in Provo, 60 in Lehi, 28 in American Fork, 25 at Mountainville, and 28 in Pleasant Grove.<sup>55</sup> Progress in this area was also made by others in numerous Utah settlements.<sup>56</sup>

Brigham Young himself and the regents of the University of Deseret frequently spent three evenings a week, either learning the alphabet themselves, or planning the educational program for the settlers.<sup>57</sup>

The depth of Brigham Young's enthusiasm for the Deseret Alphabet is evidenced by the fact that his own personal history was kept in this new alphabet.<sup>58</sup> When the territorial superintendent of schools prepared an elementary book for publication using the English alphabet, Governor Young expressed his opposition by saying he would not consent to having

---

<sup>54</sup>Deseret News, Vol III, November 24, 1853, cited by Moffitt, op.cit., pp. 54-55.

<sup>55</sup>Chronological History of the Latter-day Saint Church, December 4, 1854, cited by Moffitt, op.cit., p. 55.

<sup>56</sup>Moffitt, op.cit., p. 56.

<sup>57</sup>Ibid.

<sup>58</sup>Chronological History of the Latter-day Saint Church, May 3, 1860, cited by Moffitt, op.cit., p. 56.

his type, ink or paper used to print this work for it used the English characters.<sup>59</sup>

There was close cooperation between the Church and school officials concerning the well-being of the converts from other national and language groups. Adult schools were provided in many communities for the express purpose of teaching these foreigners the Deseret Alphabet. The classes were well attended.<sup>60</sup>

Efforts were made to print a Deseret Primer and a speller which contained all the words found in Webster's Dictionary. Orson Pratt began work on this latter project. Little was actually published until the 1860 decade, however.<sup>61</sup>

It was at the semi-annual Conference of the Church on October 8, 1868, that President Young presented the Deseret Alphabet to the people. He explained that thousands of first and second grade readers were at that moment on their way to Salt Lake City to be distributed throughout the Territory for use in the school houses of the Saints. He was giving the Saints "public notice" in order that they might realize his personal support of the new method when it was introduced into their schools. He explained to the Saints that this method had been under discussion for many years and would be especially advantageous for foreigners as the English language is difficult to learn. Reducing the barrier of phonetics for the foreigners, they could more easily acquire their English educations. The children of the pioneer Saints

---

<sup>59</sup>Ibid., May 22, 1862      <sup>60</sup>Moffitt, op.cit., p. 60.

<sup>61</sup>Ibid., p. 62.



also would benefit. Uniformity in orthography would develop and the time formerly spent in learning to read and spell could be devoted to other important studies.<sup>62</sup>

If this plan of a new alphabet had materialized, the regents would have had strong control over the materials that were read by the Mormon people. The isolation of the Saints from the rest of the world would have become intellectual as well as physical. But the plan did not work. Over a million dollars would have been required to furnish books and stationery to educate the people of the Territory. By the death of Brigham Young, the zest for the Deseret Alphabet had declined. Other problems arose which took the Saints' time and efforts and they withdrew their energy from the plan for the Deseret Alphabet. Following the gold rush to California in 1849 there was a gradual increase of Gentile newcomers into Utah, thus interest in the Deseret Alphabet coming into the Utah schools came to an end.<sup>63</sup>

#### Education of Indians

From the earliest days of Latter-day Saint Church history there are evidences of genuine concern on the part of the Latter-day Saints for the white man's brothers, the Lamanites of the Book of Mormon. These aborigines of America first began to be tutored in the faith of their forefathers when Joseph Smith, the first Prophet-President of the Latter-day Saints Church sent Oliver Cowdery and Peter Whitmer on September 26, 1830, to the then-western border of the frontier to preach

---

<sup>62</sup>Journal of Discourses, XII, 298.

<sup>63</sup>Moffitt, op.cit., p. 63.

the good news to the various tribes from New York to this western region. Later Parley P. Pratt and Ziba Peterson were called to accompany them in the fifteen hundred mile walk visiting the tribe of the Chatteraugus, near Buffalo, New York, the Wyandot tribe near Sandusky, Ohio then to the frontier tribes of the Shawnees and Delawares.<sup>64</sup>

Under the direction of Brigham Young, the Saints made camp in the winter of 1846 and 1847 on the shores of the Missouri River. Three chiefs and braves of the Omaha nation and eight Patowatomies gave ". . . to the Mormon people the privilege of tarrying on our lands as long as may suit their convenience for the purpose of making their necessary preparations to prosecute their journey to the Rocky Mountains."<sup>65</sup> From this initial contact with the Indians and during the Saints' exodus westward, Brigham Young was to deal with the Indians as the religious leader of the Mormon people and also, after being in the west three years, as the Indian Superintendent of the Territory of Deseret.<sup>66</sup>

To understand President Young's attitude concerning the education of the Indians, we need to first review the position the Indians held in the Mormon philosophy through the Book of Mormon in which they are known as the Lamanites. The Book of Mormon tells of these people becoming a fallen and degenerate nation. They had once been a powerful and mighty people, remnants of the Israelitish people who came to this continent approximately 600 years before Christ. Even though the Book of Mormon

---

<sup>64</sup>Berrett, op.cit., pp. 105-06.

<sup>65</sup>Gustive O. Larson, "Brigham Young and the Indians," Brigham Young Seminar (Provo: Department of Extension Publications, 1962) p.33.

<sup>66</sup>Ibid.

told of the fall, it also told of their promise that in the day when the Gospel of Jesus Christ would be brought to them once again, they would become a choice people. Upon acceptance of the Gospel of Jesus Christ they would be restored to divine favor and assume leadership in building up God's kingdom upon the American continent. It was the Mormons' responsibility and privilege to present the Book of Mormon and the Gospel to the Indians and to labor with them in the realization of the fulfillment of these prophecies.<sup>67</sup>

In the Journal History of the Church we find recorded that on July 31, 1847, two tribes of digger Indians, the Utes and Shoshones, competed for Mormon attention in the Salt Lake Valley. Speaking for Brigham Young who was ill, Heber C. Kimball presented the Mormon point of view when these Indians wanted to trade their land for powder and lead. He " . . . discouraged the idea of paying the Indians for the land, for if the Shoshones were to be thus considered, the Utes and other tribes would claim pay also. The land belonged to our Father in Heaven . . ." <sup>68</sup> He emphasized that no man had the power to sell it because he could not remove it; it belonged to God. The Indians did not agree with the idea of their land being preempted thus. So they soon sought compensation in the form of Mormon livestock. The Indians were considered cattle thieves and were surrounded and slain in March of 1849 at Battle Creek. This situation brought negotiation with the Indians and contact with such influential Indians as Chief Walkara. Walkara was later

---

<sup>67</sup>Ibid.

<sup>68</sup>L.D.S. Journal History, July 31, 1847, cited by Larson, ibid.

baptized a member of the Church and ordained an elder; his subsequent relations with the Saints varied from warm to hostile.<sup>69</sup>

President Young was concerned about the numerous injustices which were being heaped upon the natives by the people who were settling the frontier of the United States. In 1850 he uttered these words:

We shoot them down as we would a dog. Now, this is all wrong, and not in harmony with the spirit of Christianity. In only one instance, that of William Penn, has Christian treatment been accorded them. But even aside from the aspect of Christian duty, I am satisfied it will be cheaper to feed them than to fight them.<sup>70</sup>

The Saints built strong forts as protection against the Indians. Speaking of these people, Brigham Young said:

. . . They are of the house of Israel, and the time has come for the Lord to favor Zion and redeem Israel. We are here in the mountains with these Lamanites for our neighbors, and I hesitate not to say, if this people possessed the faith they ought to have, the Lord Almighty would never suffer the sons of Jacob to insure them in the least; no never.

. . . We have caused to be done that which has been done, in having this people prepared for any emergency that should arise. My advice is be on the watch all the time. Do not lie down, and go to sleep, and say all is well, lest, in an hour when you think not, sudden destruction overtake you.

. . . Never permit yourself to sleep in your houses until your doors are made perfectly secure, that the Indians cannot come in and kill you in your sleep . . .<sup>71</sup>

Not long after this, on July 31, 1853, following the first attacks of what has been called the Walker War which came about because of Mormon blockage of the Indian slave trade, President Young asked the

---

<sup>69</sup>Larson, op.cit., pp. 34-35.

<sup>70</sup>Cited in Memoires of John R. Young, Pioneer of 1847, p. 55. Cited by Milton R. Hunter, Brigham Young, the Colonizer (Salt Lake City, Utah: Deseret News Press, 1941) p. 313.

<sup>71</sup>Journal of Discourses, I, 106-07.

Saints why they wanted to chase the Indians and kill them. He told them to leave the Indians alone, for God would pour out His spirit upon them in time and show them the error of their warring ways. The Saints may have to fight them because of their great wickedness which prevented the Lord from getting to the hearts of the Indians and teaching them saving principles. Brigham Young reminded the Saints that Joseph Smith had said the Indians would either have to bow down to the Gospel or be slain. It was obvious they were not accepting the Gospel in great numbers, but still the Saints did not have the right to kill them simply because they did not obey the Gospel. They were to kill them only in defense of their own lives.<sup>72</sup> "My policy," said President Young, "is to give them presents, and be kind to them."<sup>73</sup> He did not believe in murder and said, "I wish to save life, and have no desire to destroy life. If I had my wish, I should entirely stop the shedding of human blood."<sup>74</sup>

Self-defense and friendly relations with the Lamanite brethren were what President Young really wanted. He did, however, acknowledge that the white man trespassed upon an area that was the homeland of these natives, but no restitution was made to the Indians for this act. The Saints were on land which belonged to the Indians as much as any soil ever belonged to any man on earth. The Saints were drinking their water, using their fuel, and timber, and raising their food from Indian ground.<sup>75</sup>

President Young directed the Saints to at least attempt to raise

---

<sup>72</sup>Ibid., I, 171.    <sup>73</sup>Ibid., I, 168.    <sup>74</sup>Ibid., X, 108.

<sup>75</sup>Ibid., VI, 327-29, cited by Larson, op.cit., p. 38.

the individual native to a morally responsible level rather than treat them as a group or class. The Indians had been taught to kill members of other tribes ever since they became nations. The Saints tended to want to punish an entire tribe for the wrong-doings of one man. Brigham Young said that a white man who had committed the same crimes would have been punished individually which is the right way of correcting such wrongs. The Saints must learn that the man who committed the depredation was the man who must pay the penalty--whether he was Indian or Mormon.<sup>76</sup> "I will not consent to your killing one Indian for the sin of another."<sup>77</sup> If any Indian committed a depredation, the tribe to which he belonged was expected to deliver up the man or men to be tried by law. Only in this manner could relations between the Indians and Saints be strengthened and a friendship be made.<sup>78</sup>

"Civilization is simply the spirit of improvement, in learning and civil manners," explained President Young. Analyzing the situation of the Indian, he said:

. . . They do not believe in making any improvements, that will not better their condition in the least. Their forefathers were once enlightened, and their knowledge was in advance of the knowledge of the present age . . . But through their forefathers transgressing the law of God, and breaking their covenants made with God, he hid his face from them, and they were left alone to follow the devices of their own evil hearts, until the whole race has sunk deep into barbarism. It is written in the Book of Mormon: "And because of their cursing which was upon them, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey." The Lord has taken from this race any disposition for improvement even to this day; the best of them consider it a disgrace to work . . .<sup>79</sup>

---

<sup>76</sup>Ibid.

<sup>77</sup>Ibid.

<sup>78</sup>Ibid.

<sup>79</sup>Ibid., X, 359. Author's italics.

Thus, when President Young defined civilization as "the spirit of improvement,"<sup>80</sup> the Indians definitely were not to be considered a civilized people. But Brigham Young believed in the Book of Mormon promise pertaining to these people: one day they were to be restored to the knowledge of their fathers and to the knowledge of Jesus Christ. Then the "scales of darkness shall begin to fall from their eyes . . . they shall be a white and delightful people."<sup>81</sup> President Young taught the Saints of the great future in store for the Indians in order that the Saints might catch a glimpse of the greatness of these people, in spite of their present depravity.

In 1854 missionaries were sent to the Virgin River Valley specifically to work with the Indians. Along with other instructions Brigham Young told the missionaries to teach the Indians all that they could and to learn the Indian language so they could teach them in their own tongue. With success of this Southern Indian Mission the following April Conference brought additional calls of several larger companies to go to various other groups of Indians. These missionaries were told to promote friendly relations with the natives, to lift their standards by teaching them to farm and adopt some of the arts of civilized life.<sup>82</sup>

Brigham Young's views indicate more stress was placed not on the present generation of the native stock but on the young people.

---

<sup>80</sup>Ibid.

<sup>81</sup>The Book of Mormon (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1960), II Nephi, XXX, 6, cited by Brigham Young, Journal of Discourses, X, 359.

<sup>82</sup>Larson, op.cit., p. 39-40.

Before the legislative council in Salt Lake City on March 12, 1849, Brigham Young said that he did not feel like some of the brethren who wanted to live among the Indians and care for them like brothers until the curse was removed. Said he:

. . . This present race of Indians will never be converted. It mattereth not whether they kill one another or Somebody else do it. And as for our sending missionaries among them to convert them, it's of no use. But we will take their children and school them and teach them to be cleanly [sic], and to love morality and then raise up seed among them and in this way they will be brought back to the presence [sic] and knowledge of God.<sup>83</sup>

Although the Indians were a threat to the settlers, Brigham Young instructed they had little power:

I say to the Indians, as I have often said to the mob, go your length. You say you are going to kill us all off, you say you are going to obliterate the Latter-day Saints, and wipe them from the earth; why don't you do it, you poor miserable curses? The mob only had power to drive the Saints to their duty, and to remember the Lord their God, and that is all the Indians can do . . .<sup>84</sup>

President Young wanted the Saints to set the example for the Indians--and all mankind--to follow on the road to peace, love, union, fellowship, and confidence.<sup>85</sup> The Saints were to "let the Indians live, and help them to live."<sup>86</sup> In spite of the Indians being in a state of ignorance, their having been brought up to regard labor as beneath them, and their stealing ways, ". . . there are as noble spirits among them as there are upon the earth. . . You will find as fine natural talent among these Indians as among any people. . ."<sup>87</sup>

---

<sup>83</sup>R.G.Cleland and Juanita Brooks, A Mormon Chronicle, Diaries of John D. Lee (2 volumes, San Marina, California, 1955) Vol. I, 108, cited by Larson, op.cit., p. 40.

<sup>84</sup>Journal of Discourses, I, 169.

<sup>85</sup>Ibid., XI, 265.

<sup>86</sup>Ibid.

<sup>87</sup>Ibid., VII, 58.



In 1851 the Mexicans and Spanish traded with the Navajos and Utes for horses which they traded to poorer Indians for children. These children were taken back to New Mexico and sold. The boys brought around \$100 and the girls, reportedly making better house servants than other nationalities, brought \$150 to \$200.<sup>88</sup>

This slave trade was the cause of cruel wars between the native tribes of Utah. Walkara and his band raided the weaker tribes, stealing the children and selling them to the Mexicans. Many lower-class Indians on the southern deserts would sell their own children for a horse and then would eat the horse.<sup>89</sup>

The Utah Historical Quarterly records Brigham Young's expression of hope in the Indian youth and in their future when in 1851 he proclaimed that the brethren in Iron County were advised to buy up the Lamanite children as fast as they could, educate them and teach the Gospel to them so that the day when they could become a "white and delightful" people would be hastened. The Lord, President Young believed, could not have devised a better plan than to place the Saints in the Great Basin wilderness in order to accomplish the task of educating the Indians in the Gospel of Jesus Christ.<sup>90</sup>

On March 7, 1852, the Legislative Assembly of the Territory of Utah passed an act legalizing Indian slavery to induce Mormons to buy

---

<sup>88</sup>Frederick Ross Gowans, "A History of Brigham Young's Indian Superintendency, 1851-1857--Problems and Accomplishments" (unpublished Master's thesis, Brigham Young University, Provo, Utah, 1963), p. 20.

<sup>89</sup>Ibid., p. 21.

<sup>90</sup>Utah Historical Quarterly, XII, 6, cited by Larson, op.cit., p. 41.

Indian children who would otherwise have been abandoned or destroyed by their sick or starving parents as had happened so frequently. It provided that Indian children could be legally bound over to suitable guardians for a period of indenture, this term not to exceed twenty years. Education was required for children seven to sixteen years of age for a three month period each year. Many Mormon families did take small Indian children into their homes to protect them from slavery or from being left to die in the desert.<sup>91</sup>

As leader of the Mormon Church, Governor of Utah Territory, and Superintendent of Indian Affairs, Brigham Young was involved with Indians in three different capacities. There is little question that his policies with the Indians overlapped sometimes in each of these capacities. One example of this was the policy he set up of teaching the Indians how to farm. The purpose of Indian farming was basically to show them a way they could help themselves overcome their destitute condition and become self-sustaining. Under Brigham Young's direction, Mormon missionaries were sent into the regions where the Indians lived and in 1854 a number of missionaries were found living among the Indians, helping them in all phases of civilized living.<sup>92</sup>

As Superintendent of Indian Affairs Brigham Young made earnest efforts to treat the Indians fairly and prepare them for lives compatible with the white man's civilization while still permitting the Indian to be himself. Superintendent Young had difficulty with the U.S. Government

---

<sup>91</sup>Gowans, op.cit., p. 21.

<sup>92</sup>Milton R. Hunter, Brigham Young the Colonizer (Salt Lake City: Deseret News Press, 1941) pp. 322, 336.

as various reports filtered back to Washington. As early as 1853 when Walkara was on the warpath, Brigham Young requested treaties with the Indians leading to the establishment of reservations in Utah. It was not until 1856 that much progress was made but he was successful in having land set aside with farmers living with the Indians to teach them the arts of husbandry. The success of this educational program of training was harassed and brought to ruin by the same enemy forces that blocked treaty work and established reservations in Utah. Up to the time of the coming of Johnston's Army to Utah, the Indian farming projects had been making good progress but the Army upset the entire program.<sup>93</sup>

Brigham Young said he would like to convince the U.S. Government that the Indians could not be civilized. He said they were once cursed and were now content to remain in their dark and loathsome condition, living by hunting and sitting in the dirt. The Government did not need to fight the Indians; if they wanted to get rid of them they need only try to civilize them. Only about one-hundredth of the Indians in certain areas were alive in 1871 who had been there before the Saints came. The Saints did not kill them. They fed them. The Indians wanted the fine flour, the same food and drink as the whites had and in spite of being told they should not have it, the Indians insisted, to the detriment of many of their numbers. The Saints nursed and did everything for them but it was impossible to save many Indians from dying. They could not at that time be civilized.<sup>94</sup>

---

<sup>93</sup>Cowans, op.cit., p. 21.

<sup>94</sup>Journal of Discourses, XIV, 86-87.

Erastus Snow paid this tribute to Brigham's dealings with the Indians:

. . . There is no part of the American continent that has been peopled and redeemed from its desolated condition with so little bloodshed as Utah. There is no other State or Territory where the general government has expended so little money or so little force, or where so few lives have been lost in settling a country and maintaining peace with the Indians as Utah. To-day the American nation is indebted for the spirit of "Mormonism" that has been diffused through this mountainous country in the maintenance of peace, and the saving to the nation of millions of treasure as well as thousands of lives.

And the wisdom of the Lord, through His servant Brigham Young, in sending colonies into Arizona, and on the several branches of the Colorado, also into the San Juan country, as well as on our eastward borders, may be witnessed to-day in the influence that is exerted by our people to check the spirit of war and bloodshed among the Navajos and the Utes and the Apaches.<sup>95</sup>

In conclusion, Brigham Young was a practical man schooled in life by his own efforts of studying his fellow human beings. He quickly learned that the vast majority of the old Indians would not change from the ways they had been living. The practical method was to teach the younger generation and take them from their home environment which was not conducive to making them civilized. Brigham Young was the real initiator of the modern Indian Placement Program,<sup>96</sup> where he encouraged the Saints to buy the young Indians to keep them from being sold into slavery, to train them and teach them a trade. A solemn attempt was

---

<sup>95</sup>Ibid., XXIII, 8-9.

<sup>96</sup>The Indian Placement Program of the Church of Jesus Christ of Latter-day Saints was instituted as a method to assist the Indian youth in helping themselves to understand the Latter-day culture. This has been achieved by the Indian parents allowing their children to live with L.D.S. families away from the reservation for the school year, returning to their homes for the summer. All expenses for the care of the Indian child are paid for by the individual white family, except for major medical and dental expenses which the Church's Placement Agency assumes.

made to teach the Indians the art of farming. This project was taken over by the government when Brigham Young terminated his political appointments.

Brigham Young's educational philosophy toward the Indians was to teach them the Gospel, teach them to work and teach them to support themselves so they could become the "white and delightsome people" as the Book of Mormon promised.

## CHAPTER VI

### METHODS OF EDUCATION

Brigham Young taught that man should be well prepared in all areas. He also taught that man must have knowledge of the world about him, at least as much as he would need to get along in his own community. Brigham Young counseled the people to seek learning but to draw nearer to their Father in Heaven through greater knowledge of the world, not to become more worldly through their education in temporal matters.

On one occasion he vehemently chastened the people and admonished them that they were losing blessings that came from labor, besides not gaining the benefits of education which labor gives. Improvement was part of the plan of Heaven: improving their minds, increasing in wisdom, knowledge and understanding, and gathering all kinds of knowledge--all this comes from Heaven and from God. When a person begins to waste time and ceases to learn, he is headed down-hill and away from heavenly things. This was evident, Brigham Young said, from looking at men who had apostatized from the Church after having been active, quick, and full of intelligence. After leaving the activity of the Church, their minds became darkened and they lose much of their understanding and become worldly.

#### Vocational Education

The great western colonizer, Brigham Young, was also a pioneer

---

<sup>1</sup>Journal of Discourses, XVI, 65.

in the fields of vocational and industrial education. As previously indicated under the topic of "Education of Women," Brigham Young strongly encouraged women to learn to do many of the tasks which had formerly belonged exclusively to the male population. One of his purposes in founding both the Brigham Young Academy and the Brigham Young College was that the youth of the Church might learn to employ their hands in useful labor.<sup>2</sup> The deed of trust of both schools stated specifically that where physical abilities allowed, students should be taught some useful branch of mechanism suited to their capacity and taste.<sup>3</sup> In answer to slander from enemies accusing the Mormons of being an ignorant people, President Young noted the vocational and industrial education achieved by the Saints:

. . . Now, wherein are we more ignorant than other people? Is it because we believe the Bible, which declares that man is made in the likeness and image of God, that He has ears to hear our prayers, eyes to see His handiwork, a stretched-out arm to defend His people, and to make bare to punish the wicked nations of the earth? Wherein are we ignorant? We understand the laws of domestic and civil government; we know how to conduct ourselves like men of sense, like gentlemen and christians; we understand natural philosophy and medicine; and are satisfied of the emptiness of the vain philosophy of the world. If believing and knowing what we do constitute ignorance, then let us be ignorant still, and continue in the way which will lead us to the perfection of knowledge which the world call ignorance.<sup>4</sup>

Brigham Young, as evidenced by the above quote and others previously cited, understood education. He was untrained as far as having

---

<sup>2</sup>Leah D. Widtsoe, Brigham Young, The Man of the Hour (Salt Lake City: Bookcraft, 1947), p. 155.

<sup>3</sup>Ibid.

<sup>4</sup>Journal of Discourses, XII, 107-08.

advanced degrees from colleges but his experience had taught him that his people should be prepared for their life's work. He repeatedly stressed that wisdom and knowledge from God, along with the learning of the things of this life, help to make men truly happy and able to control their circumstances resulting in a richer and fuller life of the spirit as well as of the mind and body.

### Practical Education

Life is a series of experiences for each man; these experiences help not only to form his character in this life but in eternity, as the Saints believed. Brigham Young attempted to educate the total being. His was a practical education of preparing the Lord's people for eternity. He stated that he and the other Church leaders tried to teach the people how to live, for this was their duty. If the Saints did not learn how to face earth life with its many experiences and trials, how could they face eternity? If the Saints did not understand the things of this life, how could they understand the things in the life to come?<sup>5</sup>

Practical education was the principle that would help the Saints become self-sufficient. Brigham Young recognized that his people were not as far advanced in some areas of learning, particularly in the sciences, as they should be; but he did feel that his people could take care of themselves and he was proud of this accomplishment, calling their self-sufficiency ". . . one of the greatest arts known to man."<sup>6</sup> He told the Saints they were right in striving to be educated but reminded them that they must

---

<sup>5</sup>Ibid., XII, 261.

<sup>6</sup>Ibid., XII, 207.



also be learned in every moral and physical attainment. He urged them to learn to take care of themselves and of their friends, learn to plant, gather, build up, and beautify.<sup>7</sup> Also, he said:

I want you to learn all you possibly can, and teach your neighbors, giving them all the information you can. When I see a brother or sister refuse to impart knowledge, I know there is something wrong in the heart of that person. I am here to do good, and to teach my brethren and sisters to sanctify themselves, to get their food, to build cities and make farms, to teach them to accumulate knowledge, and then dispense it to all.<sup>8</sup>

The Saints were to learn the ideas of the world to prepare themselves not only for the eternities but so that as the isolation of the Saints from the rest of the world became more obsolete, they would be able to handle their own affairs better in their dealings with the world. For example, he advised the men to study law so they would be able to defend the rights of the Saints in any court.<sup>9</sup> He told the Saints they must not let the people of the world subdue them because they failed to learn, failed to improve, but they must be as intelligent as the world so they might defend their rights and position in the world.

The Prophet tried to impress the Saints with the fundamental idea that the doctrines of Christ's Church embrace all good. The Church was designed to meet the daily needs of all God's children, not just to handle Sunday worshippers. President Young knew the Lord intended his Gospel to be a way of life, and said:

Our doctrine embraces all the good. It descends to the capacities of the weakest of the weak; it will teach the girls how to knit, and to be a good housekeeper, and the man how to plant corn. It will teach men and women every

---

<sup>7</sup>Ibid., XII, 172.

<sup>8</sup>Ibid., XII, 173-74.

<sup>9</sup>Ibid., XVI, 9.

vocation in life; how they should eat; how much to eat; how to feed, clothe, and take care of themselves and their children; how to preserve themselves in life and health. But you will ask, how? By close application, and learning from others, and obtaining all the knowledge possible from our surroundings . . .<sup>10</sup>

The Gospel would make man's life complete. President Young advised the people to assemble themselves together to be instructed about their temporal lives, to pray, and preach, and exhort, so that they could obtain the power of God in a larger degree as an aid in all their doings.<sup>11</sup>

Because the Gospel was a way of life and because President Young knew that for the people to progress as they should in building the Kingdom of God, he had to capitalize on the influence he had with the people to get them to use what materials they had. He thus stressed home industry and said this practical application of their talents in manufacturing their own products was in keeping with the Gospel. He stressed the point that the Saints must be frugal and wise in economic matters. Referring to this practical learning, he said:

. . . Our sisters, instead of teasing their husbands for a dollar, five dollars, twenty-five dollars, for a fine dress, bonnet, or artificials for themselves or their daughters, may go to work and learn how to make all these things for themselves, being organized into societies or classes for that purpose. And the brethren will be organized to do their farming, herding and raising cattle, sheep, fruit, grain and vegetables; and when they have raised these products, every particle be gathered into a storehouse or storehouses, and every one have what is needed to sustain him . . .<sup>12</sup>

---

<sup>10</sup>Ibid., XI, 304.

<sup>11</sup>Ibid., XI, 325.

<sup>12</sup>Ibid., XVII, 44.

Even regarding the words people used in their daily communication, President Young showed his practicality. He wanted a man to express himself well, to ". . . clothe his thoughts with the best language he can command . . ." <sup>13</sup> But it was more important than the wording that the people express their ideas to each other. ". . . I care but little about your language, hand out the ideas, and let us know what you have stored in your minds." <sup>14</sup>

Who would President Young call civilized? Who in his mind contributed the most to the society? It was the man who attempted to apply all the saving principles in his life. Describing this man, he said:

. . . The laboring man, the ingenious, industrious and prudent man, the man who lays himself out to advance the human family in every saving principle for happiness, for beauty and excellency, for wisdom, power, greatness and glory is the true benefactor of his race; he is the gentleman, the honorable, high-minded citizen of the world, and is worthy the society and admiration of the great and wise among all the nations, though he may be destitute of wealth and title; he is a civilized man. <sup>15</sup>

Brigham Young was realistic. He knew he could not do everything to bring his people to perfection but he could have considerable influence on them; that was why he encouraged the people towards a practical education and preparation that was significant and worthwhile.

#### Recreation as a Part of Education

To the Latter-day Saints, recreation and amusements were sanctioned and encouraged by their leaders. Pleasure could come from work

<sup>13</sup>Ibid., III, 243

<sup>14</sup>Ibid., III, 244.

<sup>15</sup>Ibid., X, 359.

and work could be a pleasure for the pioneers when they saw their purpose being carried out. Brigham Young is quoted as having had the motto, "Eight hours work, eight hours sleep, and eight hours recreation."<sup>16</sup> This motto is interesting when we understand the strict home life Brigham Young had as a boy:

When I was a boy I was kept within strict bounds and was not allowed to walk more than half an hour on Sundays and it was to be understood that that half hour was merely for exercise and not for pleasure.

The proper and necessary gambols of youth having been denied me, makes me want active exercise and amusement now. I had no chance to dance when I was young, and never heard the enchanting tones of the violin, until I was 11 years old; and then I thought I was on the highway to hell, if I suffered myself to linger and listen to it. I shall not subject my little children to such a course of unnatural training, but they shall go to the dance, study music, read novels and do anything else that will tend to expand their frames, add fire to their spirits, improve their minds, and make them feel free and untrammelled in body and mind.<sup>17</sup>

"Recreation and diversion are as necessary to our well-being as the more serious pursuits of life," said Brigham Young.<sup>18</sup> If a man continually spent his efforts working in one direction without any diversion, he would become like a machine. Man's pursuits should be varied enough to help develop every power and faculty possessed. This could be achieved only by wisely dividing time into proper periods of work and recreation.<sup>19</sup> He explained:

The mind of a man who is wholly devoted to the Church and kingdom of God on the earth is powerfully exercised . . . The minds of such men are exercised from morning until morning again, and they labour more unhealthily than a

---

<sup>16</sup>Gates and Widtsoe, op.cit., p. 251. <sup>17</sup>Ibid., p. 252.

<sup>18</sup>Journal of Discourses, XIII, 61. <sup>19</sup>Ibid.

person does at mowing or chopping wood, and their minds become weary. What do they need? A little relaxation. If you want to dance and rest your minds, dance . . .<sup>20</sup>

Speaking in favour of dancing and fiddling, President Young said:

My mind labors like a man logging, all the time; and this is the reason why I am fond of these pastimes-- they give me a privilege to throw everything off, and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed and quickened, and enlivened, and animated, so that my mind may not wear out . . .<sup>21</sup>

President Young taught that when man fails to find the healthy balance between mental activity and physical activity, he became ill. Those who wore out their bodies without wearing out their minds at all were usually those who suffered and endured hard labor, poverty, and want. Also there are those who wore out their minds because of great loads of anxiety. If men labor entirely in the field of intelligence, they find their minds lack enough strength to bear all things, their minds became overcharged and wore upon the body which began to deteriorate from lack of proper exercise.<sup>22</sup> In order to be happy and enjoy life fully, a proper balance had to be drawn between labors and pleasures. Recreation was as important to a healthy, well-balanced nature as was mental stimulation.

### Free Schools

When the Gentile population began to grow in Utah there arose some real concerns among both the Mormon and non-Mormons alike relative to public education. The non-Mormons did not want their children to be educated in

---

<sup>20</sup>Ibid., VI, 147.      <sup>21</sup>Ibid., I, 30.      <sup>22</sup>Ibid., I, 31.

the Mormon school by Mormon teachers and the majority of Mormons did not want their children instructed by a non-Mormon teacher. Many journalists at this time had great interest in the Mormons and especially in matters regarding Brigham Young. When he had been accused of being against free schools, Brigham responded:

Many of you have heard what certain journalists have had to say about Brigham Young being opposed to free schools. I am opposed to free education as much as I am opposed to taking away property from one man and giving it to another who knows not how to take care of it. But when you come to the fact, I will venture to say that I school ten children to every one that those do who complain so much of me. I now pay the school fees of a number of children who are either orphans or sons and daughters of poor people. But in aiding and blessing the poor I do not believe in allowing my charities to go through the hands of a set of robbers who pocket nine-tenths themselves, and give one-tenth to the poor. Therein is the difference between us; I am for the real act of doing and not saying. Would I encourage free schools by taxations? No! That is not in keeping with the nature of our work; we should be as one family, our hearts and hands united in the bonds of the everlasting covenant; our interests alike, our children receiving equal opportunities in the school-room and the college.<sup>23</sup>

To urge his people to continue to be self-sufficient and to be totally reliant upon the other Saints, President Young had to chasten some of the brethren for going outside the Church to find someone to instruct the youth:

. . . We have brethren here who understand the languages of the nations of the earth, and the various branches of education taught in the world, as well as any man or men out of the Church. But if the man possessing the best talent we have among us were to go to some of our Bishops and say, "Can I keep your school?" The answer will be, "Yes, if you will work for nothing, find (a room) yourself, and pay the children for going." But bring a poor, miserable, rotten-hearted

---

<sup>23</sup>Ibid., XVIII, 357.

cursed gentile, and they will lick the dust off his shoes  
 to have him keep school, when he does not know half so  
 much as the Elders in Israel know . . .<sup>24</sup>

This situation did not apply in every case, but it did occur regularly enough to be of concern to the President. Many school teachers were unable to collect the pay due them. Teachers were regarded as "something infame"<sup>25</sup> by the more prideful Saints. Why? Because of the wickedness of the people. President Young said they would wear none but imported clothing and many felt that only foreign teachers were good enough for their children. Brigham Young reprimanded the people for this foolishness, admonishing the Saints to be loyal among themselves, to unite in building and sustaining the Kingdom of God, rather than spread disunity by refusing to hire their own people who were qualified as teachers.<sup>26</sup>

Every individual has the right to be educated but each person had to take advantage of this opportunity for himself. Schools were established in Utah throughout the settlements of the Saints by instruction from Brigham Young. He urged that good teachers who were Latter-day Saints in principle and heart should be employed to educate the children. Brigham Young knew that good school teachers were essential parts of each community and contributed much to relieving parents of a great responsibility. He urged good people to become teachers and stressed that the people should make school teaching a permanent business.<sup>27</sup>

President Young solicited the help of all the people to aid in the establishment of their own free schools. He enlisted the Latter-day Saint women on one occasion, telling them they could do much regarding

---

<sup>24</sup>Ibid., XI, 350.    <sup>25</sup>Ibid.    <sup>26</sup>Ibid.    <sup>27</sup>Ibid., X, 225.

the schooling of children. He told them they could educate their own children without having to beg money from the East. Illustrating his firm attitude toward the Saints schooling their children within their own schools, he said. "Do not say you cannot school them, for you can. There is not a family in this community but what we will take and school their children if they are not able to do it themselves."<sup>28</sup>

From his own discourses, it is evident that Brigham Young wanted the people educated in schools of their own, not schools set up and run by the gentile population. He said in an 1873 address:

We have no societies or persons to assist us in our efforts to school ourselves and our children; we never had, and the feeling that is now exhibited, and which has always been shown towards us since the organization of the kingdom of God upon the earth, is that those who are our enemies would rather spend ten, yea, a hundred dollars to deprive us of the least privilege in the world, than give us one cent towards schooling our children . . . Well, we have got to help ourselves, we have to school ourselves. Has government given us the privilege of one acre of land to educate our children here? No. The school land is kept from us, and we get no benefit therefrom.<sup>29</sup>

On other occasions President Young made specific references to school taxes that were being collected for the ward school operation. In an attempt to collect school taxes from some of the gentile population within the 13th Ward, the Bishop was refused. In 1866, suits were taken to the District Court and the court decided that the Saints had no right to make a law to collect taxes to build school houses.<sup>30</sup> Brigham Young made this statement relative to the decision:

. . . In any of our neighboring Territories an opposite decision would have been given; but here expounders of the

---

<sup>28</sup>Ibid., XVI, 20.      <sup>29</sup>Ibid., XVI, 18.      <sup>30</sup>Ibid., XI, 278.



law encourage outsiders not to pay a single dollar of taxes if they can help it, or do anything to improve the city, to erect public buildings, or to maintain public peace and good order. The policy of the traders to whom I have referred is to get all the people's money they possibly can, to send men to Washington to howl for an army to come to Utah.<sup>31</sup>

President Young advised the people not to waste their means. If they had money to spend on unnecessary things, that money should be given more properly to the building of schools and to sustain the teachers.<sup>32</sup> He asked the people to stop spending money on unnecessary clothing. This money would add up to thousands of dollars a year and could be used ". . . to bestow upon the poor, to rear temples, to build tabernacles and schoolhouses, to endow schools, to educate our children . . ." <sup>33</sup>

The work of educating the youth was of such importance that when trustees had to be selected to guide the work in various areas, Brigham Young told the people what kind of men should be chosen. He was very specific in his description of trustees:

. . . Our trustees should be chosen from our most energetic men--men who will fill the office, who will give it their most earnest consideration, who will seek to make everything comfortable around the schoolroom, men who will take an interest in the welfare of the children, and who will look to the wants and encouragement of the teachers, and who will also see that good and suitable books are provided, especially the Bible and Book of Mormon. Now, do not be afraid to see the good books which God has given unto us in the hands of your school children; do not be afraid of the teacher who will open school by prayer, and will encourage faith in God, and morality, and everything that makes people good citizens . . .<sup>34</sup>

---

<sup>31</sup>Ibid.

<sup>32</sup>Ibid., XVIII, 73.

<sup>33</sup>Ibid., XIV, 19.

<sup>34</sup>Ibid., XII, 119.

To summarize his philosophy on education, President Young told the people in 1867:

. . . I ask all the nations of Christendom if they can produce a people, considering all the circumstances, who are better educated in all the great branches of learning than this people, as a people . . . they have been taught how to get their living from the elements, and to become partially self-sustaining . . . We have all the improvements that have been made in the arts and sciences, and know how to use them to our advantage. We can make boots and shoes . . . and we know how to make the leather . . . We can read dictionaries . . . We have good mechanics, good philosophers, good astronomers, good mathematicians, good architects, good theologians, good historians, good orators, good statesmen, good school teachers, and we can make a good prayer and preach a good sermon . . . We know how to make cloth, how to make it into garments . . . We know how to provide for ourselves, how to protect ourselves, and we ask nobody to help us but God our heavenly Father . . . We know how to build houses, and can make the furniture to furnish them; we know how to plant gardens, set our orchards, and plant vineyards. We know how to raise all kinds of vegetables, fruit and grain, and everything else that will flourish in this latitude.

. . . We know how to conduct ourselves like men of sense, like gentlemen and christians; we understand natural philosophy and medicine; and are satisfied of the emptiness of the vain philosophy of the world . . .<sup>35</sup>

The Saints had accomplished much in the twenty years since they entered the Salt Lake Valley, largely due to the leadership and direction of their Prophet Brigham Young.

---

<sup>35</sup>Ibid., XII, 106-08.

## CHAPTER VII

### EDUCATION AND THE SPIRIT

Brigham Young, to accomplish his life's purposes, relied extensively on the abilities that he had developed within himself. He believed, however, that without revelation and the witness of the Spirit, little actually would be learned. Speaking of the first principles of the Gospel, he said that man must have wisdom from above to understand these principles. He must open himself to the promptings of the Holy Ghost. The people's Prophet then pointed out that the Spirit helped them in the temporal points of learning as well as the spiritual.<sup>1</sup>

Speaking of the education of youth and the value of education to the Latter-day Saints, President Young said:

. . . We have the privilege of enjoying the spirit of revelation and the knowledge which comes from above, and in addition to this, every branch of education known in the world should be taught among and acquired by us. All the arts and sciences, and every branch of mechanism known and understood by man should be understood by this people. But no matter how much knowledge we may acquire in a worldly point of view, by study, unless the revelations of the Lord Jesus are dispensed to each and every individual, they cannot use or apply their acquirements to the best advantage. A man may know facts without revelation . . . still he will not know and understand what he might if he had applied his heart unto wisdom . . .<sup>2</sup>

The people were encouraged to do all they could to learn but to let the Spirit guide them to the acquisition of more knowledge and wisdom.

---

<sup>1</sup>Journal of Discourses, VI, 283.

<sup>2</sup>Ibid., XIII, 263.

Brigham Young taught the people that all knowledge and intelligence comes from God. The knowledge the Latter-day Saints had was valuable above all other knowledge of the world because of their understanding of God's plan of life. Let a man who possessed the Holy Ghost, said President Young, though he had but a small understanding of the sciences, hear a learned man discuss the principles of any science, and he would understand the origin and proper bearings of the subject, through the increased rays of that light which lighteth every man that cometh into the world.<sup>3</sup>

Nothing was to be accomplished without putting forth the requisite amount of labor. President Young told the people that "no person receives knowledge only upon the principle of revelation, that is, by having something revealed to them."<sup>4</sup> His advice in this area concerning the temporal and spiritual was that man could prepare himself to be ready to receive eternal wisdom. Man could go where eternal wisdom dwelt and diligently seek to possess it, for its price was above rubies.

I have frequently said that the greatest endowment God ever gave to man is good, solid sense to know how to govern ourselves, how to choose the good and refuse the evil, to know how to sever the right from the wrong, the light from the darkness, and gather to ourselves that wisdom which comes from God, and reject that which comes from beneath . . .<sup>5</sup>

The Lord knew all things, Brigham Young taught, and could help His children if they were willing to work. Man should know all things pertaining to this life and in order to obtain this knowledge it was right that he should use every feasible means at his command.<sup>6</sup> The knowledge that

---

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., III, 209.

<sup>5</sup>Ibid., IX, 250.

<sup>6</sup>Ibid., IX, 243.

God would help us to grow and increase in understanding was a knowledge that helped to satisfy and bring joy to the Saints. If the spirit of "happy submission to the providence of God" was not evident, there was a lack of the knowledge of God's purposes and designs regarding his people. As man advanced in the knowledge of God, joy increased in abundance and they could behold His goodness, mercy, and long-suffering.<sup>7</sup>

Brigham Young gave the Lord credit for all good. He knew that when a congregation was receptive to a Gospel message that it was the Spirit of the Holy Ghost that bore witness to the people of the truthfulness of the message and that it was the intelligence given to them from above that made it possible for all things to be accomplished.<sup>8</sup> The Gospel, as taught by Brigham Young, incorporated all truth, included the entire life of man and would help a man in every endeavor of life when it was understood. Speaking of temporal affairs in which the Lord could direct men's lives, President Young said:

. . . I do not think there is as good a financier on the earth as my Father in Heaven is; I do not think there is a being among the whole human family who understands the principles of finance as well as He does. And I believe the same with regard to any other branch of human knowledge, or of anything which affects the peace, happiness, comfort, wealth, health and strength of body, and in fact the entire welfare, whether political, social or physical, of the children of men, consequently I would like to have Him dictate my affairs . . .<sup>9</sup>

Explaining further that knowledge came from God, Brigham Young talked of the merits of education in this way:

. . . Take pride in educating your minds until you can conquer and control yourselves in everything. Educate your

---

<sup>7</sup>Ibid., X, 171.    <sup>8</sup>Ibid., XIII, 60.    <sup>9</sup>Ibid., XIII, 60.

children in all the knowledge the world can give them. God has given it to the world, it is all His. Every true principle, every true science, every art, and all the knowledge that men possess, or that they ever did or ever will possess is from God. We should take pains and pride to instill this knowledge into the minds of our neighbors and our brethren, and rear our children so that the learning and education of the world may be theirs, and that virtue, truth and holiness may crown their lives that they may be saved in the Kingdom of God.<sup>10</sup>

When new converts came to Zion, the President said to them, "Some imagine that they must unlearn the whole of their former education, but I say, cling to all the good that you have learned, and discard the bad."<sup>11</sup> He added impact to this philosophy with this illustration:

A tree or plant of any kind that sends its roots into the ground does not gain strength and vitality from the ground alone, but the atmosphere contributes to its support as well as the ground, and it will live longer out of the ground with air than in the ground without it. From the atmosphere and the rays of the sun it gathers elements that we do not see, which operates on the sap sent into the branches and leaves where it is prepared to make wood and fruit, and give strength and growth to the trunk, roots, and the whole tree. Then you may cut off all the limbs and roots of some trees, and the atmosphere will make more in great profusion.

.....  
 I am satisfied that we do not realize to the fullest extent our moral and intellectual growth as a people, but let us be straightened up and a fountain of knowledge is opened, a rich mine of intellectual wealth is revealed  
 .....<sup>12</sup>

In summary, President Young taught that all knowledge and intelligence comes from God. All mankind was bestowed with powers and abilities but it was from God that inventions and all accomplishments come. Man would be able to accomplish much more if he would only hearken to the Spirit that revealed light and truth to him. Nothing would be revealed to man unless he worked and prepared himself to receive it.

<sup>10</sup>Ibid., XII, 326.

<sup>11</sup>Ibid., III, 204.

<sup>12</sup>Ibid., IX, 289.

## CHAPTER VIII

### VALIDITY OF BRIGHAM YOUNG'S VIEWS AND PRACTICES IN LIGHT OF CURRENT PEDAGOGY

Each of the preceding chapters has dealt with Brigham Young's views and practices of education in their actual application into the lives of the Saints. This chapter deals with a concept that requires some judgment by the researcher to determine the validity of Brigham Young's educational philosophy in the light of current thought. The searching question is: Would Brigham Young's philosophy be accepted today?

The researcher has assembled only a few of the questions that currently are confronting today's educators. It must be realized that this is not an exhaustive examination of all current perplexities of education, but is a sampling of a few typical problems facing today's educators about which President Young might have had an opinion.

Recently the Supreme Court of the United States upheld the views of a woman who felt that children's rights were being infringed upon by oral prayers in the public school. Without attempting to pass judgment regarding the correctness of the Supreme Court action, the researcher will indicate only President Young's attitudes. He firmly believed that all sessions of school should begin with prayer and urged that only teachers who shared this belief should be hired. The President said, ". . . Do not be afraid of the teacher who will open school by prayer, who will encourage faith in God."<sup>1</sup> This great leader believed in the rights of individuals and believed that all knowledge man acquired came from God.

---

<sup>1</sup>Journal of Discourses, XII, 119.

Brigham Young taught that man should express his appreciation to his Father in heaven for additional enlightenment. "Every true principle, every true science, every art, and all knowledge that men possess, or that they ever did or ever will possess is from God."<sup>2</sup>

Brigham Young would seemingly advocate the reading of the Bible in our schools, for he said:

. . . I do hope, and pray you, my brethren and sisters, to be careful to observe what Br. Wells has said in regard to introducing into our schools the Bible, Book of Mormon, Doctrine and Covenants, and the Standard works of the Church, and all the works pertaining to our faith, that our children may become acquainted with its principles . . .<sup>3</sup>

Brigham Young maintained that religion was an important part of education and in his day when text books were very difficult to obtain, he especially stressed the usage of the Bible in schools. He would have been ashamed of the government with the motto "In God We Trust" that would deny its people the privilege of reading God's word or praying to Him in the schools.

In light of the evidence presented in this study it would seem that as an educator he would stand firmly behind the teaching of religious principles in the public schools, but he would follow the Latter-day Saint principle of obeying the law of the land by supporting the legislation that had been passed separating Church and State. As a substitute he would sustain the released-time program of religious education. However, he would be very disappointed in those areas that would not permit released time. He would uphold the giving of high school credit for all

---

<sup>2</sup>Journal of Discourses, XII, 326.

<sup>3</sup>Ibid., XII, 31.



courses taken by students in the seminaries taught by qualified teachers.<sup>4</sup>

The material presented in the foregoing chapters suggests that President Young would be pleased with the expanding program of the Church and its attempts to provide seminaries and institutes adjacent to junior high, high school, and college campuses for the week-day religious instruction of the youth of the Church. Also he would approve of the Church schools that have been established in Mexico, the Islands, and the Church colleges in the United States.

How would Brigham Young respond to current progress in education? Progress defined as education that is constantly striving for improvement in the use of new techniques in education, the foregoing chapters indicate President Young would be in favor of this type of progress in education and many of the principles that it would include. Not everything that is introduced in the name of education today is or can be considered progress. Brigham Young would favor modern education that would educate each person in the areas in which he could perform best; he would insist on every person learning a useful skill of some kind. President Young would probably have supported such aspects of programmed learning where it allows a child to progress in various areas of learning as rapidly as his ability permits him. Team teaching would be another area which he would support. He said

---

<sup>4</sup>In some areas where Mormon influence is predominant, credit is given through seminaries where "non-denominational" Bible study is taught. Classes are held in buildings adjacent to or near the high schools, owned by the L.D.S. Church. No high school credit is given for the Book of Mormon and L.D.S. Church History courses. New and Old Testament courses are authorized by the local Boards of Education to be accepted and applied toward high school graduation.

that the teacher was to assist parents in the great work of teaching-- this is team teaching at its very core.<sup>5</sup>

President Young would have wanted the facilities in the classroom to be the best available and thus would have supported the classroom construction that would facilitate learning. For example, in the school rooms which he built to educate his own children he showed concern for the students' comfort by having chairs made near the size of the child. The windows in his schools were above eye level to allow light to shine over the students' shoulders and reflect from the walls for better lighting.<sup>6</sup> These previously mentioned construction methods are indicative of Brigham Young's desire to improve classroom facilities for better education.

With such a strong desire to have the schools of a territory under local control Brigham Young would have had serious reservations about State and Federal Aid to Education other than the land grants that were established for the purposes of providing funds for education from the sale thereof. He seemingly would have been against the numerous stipulations attached to the methods of spending some monies and the control of much of the educational process being taken away from local sources. President Young wanted all the Latter-day Saint youth to have the best possible education available; undoubtedly he would have supported the equalization formula that exists in the state of Utah at present, if he in fact were to endorse state aid to education. " . . . We should be as one family, our hearts and hands united in the bonds of the everlasting

---

<sup>5</sup>Journal of Discourses, X, 225.

<sup>6</sup>Ibid., XVIII, 357.

covenant; our interests alike, our children receiving equal opportunities in the schoolroom and the college."<sup>7</sup>

The material presented in the foregoing chapters suggests Brigham Young would have encouraged the current expansion of the trade technical institutions that are coming into greater prominence in the state of Utah. He wanted people to be trained in practical education and the skills taught in these trade schools are providing the training that will enable the trainees to be proficient in vocational skills. Brigham Young was a pioneer in vocational and industrial education. His ideal when he founded the Brigham Young Academy and the Brigham Young College was that the youth might learn to employ their hands in useful labor, as indicated by the deeds of trust of both schools.<sup>8</sup>

The foregoing materials suggest he would support industrial and vocational education in the high school curriculum. He would support the principles underlying the Future Farmers of America and their vocational agriculture training.<sup>9</sup>

What would Brigham Young say about the much-discussed subject of school consolidation? He believed in local control of education but he wanted the best education possible for the Saints. The President stressed on several occasions that he did not want the youth away from the good influence of their parents;<sup>10</sup> therefore, if there were a question about boarding the students for great periods of time or transporting the students long distances he would probably oppose

---

<sup>7</sup>Ibid.

<sup>8</sup>Widtsoe, loc.cit.

<sup>9</sup>Ibid., XII, 106-07.

<sup>10</sup>Ibid., X, 224-25.

consolidation. Being a practical man, he would have been governed by the individual situation for he realized that consolidation in certain situations could provide educational benefits.

Today we find increased influence from various professional education groups and teacher associations. It is doubtful that President Young would cater to walk-outs and teacher strikes but he would have encouraged a fair wage for teachers and would have wanted them to be recognized as contributing members of society.<sup>11</sup> He knew that a teacher learned from his teaching experience but could learn also from others in related positions. Brigham Young wanted the teachers to be exemplary people because they played such an important role in shaping the characters of the youth. Learning facts was important but character education was also part of the education that Brigham Young wanted for the Saints.

The education of women was important in President Young's philosophy. Today co-education is an accepted fact. A woman should be able to handle business affairs. Brigham said, ". . . Why should not a lady be capable of taking charge of her husband's business affairs when he goes into the grave? . . ." <sup>12</sup>

His program for the Indians was a preliminary to the modern Indian Placement Program of the Church. He wanted the younger generation to be removed from their culturally deprived conditions to learn to live the ways of the Lord and to live like the civilized white man.<sup>13</sup>

---

<sup>11</sup>Ibid., IX, 369

<sup>12</sup>Ibid., XII, 116.

<sup>13</sup>Utah Historical Quarterly, op.cit.

How valid is Brigham Young's educational philosophy in light of current pedagogy? He was an educator, a leader who stressed progress, and in many instances his views and practices were far in advance of others for that day, especially considering the circumstances of the early Saints as they pioneered the western desert. The curriculum at the time of Brigham Young was basic; courses that would be considered as non-essential by many of today's educators were taught in the home: parents taught their children the arts of home-making, vocational agriculture, courses in business and other vocations in a basically apprentice style in the home. His constant plea to the people was to learn and progress. The responsibility for good schools was placed in the hands of local trustees; the same is true with the Boards of Education in local areas of the state today.

#### His Influence on Utah's Education

There was no separation of Brigham Young's responsibilities as a religious, political, and economic leader of the Mormon people. He was endeavoring to make them progressive in all that they did. His influence is evident through recorded history.

President Young wanted theology to be a part of the Saints' education. His influence upon the people continued even with an influx of non-Mormon people and the establishment of free public schools. The chief territorial school officer, Robert L. Campbell, said in 1873 that residents of Utah had been taught from their youth the value of the Bible and he believed that the common schools should continue to use this book. Any educational system that did not give due prominence to religious and

moral training was defective. He reminded school teachers that the common schools should continue to use this book. Any educational system that did not give due prominence to religious and moral training was defective. He reminded school teachers that the common school code of Utah did not require educators to incorporate religious tenets but he advised them to open their schools by prayer and teach with the Spirit.<sup>14</sup>

A decade later Superintendent L. John Nuttall said there were no religious tenets taught in the schools but he expressed the hope that religious influences might exist.<sup>15</sup>

Gradually theological instruction was totally replaced by what was termed "moral training," which was basically religious in nature.<sup>16</sup>

Today Utah is up-grading the qualifications of her teachers and requiring five years of training for certification. Governor Young expressed a concern for teacher preparedness:

"I fear that sufficient attention is not paid to the selection and examination of teachers, or the manner of conducting schools. Although the Board of Regents have doubtless by their influence aided much, and are still extending their influence and exertions in a general way to advance the cause of education, yet at this moment, there is not a Parent School where the higher branches are taught, in all the Territory."<sup>17</sup>

As Governor, Brigham Young started a trend that has been repeated by almost all Utah governors speaking to the legislature. Knowing the

---

<sup>14</sup>Robert L. Campbell, Territorial School Report, 1872-73, cited by Moffitt, op.cit., pp. 268-69.

<sup>15</sup>John Nuttall, Territorial School Report, 1882-83, cited Moffitt, op.cit., p. 269.

<sup>16</sup>Moffitt, ibid.

<sup>17</sup>Brigham Young, "Governor's Message," Journal of Joint Session of the Legislative Assembly of Utah Territory, December 11, 1854, p. 98, cited by Moffitt, ibid., p. 156.

poverty of his people, Governor Young advocated progressive legislation which would provide for increased school revenue. Addressing the assembly in 1853, he requested the legislature to "consider the necessities of the Territory . . . and if you should find it in your power, consistently, to make provision for the further encouragement of education, for the support of common schools . . ." to so provide.<sup>18</sup>

Recognizing the need for school funds, the executive and legislative branches of the territorial government prepared a memorial to Congress, reminding them that school lands were not yet available in the state of Utah, and requesting \$24,000 to pay the costs of the Legislative Assembly, stating that:

. . . so much thereof as shall not be expended for the purpose for which it was appropriated, together with such additional sum as your wisdom and liberality may see proper to bestow, be appropriated, to be invested by your memorialists in some productive fund, the proceeds of which shall be forever applied by the Legislature of said Territory, to the use and support of schools.<sup>19</sup>

Three days later the governor and Legislative Assembly sent another request to Congress asking for a survey of lands in the territory and asking to be given the same privileges and donations of land for educational purposes he was extended the people in the Territory of Oregon.<sup>20</sup>

---

<sup>18</sup>Brigham Young, "Governor's Message," Journal of the Legislative Assembly of the Territory of Utah, 1853, cited by Moffitt, ibid., p. 119.

<sup>19</sup>Acts, Resolutions and Memorials Passed by the First Annual and Special Sessions of the Legislative Assembly of the Territory of Utah, 1852, cited by Moffitt, ibid., pp. 106-07.

<sup>20</sup>Ibid.

Seven months later, on January 17, 1854, another memorial was sent to Congress reminding them of the isolation of Utah's young people. No public lands were available to give financial aid to education and assistance was badly needed for the university. The memorial read as follows:

Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, feeling a deep interest in the future welfare of the Territory, and for the advancement of her sons and daughters in science and literature, respectfully ask your honorable body to appropriate the sum of five thousand dollars, to advance the interests of the University, established by law, in the City of Great Salt Lake! and that the said sum be applied to the above purpose, under such regulations as your honorable body may appoint.<sup>21</sup>

Other requests for educational aid consistent with what other territories and states had requested and received were made of the Federal Congress. Frequently expressions of disappointment were published because the government failed to do that which Utah's leaders of political and educational endeavors felt they were entitled. As early as 1852, Governor Young called the need for public support to education to the attention of the Legislative Assembly when he said:

I cannot too earnestly recommend to your favorable consideration, this subject (education) . . . fraught as it is, with the deepest interest to the well being of the rising generation, which will ere long be our representatives upon the earth.<sup>22</sup>

In September of 1851, Governor Young addressed the Legislative

---

<sup>21</sup>Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah, 1854, cited by Moffitt, ibid., p. 107.

<sup>22</sup>Brigham Young, "Governor's Message," Journal of the Legislative Assembly of the Territory of Utah, 1853, cited by Moffitt, ibid.



Assembly to recommend extending the educational organization by appointing a superintendent of schools for all the Utah colonies. A resolution to this effect was passed.<sup>23</sup>

Brigham Young started a program in 1875 that had a profound influence on Utah's education for the next sixty years. Beginning with the Brigham Young Academy, the Mormon Church operated a system of Church academies and colleges. Most of these academies were given to the State in the early 1930's to be operated by the State Board of Education after the Church altered its program of education.

Since statehood the legislators have revised the statutes and passed various laws until at present a large body of statutes exist prescribing in detail public education procedures.

As Utah's first governor, Brigham Young gave encouragement to the establishment of a legal organization to administer the schools and made repeated recommendation that had influence on the quality of education. In 1851 he made the following recommendation to the Legislative Assembly:

For the advancement and encouragement of primary schools, I merely suggest at this time . . . that some system might with propriety be adopted, which requiring the inhabitants of each neighborhood, consisting of a certain number of families, (to be fixed by law) to maintain a school therein . . .<sup>24</sup>

Immediately preceding the time the state constitution was adopted, Church influence in education and strong centralized control decreased to almost none. A state board of education with general supervisory control

---

<sup>23</sup>Moffitt, ibid., p. 74.

<sup>24</sup>Brigham Young, "Governor's Message," Journal of the Joint Sessions of the Legislative Assembly of Utah Territory, p. 102, cited by Moffitt, ibid., p. 68.

of the public schools of Utah came into existence due to the constitutional mandate. This body has had control of all public education below the college level for over half a century. The University of Utah remains by law the head of the state school system but it has no directive control of education elsewhere in the state.<sup>25</sup>

The pattern set by the colonists of New England more than two hundred years earlier was followed by the founders of Utah. The right of religious worship led these two religious groups to establish a strongly religious community life. Oncoming generations in both instances were taught church tenets early in life to perpetuate their mode of worship. Schools were used for this purpose.<sup>26</sup>

The influence of the Mormon Church in Utah's early history was enormous. Not until non-Church members moved into the Salt Lake Valley did criticism arise concerning this influence of the Church. Great antipathy arose over the problem. Mormon and non-Mormon children were segregated in all items of detail for educational reports. This unity between state and church was prohibited when Utah was admitted into the Union. Theological institutions were maintained for a time but this policy was changed to that of distinguishing religious education from general education; hence the Church relinquished its practice of controlling the schools.<sup>27</sup>

The attitude of Brigham Young and the other leaders of Utah at that time influenced the course of education for many years. Indeed their

---

<sup>25</sup>Moffitt, op.cit., p. 51.

<sup>26</sup>Ibid., p. 17.

<sup>27</sup>Ibid.

early pattern still influences educational philosophy in the state. As prophet and president of the Church, Brigham Young had significant impact on the Church and its destiny, as did his successors. Speaking of Mormon leaders, Harper's Weekly said in 1866: "Because they held offices, . . . classified as ecclesiastical, political and economic . . . these leaders were able to stamp upon all . . . of early Utah the special features of their religion."<sup>28</sup>

According to statistics compiled and printed by the Utah State School Board, Utah ranks first in educational attainment among the fifty states. The median school years completed by persons twenty-five years old and older was 12.2 years compared to the national median of 10.6 years and contrasted to South Carolina, the lowest state, with an average attainment of 8.7 years.<sup>29</sup> These figures are significant and relevant to the influence that the L.D.S. philosophy of the value of education is exercising upon the Utah culture even today.

Utah also ranks first in average daily membership as a percentage of school-age population with 96% as compared to the national average of 83.5%.<sup>30</sup> Utah's pioneers appreciated the opportunities they had; the same is true of modern Utah. The influence of Brigham

---

<sup>28</sup>Harper's Weekly, 1866, cited by Philip A.M. Taylor, "Early Mormon Loyalty and the Leadership of Brigham Young," Utah Historical Quarterly, Everett L. Cooley, editor (Salt Lake City, Utah: Utah State Historical Society, 1962), XXX, 103.

<sup>29</sup>Rankings of Utah and Other Selected States, 1966 (Salt Lake City: Utah State Board of Education, 1966), p. 14.

<sup>30</sup>Ibid., p. 8.

Young on modern education has been a definite, positive force. Much of his sound philosophy on education was carried on by those who followed him and is still in effect today.

## CHAPTER IX

### SUMMARY AND CONCLUSIONS

The objective of this thesis has been to establish as clearly as possible the educational philosophy of Brigham Young, the second prophet-president of the Church of Jesus Christ of Latter-day Saints. The researcher has used the sermons and talks of Brigham Young as recorded in the Journal of Discourses as the principle source of information in determining Brigham Young's views and practices.

In the formation of his educational philosophy, Brigham Young was influenced by his home, the modern-day scriptures he learned as a convert and member of the Church, and by association with the Prophet Joseph Smith and the Mormon Church in its formative years. He did not have the advantage of extensive formal education himself but he understood and appreciated the value of knowledge and he believed that every experience should be helpful and beneficial to man. The Gospel's principles influenced Brigham Young to desire to become a better man and to do his duty well; as a result he attempted to develop himself and became a self-educated man. The scriptures in the Doctrine and Covenants were replete in their allusions to education and the need for man to learn as much as he could in this life. Brigham Young worked side by side with the Prophet Joseph Smith for many years and he knew well the role of the Prophet as the spiritual as well as temporal leader of the people. He had seen Joseph Smith organize schools for the young and old

and knew that education could not be neglected even when the people were being persecuted and driven from their homes.

Brigham Young was an educator in his own right. He guided his people into a new way of life and instructed them in every aspect of their lives. His messages to the Saints were given to save them spiritually, to sustain them temporally and to help them survive in the desert wilderness. He chastized them when they needed chastizing and praised and blessed them when they merited his sustaining approval. When Brigham Young warned the people and they did not heed him, he would reprove them with sharpness then showed increased love. He understood human weakness and was continually teaching the Saints, admonishing them to use all their time wisely, to improve their minds and not to squander their talents. He wanted the people to know that there was a purpose for everything they did and that their purpose for being in this life was to handle the temporal elements and subdue this earth in preparation for the eternities. He instructed the Saints that by their day-to-day labors on earth they were proving whether or not they were made of the material God would allow to dwell with Him for the eternities, where they would continue to learn laws higher than the earthly ways of man. Man was living in a state of continuous progression; everything on earth was ordained to help him learn and progress, in preparation for exaltation. Brigham Young tried to help the Saints understand that their education began before they came to this earth and that education was tremendously important in this life. It was each person's responsibility to live his life to the fullest; this included the principle of improvement. Brigham

Young wanted the people to remain teachable and receptive to truths regardless of their source. He taught the worth of the individual soul in the sight of God.

Brigham Young believed that his mission was to teach the people regarding their everyday way of life. He wanted children to exceed their parents in their knowledge. He wanted them to fulfill the commandment that they should subdue the earth through knowledge.

For the 1840's, Brigham Young was most progressive in advocating education of women. He maintained that women were equal to or better than men in doing various business tasks. He felt it extremely important for women to be educated and learn all they could about the world, but they should not lose sight of their main purpose of being good wives and mothers. Women should be educated so they could educate their children. He appreciated female intelligence and educated all of his daughters as well as his sons.

Great educational emphasis was placed upon the Saints in the education of their children. The future generation held the key to the cultural and intellectual level of the Saints. He wanted the parents to make their children's play constructive by providing materials for the girls to make their doll's dresses so that one day the girls could make their own clothing, and for boys to have tools that would teach them skills of craftsmanship.

Brigham Young wanted the immigrants to learn the things that would help them to carry a full load in the building up of Zion as soon after their arrival as possible. They were to learn English and become

a part of their new culture as rapidly as possible. Classes in English were held for those who could not speak the language. A tool devised to help the immigrants learn the language faster and to also assist the other Saints was the Deseret Alphabet, but this phonetic system was shortlived. A copy of the Deseret Alphabet is found in Appendix C.

Brigham Young wanted the Indians to be educated also. He did not have much hope for the adult Indian population because of their great degeneracy. He did, however, have faith in the future generations of Indians and advocated teaching these people the useful skills such as farming to help them become self-sustaining and not so heavily reliant upon the white man. Brigham Young also taught them the Gospel. He believed the Indians were the posterity of a noble race and had a promise in the future; still he did not want his people to fraternize with the Indians and become so familiar with them that they could not maintain their role as teachers. For his actual feelings regarding treatment of Indians refer to Appendix A.

Brigham Young was a practical man and wanted the people schooled in vocational education as well as reading and mathematics. He pioneered in vocational education and encouraged each person to learn a useful skill in some branch of mechanism. Their education would help them enjoy a better life and help them contribute to the well-being of others. He taught that the Gospel embraces all good and makes man's life complete.

He encouraged the people to spend time relaxing and helped them see that they could derive pleasure from honest work. He wanted



recreation to play a key role in the Latter-day Saint community life and stressed that these activities were a part of their training and education to become better people.

He wanted the people to be educated in their own free schools and not in a school set up in their midst by gentiles. He encouraged the establishment of common schools in every community and encouraged the people to take advantage of them. He wanted all to have equal educational opportunities and felt that each person should contribute his substance to the building and maintaining of schools.

All knowledge comes from God; and it is through the Spirit that the greatest learning and acquisition of knowledge is acquired. People were encouraged to do all they could to learn but to let the Spirit guide them to the acquisition of more knowledge and wisdom. To the Latter-day Saint, knowledge is valuable and should be continuously sought after.

Brigham Young was not an ordinary man. In the eyes of the Latter-day Saints he was a Prophet of the living God and was a tool the Lord used to have His people led and directed in their progression. Many of the educational practices of Brigham Young were well received at his time and in light of current educational pedagogy stand firm.

### Conclusions

Some major conclusions that can be drawn from this study are as follows:

1. Brigham Young was an advocate of education and his statements clearly indicate that his approach to education was that all people should

gain as much knowledge and learning as possible in this life to prepare them for eternal progression. Man's education was started before coming to this earth and was to continue through the eternities.

2. Man was to subdue the earth and master the elements. Man was to be frugal, to be spiritually minded, and to subdue the earth. These and other activities and practices would show man's true character and would prepare him for the eternities.

3. Brigham Young taught that in order for man to be fully prepared he must acquire as much of the learning of the world as possible and still must keep himself close to his Father in Heaven. All knowledge belongs to God and is to be acquired by man.

4. The Holy Ghost aids man in learning spiritual truths. The temporal affairs of man are a part of his life that also should be ruled by the promptings of the Spirit.

5. From the evidences available there is a clearly established similarity between the educational tendencies of Joseph Smith and Brigham Young as leaders of the Church. The modern-day scriptures as revealed to the Prophet Joseph Smith as contained in the Doctrine and Covenants, and the early association of the two men, are the principal connecting links that have accounted for the basic similarities in philosophy.

6. From the establishment of permanent houses of learning under Brigham Young's direction in the West, the Latter-day Saint people have continued to make education a basic and integral part of their religious tenets. The basic views and practices of Brigham Young even in light of current pedagogy are clearly in evidence and thus he can truly be called a great educator of his day.

## BIBLIOGRAPHY

### LATTER-DAY SAINT SCRIPTURES

The Book of Mormon. Translated by Joseph Smith. Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1960.

The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1960.

The Holy Bible. King James Version. Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1960.

### LATTER-DAY SAINT HISTORICAL AND DOCTRINAL SOURCES

Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah, 1854.

Acts, Resolutions and Memorials Passed by the First Annual and Special Sessions of the Legislative Assembly of the Territory of Utah, 1852.

Arrington, Leonard J. Great Basin Kingdom: An Economic History of the Latter-day Saints. Cambridge, Massachusetts, 1958.

Bancroft, Hubert Howe. History of Utah. San Francisco, 1890.

Bennion, M. Lynn. Mormonism and Education. Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1939.

Berrett, William Edwin. The Restored Church: A Brief History of the Growth and Doctrines of the Church of Jesus Christ of Latter-day Saints. Salt Lake City, Utah: The Department of Education of the Church of Jesus Christ of Latter-day Saints, 1958.

Burt, Olive. Brigham Young. New York: Julian Messner, Inc. 1962.

Campbell, Robert L. Territorial School Report. 1872-73.

Carter, Kate B. Heart Throbs of the West. Vol.II. Salt Lake City, Utah: Daughters of the Utah Pioneers, 1950.

- Chronological History of the Latter-day Saint Church, December, 1854--May, 1860.
- Clark, James R. Church and State Relations in Education in Utah. Logan, Utah: Utah State University, 1958.
- Cleland, R.G. and Juanita Brooks. A Mormon Chronicle, Diaries of John D.Lee. 2 vols. San Marino, California, 1955.
- Creer, Leland H. The Founding of an Empire. Salt Lake City, Utah: Bookcraft, 1947.
- Cubberly, Ellwood P. Public Education in the United States. Boston: Houghton Mifflin Co., 1919.
- Deseret News. Vol. XIV. No. 10. 1864.
- DeBaer, May L. "A Historical Study of Mormon Education and the Influence of its Public Education in Utah." Unpublished Master's thesis, University of Denver, 1951.
- Doxey, Roy W. The Latter-day Prophets and the Doctrine and Covenants, 4 vols. Salt Lake City, Utah: Deseret Book Company, 1963-65.
- Evening and Morning Star, June, 1832.
- Gates, Susa Young and Leah D. Widtsoe. The Life Story of Brigham Young. New York: The Macmillan Company, 1931.
- Gowans, Frederick Ross. "A History of Brigham Young's Indian Superintendency, 1851-1857." Unpublished Master's thesis, Brigham Young University, Provo, 1963.
- Harper's Weekly, 1866.
- Hunter, Milton R. Utah: The Story of Her People. Salt Lake City, Utah: Deseret News Press, 1946.
- Hunter, Milton R. Brigham Young, the Colonizer. Salt Lake City, Utah: Deseret News Press, 1940.
- Jensen, Christian J. "A Study of How the Church of Jesus Christ of Latter-day Saints attempted to Meet the Educational Needs of its Members." Unpublished Master's thesis, Brigham Young University, Provo, 1932.
- Journal of Discourses. 26 vols. Liverpool: F.D. and S.W. Richards, 1854.
- Larson, Gustive O. Outline History of Utah and the Mormons. Salt Lake City, Utah: Deseret Book Company, 1959.

- Larson, Gustive O. "Brigham Young and the Indians," Brigham Young Seminar, Provo, Utah: Department of Extension Publications, 1962.
- Laws, Reuben D. The Utah School System, Its Organization and Administration. Provo, Utah: B Y U Press, 1952.
- L.D.S. Journal History, July 31, 1874.
- Ludlow, Daniel H. Latter-day Prophets Speak. Second edition. Salt Lake City, Utah: Bookcraft, 1948.
- Letter to the General Assembly of the State of Deseret, February 8, 1850.
- McConkie, Bruce R. Mormon Doctrine. Salt Lake City, Utah: Bookcraft, 1966.
- Memoires of John R. Young, Pioneer of 1847. Salt Lake City, Utah: Deseret News, 1920.
- Moffitt, John C. History of Utah Education. Salt Lake City: Deseret News Press, 1946.
- Neff, Andrew L. History of Utah. Salt Lake City, Utah: Deseret News Press, 1940.
- Nibley, Preston, Brigham Young: The Man and His Work. Salt Lake City, Utah: Deseret Book Company, 1965.
- Nuttall, L. John. Territorial School Report, 1882-83.
- Rankings of Utah and Other Selected States, 1966. Salt Lake City, Utah: Utah Board of Education, 1966.
- Roberts, B. H. Comprehensive History of the Church. 6 vols. Salt Lake City, Utah: B Y U Press, 1965.
- Skousen, W. Cleon. Brigham Young, Patron of Saints. Provo, Utah: B Y U Press, 1956.
- Smith, Joseph. History of the Church of Jesus Christ of Latter-day Saints. 7 vols. Second edition, revised. Salt Lake City, Utah: The Deseret Book Company, 1959.
- Smith, Joseph Fielding. Essentials in Church History. Thirteenth edition. Salt Lake City, Utah: Deseret News Press, 1950.

Smith, Virgil B. "Mormon Education in Theory and Practice, 1830-1844." Unpublished Master's Thesis, Brigham Young University Provo, Utah, 1954.

Stenhouse, T.B.H., Rocky Mountain Saints. New York: D. Appleton Co., 1873.

Utah Historical Quarterly, XII, 6.

Widtsoe, John A. Evidences and Reconciliations. 3 vols. Salt Lake City, Utah, Bookcraft, 1947.

Widtsoe, Leah D. Brigham Young, the Man of the Hour. Salt Lake City, Utah, Bookcraft, 1947.

Young, Brigham. "Governor's Message," Journal of the Joint Sessions of the Legislative Assembly of Utah Territory.

Young, Brigham. "Governor's Message," Journal of the Legislative Assembly of the Territory of Utah, 1853 and 1854.

Young, Levi Edgar. Founding of Utah. New York: C. Scribner's Sons, 1923.

## APPENDIX

## APPENDIX A

### PROPER TREATMENT OF THE INDIANS

Discourse by President Brigham Young, Tabernacle,  
Salt Lake City, April 1854.

As the subject has been broached concerning the Indians, I will take the liberty to make a few remarks, and with all due deference and respect to my brethren, and especially to Brother George A., who has last spoken to you. I am under the necessity, to satisfy my own feelings, to deviate from his remarks a little. I will not say, however, that I shall deviate from his real feelings, though I may from what is conveyed in his remarks.

I wish to say to this congregation and to the inhabitants of the Territory of Utah, in connection with the travellers that are passing through, if the whites in their character and position with the intelligence and knowledge of the world and of mankind which they have, had been as kind to the Indians as they have been to the whites from the beginning, there never would have been a single difficulty to this day. I wanted to make that assertion, for it is verily true.

If the inhabitants of this Territory, my brethren, had never condescended to reduce themselves to the practices of the Indians, (as few of them have,) to their low, degraded condition, and in some cases even lower, there never would have been any trouble between us and our red neighbors.

This is the key to the whole of it. Young men, middle aged, and boys have been in the habit of mingling with the Indians--of going to their camp and trading with them a little; and they have tried to cheat them. They have sat down in their wickeups and talked with them in the most ludicrous manner; they have gambled with them and run horses with them, and then have taken a game of fisti-cuff with them. If they had treated them as Indians and as their degraded conditions demanded, it would have manifested their superiority, and a foundation for difficulties would not have been laid.

Brother George says he knows what I have said is true. He did not explain his real feelings on this matter.

Allow me to say a word in behalf of Walker. I tell this congregation and the world that "Indian Walker," as he is called, has not been at the foundation of the difficulties we have had. He has had nothing to do with them. I told you so last summer, and I tell it to



you now. I know it from that which is within me. Has he done no wrong? I did not say he had done no wrong. He has been angry and felt at times that he would like to destroy this people but I do know that he has been held by a superior power. At the very commencement of the fuss, he was not in favor of killing the whites.

When Kiel was killed, the Indians were still in the canyon; and when the whites followed them, they could have killed every man; but Walker said, "No--they shall not be killed." Arapeen took his San Pete squaw and his favorite horse, and killed them, and said, "If God is satisfied, I am."

Who are the guilty Indians? A few bad men, who thirst for blood, who do not have the spirit of the Lord, but love to steal Indian children and kill one another,--who love to steal from each other and kill anybody or everybody. A few of them we know. But I tell you, Walker has not been the cause of the Indian war. But the Lord will work out the salvation of his people, if they do as they are told. I tell the brethren who live out from this city that the Indians are friendly and wish to make treaties.

Now is the time to build forts and pastures for cattle by ditching and walls. Let the community arise and build large pastures. I am far more afraid of white men stealing our cattle than I am that the Indians will. Go to, now; and do not scatter, but gather.

When men are oppressed it is in their own hearts and feelings: it is not because oppression comes upon them from any other quarter, that they are dissatisfied. They are not satisfied with themselves--that is the trouble. They may go to the States, to California, or anywhere else, and they will not be satisfied; but they will always be dissatisfied, until they can leave themselves behind. But as long as they must take themselves with them, they will never be without the cause of their dissatisfaction.

They ought to have left self behind them when they started to come here, and have come with a view to build up the kingdom of God. All those who have come to these valleys with such feelings are satisfied. They have always been satisfied, and always will remain satisfied so long as they retain that good intention and do not again bring back self.

I want to say a few words on Indian character. When one tribe of Indians are at war with another, if a few sally out and kill a warrior of the opposite party, that tribe will watch their opportunity and perhaps go and kill men, women and children of the other tribe. They do not care whom they kill, if they can kill any of the tribe. This has been taught them from age to age. The inhabitants of the United States have treated the indians in like manner. If but one person or only a few were guilty of committing a depredation upon a white settlement, they

have chastised the whole tribe for the crime, and would perhaps kill those who would fight and die for them.

But no mercy can be shown the poor Indians. No. "We will kill the whole of you, if we can," instead of hunting out those who have committed the depredation, and chastising them according to their deserts. We must shun this practice, and teach them that the man who has committed the depredation is the man that must pay the penalty, and not the whole tribe. It is our duty to teach them good morals and the principles of the Gospel of Christ. We are their saviours.

As I have done all the time, I tell you again to-day, I will not consent to your killing one Indian for the sin of another. If any of them commit a depredation, tell the tribe to which they belong that they may deliver up the man or men to be tried according to law and you will make friends of the whole tribe. They have men among them they would be glad to have dispatched. For instance, there is a man at Utah called Squashhead; it is said that he has made his boast of taking father Lemon's child and killing it. We know the other Indians wish he was dead; they do not like to kill him for fear of their own lives. They would like to have that man tried and hung up for the murder of that child.

We must pursue a different course with the Indians than we have pursued heretofore; and when we do the best we can and all we can, the Lord will do the rest of it, if the people will do as they are told. You have not been counselled to follow them into the mountains, for there are not soldiers enough here to contend with them there and kill one hundred of them. Though we could raise twelve thousand men, and should send them into the mountains, and let them undertake to follow the Indians on foot, where their horses could not find footing, the Indians would escape from them, in spite of their efforts, and steal all their horses into the bargain, and laugh them to scorn. If we wished to destroy them, the only way would be to set dead-falls and traps.

They came pretty nigh starving to death last winter; and they now see, if they are driven from these valleys in winter, they must perish; therefore they now want to make good peace. Treat them kindly, and treat them as Indians, and not as your equals.

I have fed fifty Indians almost day by day for months together. I always give them something, but I never forget to treat them like Indians; and they are always mannerly and kind, and look upon me as their superior. Never let them come into your houses as the whites did in Utah (County). There they would let them lounge on their beds until finally they would quarrel and become angry, if the women would not let them lounge upon their beds. Great big, athletic fellows would want to go into the wickeups of the "Mormons," and lounge upon their beds, and sit on their tables and on their chairs, and make as free as though they belonged to the family. When their familiarities became oppressive to

the whites, and they desired them to leave their houses, it made them angry, and I knew it would. This is the true cause of the Indian difficulties in Utah.

I say to the brethren who live in the country, treat the Indians kindly; and now is the time to finish your forts, and make them doubly strong; and then go to with all your might and prepare places to keep your cattle, that neither white men nor red men can possibly steal them from you. If you want to know how strong to build your forts and your cattle yards, I will answer you as I did the brethren when we left Nauvoo. They wanted to know what kind of lariets they must provide, and how securely they must tie their animals. I said, "Tie them so that the Devil cannot get them." Secure yourselves, then, so that you can lie down and sleep in peace and be comfortable. Now is the time for us to make efforts to build places of safety.

Our meeting has continued about as long as we wished it. The brethren will sing, and we will adjourn till to-morrow morning at ten o'clock.<sup>1</sup>

---

<sup>1</sup>Journal of Discourses, VI, 327-29.

APPENDIX B

A LETTER TO THE GENERAL ASSEMBLY OF THE STATE OF DESERET

Written by Brigham Young, Feb. 8, 1850.

Gentlemen,--

Your petitioners beg leave to say that they feel, most sensibly, the many difficulties they are daily called to encounter, in the common concerns of life, for the want of a good education; and this feeling is what prompts them to address you on the present occasion; and

Whereas, under existing circumstances, we cannot hope that our children will be able to attain to great knowledge than their fathers; and, as we are already a great people, and are continually increasing in numbers, wealth, and power, and means to accomplish to do anything that ought to be done; and are occupying a space in the material world, where Nature, the greatest University of arts and science, can be studied to its utmost perfection, surrounded as we are by teachers, whose researches are not confined to earth; and,

As we have gathered to this place from the various nations of Christendom, and are of different languages and dialects; of different customs, habits, manners and propensities; arising, in a great degree, from the impress of early examples; with but few books in our midst, and fewer teachers capable of instructing us from those books; while the diversity of knowledge and language in our midst is so great, that it is often difficult to transact the common and necessary business of life; and, unless some general system of education is introduced, those difficulties are likely to continue; and,

As we are now in our infant State, just beginning to exercise the powers and prerogatives that belong to an independent Government; are at that period of time when it is easier to guide the infant mind aright, than it will be to turn the aged from their errors; and we feel that it is of the utmost importance for this State, whose inhabitants are destined to become very numerous, to lay the surest foundation for a system of general education in its infancy, that the rising, and succeeding generations may be benefited, and thereby become assimilated in their general characters and customs, and educations; so as to produce a oneness of feeling, which is necessary for the peace and prosperity of the Government; and we believe that more can be effected towards accomplishing this object now, than at any future period, and at less expense; and,

As means are not wanting to make a beginning; and though it may be small, wealth and facilities will increase with the increase of population and emigration, so as to overbalance the increase of our necessities, as a people; and knowledge should increase with wealth, inasmuch as no more valuable means can be devised for the appropriation of a surplus income among any people, than to promote education, so long as wisdom exalteth, and ignorance debases; and so long as knowledge with a few is liable to be perverted from its intentions, and become oppressive to the many, who are ignorant of its advantages; and

From past experience and present necessities, we are strongly inclined to believe that there is something radically wrong in the general and popular principles of education, among the nations from whom we have originated; insomuch that it is very uncommon for any individual to attain to any thing more than a common school education; their colleges and seminaries being so planned, and conducted upon such principles, that the rich only could reach them with their gold; while their books were so written, and clothed in mystery, and technicalities, and unknown language, we could not understand them; so that from the same we could derive very little information during our leisure hours, on any science or profession; and we have been led to doubt, whether such exclusive institutions have been productive of more good, than evil; and

We believe that books, and learning in the arts and sciences, and on all subjects and professions, may be simplified, and be made more Godlike, so as to bring general information within the reach of every common understanding and capacity, as well as the various mechanic trades, or the employment of the farmer; and we feel that a thing good in itself, is good for all alike; and that if education is good for one man, it is good for all men; and if it is good for men it is good for women too; and if it is good for children, it is good for parents; and if it is good for young men, it is good for old men; but the younger they get it, the better it will stay with them, and the greater use they can make of it; and,

Students in popular colleges and seminaries are not allowed to marry, by which many vices and evils, might be annihilated; or, if they should marry during their years of study, they could never graduate, or receive their diploma; but we are so ignorant of common civility, good manners and correct education, that we do not know what harm there would be in our going to school with our children, any more than there would be in going to meeting or the dinner table, or taking a pleasure ride, or an airing for health, that we do not know any good reason why we should not have the privilege, with them, to improve our education during the winter months, when all labor is suspended in our midst by frost and snow; for many of us are not so old yet, but that we might learn many things which might be profitable and useful, if it was not unpopular; and if all the citizens of a State should go to school, that would certainly make it popular enough for them; and

We earnestly desire that our posterity should be learned, every one of them, so that the learned professions may be destroyed from their midst, and each be his own lawyer, priest, and doctor, so that they may not be imposed upon by the few learned, who may come among us by chance or design, and wish to grow rich on our ignorance, or feast on our labors; for intelligence, liberty and independence are as sweet and sacred to man, purchased by hard labor, as they possibly can be to the rich bought with money; and

If we do not progress, we feel assured that it will be a natural consequence for us to retrograde in the school of intelligence, and that the simplest and most extensive means of universal education, will be the richest inheritance we can leave to our posterity; and that time is rapidly progressing, so that the State has no moments to lose on this momentous subject; and

We believe, that man, in his most exalted nature, is self-existent, eternal, imperishable and Godlike; capable of social intercourse with all intelligencies; and that so far as we are at present concerned, our physical and mental, formation and information, lie at the foundation of all our passions and propensities, which may be governed by correct knowledge; and

So far as we know, the best artists are Nature's children, and universal Nature is the most perfect universal University, and the most perfect knowledge of Nature tends to the perfection of man, and all true philosophy is founded in Nature, and perfected by Revelation; and under existing systems of education, unless the life of man is prolonged, he must die ignorant of general philosophy, and the true art and science of living, and dying; and

In literature, we believe this to be an age of darkness, and a proper time for reform in the English language, which is rightfully our national institute, or speech; and which is spreading abroad upon the earth, and extending its influence far and wide; and which might be improved by dispensing with all silent letters, as we believe; for in our ignorance, we know of no use for them; neither do we know of any use for capitals, semi-capitals, and different forms and figures for letters, designed to express the same sound, any more than we do the use of spelling a word one way and pronouncing it another, which, so far as we can comprehend, only tends to confusion and contentions among speakers and writers; and so far as diversity of sentiment exists about spelling, and pronunciation, it is no more than we expect, to find a diversity of opinions about philosophy, grammar, rules of mathematics, and many other things;

Therefore, we, your petitioners earnest solicit the immediate attention of your honorable body to the important subject of education; and that you will incorporate the most liberal institution for the benefit of your petitioners, citizens of the State of Deseret which may have

branches in all parts of the State, where they may be needed, and that said institution may provide means, for furnishing well qualified teachers, and books of the most approved kind, divested of all useless orthography, or pronunciation, together with all necessary apparatus, maps, charts, &c., for instruction in all arts, sciences, and professions, and books and teachers for all languages, and instruction free, so that the old and young, rich and poor, men, women and children throughout the State, with your petitioners, and future generations, may have the privilege of acquiring the most perfect education possible, and any useful profession, to the overthrow of all monopolies, and the prosperity of our glorious Union; all of which is most earnestly and respectfully submitted, for your consideration, by your petitioners.

Great Salt Lake City, Feb. 8, 1850.





THE EDUCATIONAL VIEWS AND PRACTICES OF BRIGHAM YOUNG

An Abstract of a Thesis

Presented to the

the Graduate Department of Religious Instruction

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

by

William James Johnston

August 1968

## ABSTRACT

### Purpose of Study

The purpose of this study is to determine the educational views and practices of Brigham Young as contained in his writings and speeches.

### Findings

The Journal of Discourses were used as the principle reference to determine what Brigham Young's educational philosophy actually was according to his speeches.

1. His overall philosophy was that everything man learns in this life is to prepare him for the eternities. The main reason for man's presence upon this earth is to prepare him to become a God. This earth is a key and important step because it teaches him more concerning good and evil, a concept he was introduced to in the pre-earth life.

2. He wanted people to learn all that they could, both spiritually and temporally. Earth-life was designed for man to gain knowledge and experience. The purpose for earth life was that man should learn to be obedient to the will of the Lord and subdue and control the physical elements.

3. While children were the principal object of the actual formal instruction because they were the key to what the future Saints would become, adults, both men and women, were also to continue to learn all they could.

4. Women were to be educated because their intelligence worth and ability was equal to that of man's in certain areas. They were to learn all they could and in several instances to work in business capacities.

5. Indians were to be treated as Indians but they were to be taught the Gospel and the basic skills of farming so they could become self-sufficient in the changing world and in a few generations they should begin to inherit their promised blessings.

6. Vocational and industrial training was very much a part of education. Brigham Young's view was that each person should learn some useful skill.

7. Brigham Young's educational views and practices were in advance of his time as viewed in the light of the frontier setting, but they are valid in the light of modern pedagogy and as they are seen as a means to raise a people to conquer their circumstances.

Abstract approved by:

R.L. TURNER by OCR

Dean Chris Turner

CR