

"Seek Learning, Even by Study and Also by Faith"

Lesson 23

Purpose: To learn "by study and also by faith" throughout their lives (D&C 88:118).

1. The School of the Prophets provides a pattern for us to follow in our learning.

In this dispensation, the Lord has given great emphasis to the need for spiritual and temporal education. The Lord instructed the Prophet Joseph Smith to begin a School of the Prophets in Kirtland, Ohio. The School of the Prophets began meeting in January 1833 in a small room above the Newel K. Whitney Store in Kirtland. In this school, the leaders of the Church were instructed in gospel doctrine, the affairs of the Church, and other matters. They were to prepare for Church leadership and missionary service (D&C 88:77-80).

These meetings provided the setting for spiritual experiences and in-depth discussions of gospel principles. Several revelations were received. The history of the Church records that "great joy and satisfaction continually beamed in the countenances of the School of the Prophets, and the Saints, on account of the things revealed, and ... progress in the knowledge of God" (History of the Church, 1:334).

•What opportunities for learning do we have at church? What can we do to better prepare ourselves to learn in our Church meetings?

•Read D&C 88:122-25. What did the Lord command the brethren in the School of the Prophets to do? What did He command them not to do? What can we learn from these verses about how to teach one another? What do these verses say about how we should learn from one another?

2. We should learn "by study and also by faith."

•Read D&C 88:118 with class members. Why are study and faith both necessary in our efforts to learn? (See the quotation below.) How does faith increase our ability to learn? What are the dangers of learning without having faith in God and obeying His commandments? (See 2 Timothy 3:7; 2 Nephi 9:28-29.)

President Marion G. Romney of the First Presidency said: *"I believe in study. I believe that men learn much through study.... I also believe, however, and know, that learning by study is greatly accelerated by faith"* (Learning for the Eternities, comp. George J. Romney [1977], 72).

•In addition to studying the gospel, we should seek learning in other areas, such as history, science, and good literature. How has the study of such subjects enriched your life?

•What kind of knowledge is of most worth? What should be the relationship between gospel learning and other worthwhile study?

President John Taylor, the third President of the Church, said: *"We ought to foster education and intelligence of every kind; cultivate literary tastes, and men of literary and scientific talent should improve that talent; and all should magnify the gifts which God has given unto them.... If there is anything good and praiseworthy in morals, religion, science, or anything calculated to exalt and ennoble man, we are after it. But with all our getting, we want to get understanding, and that understanding which flows from God"* (The Gospel Kingdom, sel. G. Homer Durham [1943], 277).

While serving in the Quorum of the Twelve, **Elder Gordon B. Hinckley** gave an address in which he quoted the Savior's injunction "Learn of me" (Matthew 11:29). Then he said: *"I should like to suggest that you follow that injunction given by the Son of God. With all of your learning, learn of him. With all of your study, seek knowledge of the Master. That knowledge will complement in a wonderful way the secular training you receive and give a fulness to your life and character that can come in no other way"* (in Conference Report, Oct. 1964, 118; or Improvement Era, Dec. 1964, 1092).

•How have you seen that knowledge of the things of God is the most important kind of knowledge?

3. We should continue to learn throughout our lives.

The Lord and His prophets have always emphasized the importance of learning. We should continue to learn throughout our lives.

Elder Russell M. Nelson of the Quorum of the Twelve said: *"Because of our sacred regard for each human intellect, we consider the obtaining of an education to be a religious responsibility.... Our Creator expects His children everywhere to educate themselves"* (in Conference Report, Oct. 1992, 5; or Ensign,

Nov. 1992, 6).

Write the following questions on the chalkboard: Read the following scripture passages with class members. Have class members look for answers to the questions on the chalkboard. Write their answers below the appropriate questions.

<i>Why should we learn?</i>	<i>What should we learn?</i>	<i>How can we learn?</i>
D&C 6:7	D&C 88:76-80, 118	D&C 130:18-19
D&C 11:21-22	D&C 90:15	D&C 131:6
D&C 19:23	D&C 93:36-37, 53	D&C 136:32-33

•Why do you think we are commanded to learn about so many different things?

President Gordon B. Hinckley taught young people the value of education: *"It is so important that you young men and you young women get all of the education that you can. The Lord has said very plainly that His people are to gain knowledge of countries and kingdoms and of things of the world through the process of education, even by study and by faith. Education is the key which will unlock the door of opportunity for you. It is worth sacrificing for. It is worth working at, and if you educate your mind and your hands, you will be able to make a great contribution to the society of which you are a part, and you will be able to reflect honorably on the Church of which you are a member. My dear young brothers and sisters, take advantage of every educational opportunity that you can possibly afford, and you fathers and mothers, encourage your sons and daughters to gain an education which will bless their lives"* ("Inspirational Thoughts," Ensign, June 1999, 4).

•What opportunities do we have for formal education? (secondary schools, trade schools, and colleges and universities.) How does formal education benefit our lives? What can we do to make better use of our opportunities for formal education?

•**President Brigham Young** taught, *"Our education should be such as to improve our minds and fit us for increased usefulness; to make us of greater service to the human family"* (Discourses of Brigham Young, sel. John A. Widtsoe [1941], 255). How can education help us serve our families? How can education help us serve others? How can education help us in our efforts to help build the kingdom of God? Invite class members to share experiences in which their education has helped them in their efforts to serve.

•Read D&C 90:15. How has your life been enriched by the study of good books?

•What are parents' responsibilities with regard to teaching their children? (See D&C 68:25-28. Parents have a solemn responsibility to help their children learn the gospel. Parents should also teach practical skills such as how to maintain good health, work diligently, get along with others, manage money, and get a good education.)

•How can parents encourage children to develop a love of learning that will last throughout their lives?

While serving in the Quorum of the Twelve, **Elder Gordon B. Hinckley** emphasized the importance of encouraging children to read: *"You know that your children will read. They will read books and they will read magazines and newspapers. Cultivate within them a taste for the best. While they are very young, read to them the great stories which have become immortal because of the virtues they teach. Expose them to good books. Let there be a corner somewhere in your house, be it ever so small, where they will see at least a few books of the kind upon which great minds have been nourished"* (in Conference Report, Oct. 1975, 57; or Ensign, Nov. 1975, 39).

President Thomas S. Monson reminded us that little children can understand the teachings in the scriptures: *"A .. hallmark of a happy home is discovered when home is a library of learning... The Lord counseled, 'Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith' (D&C 88:118). The standard works offer the library of learning of which I speak. We must be careful not to underestimate the capacity of children to read and to understand the word of God"* (in Conference Report, Oct. 1988, 81-82; or Ensign, Nov. 1988, 70).

•What kinds of reading should we avoid?

President Ezra Taft Benson of the Quorum of the Twelve taught: *"Today, with the abundance of books available, it is the mark of a truly educated man to know what not to read... Feed only on the best. As John Wesley's mother counseled him: 'Avoid whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things, ... increases the authority of the body over the mind'"* ("In His Steps," in 1979 Devotional Speeches of the Year [1980], 61).

•In addition to obtaining a formal education and reading good books, what can we do to continue learning throughout our lives?

4. In the temple we gain an education for eternity.

In late June 1833, the Prophet Joseph Smith sent a plat for the construction of the city of Zion to the Saints in Independence, Missouri.

Display the plat for the city of Zion. In the center of the city the Saints were to build a temple. Although they were not able to build the city of Zion, they followed this concept when building Salt Lake City.

•What can we learn from the plan to build a temple at the center of the city of Zion? (The temple is a center of learning for members of the Church and we should put the temple at the center of our lives.)

•Read D&C 88:119. The temple is "a house of learning." In what ways does the Lord teach us when we attend the temple? What can we do to receive the knowledge that is available in the temple?

Elder John A. Widtsoe of the Quorum of the Twelve taught: *"The temple is a place of instruction. Here the principles of the gospel are reviewed and profound truths of the kingdom of God are unfolded. If we enter the temple in the right spirit and are attentive, we go out enriched in gospel knowledge and wisdom"* ("Looking toward the Temple," Ensign, Jan. 1972, 56-57).

Elder Boyd K. Packer of the Quorum of the Twelve said: *"The temple is a great school. It is a house of learning. In the temples the atmosphere is maintained so that it is ideal for instruction in matters that are deeply spiritual..."*

"The temple ceremony will not be fully understood at first experience. It will only be partly understood. Return again and again and again. Return to learn. Things that have troubled you or things that have been puzzling or things that have been mysterious will become known to you. Many of them will be the quiet, personal things that you really cannot explain to anyone else. But to you they are things known...."

"So look toward the temple. Point your children toward the temple. From the days of their infancy, direct their attention to it, and begin their preparation for the day when they may enter the holy temple."

"In the meantime, be teachable yourself, be reverent. Drink deeply from the teachings-the symbolic, deeply spiritual teachings-available only in the temple" (The Holy Temple [pamphlet, 1982], 6-8).

The ordinances and ceremonies in the temple are sacred. We should not discuss specific aspects of these ordinances and ceremonies outside the temple. Ask class

members to keep this principle in mind as they respond to the following question:

•What are some truths you have learned through attending the temple? Encourage class members to attend the temple as often as they can.

President Ezra Taft Benson asked: *"Do we return to the temple often to receive the personal blessings that come from regular temple worship? Prayers are answered, revelation occurs, and instruction by the Spirit takes place in the holy temples of the Lord"* (in Conference Report, Apr. 1988, 98; or Ensign, May 1988, 85).

Conclusion: Encourage class members to continue to learn throughout their lives so they will be enriched and so they can better serve others. Remind them of the Lord's command to "seek learning ... by study and also by faith" (D&C 88:118).

Additional Teaching Ideas: You may want to use one or more of the following ideas to supplement the suggested lesson outline.

1. Applying the counsel in Doctrine and Covenants 88:121-26

•Read D&C 88:121-26. Point out that the principles in this passage can help us in all areas of our lives. What experiences have you had that have shown you the importance of these principles?

2. Learning without being overwhelmed by all there is to know

•How can we continue to learn without being overwhelmed by all there is to know?

President Wilford Woodruff counseled, *"Do not be discouraged because you cannot learn all at once; learn one thing at a time, learn it well, and treasure it up, then learn another truth and treasure that up, and in a few years you will have a great store of useful knowledge which will not only be a great blessing to yourselves and your children, but to your fellow men"* (The Discourses of Wilford Woodruff, sel. G. Homer Durham [1946], 269).

As part of this discussion, you may want to read D&C 78:17-18

3. Learning the gospel in seminary and institute classes

Share the following statement by **President Gordon B. Hinckley**: *"Our great*

program of Church education moves forward. The work of training students through the seminary and institute program is constantly being enlarged.... We urge all for whom it is available to take advantage of it. We do not hesitate to promise that your knowledge of the gospel will be increased, your faith will be strengthened, and you will develop wonderful associations and friendships" (in Conference Report, Apr. 1984, 69; or Ensign, May 1984, 47).

•What experiences have you had in seminary (or institute) that have helped you? How can we encourage others to attend seminary (or institute)?

4. Developing our talents through education

Review the parable of the talents (Matthew 25:14-30; see also D&C 82:18). Ask class members to list their talents and interests on a piece of paper. Discuss with them how secular and religious education will help them develop their talents and interests.

Encyclopedia of Mormonism, Volume 3, Ludlow, pp 1269.

SCHOOLS OF THE PROPHETS

Between 1833 and 1884, Church leaders from time to time organized schools for instructing members in Church doctrine and secular subjects and for discussing political and social issues relevant to the Church's mission. Although they varied greatly in form and purpose, these schools were called Schools of the Prophets, or sometimes Schools of the Elders.

The first such school met on January 23, 1833, in Kirtland, Ohio, in response to a revelation (D&C 88:119-33) instructing the Church to prepare priesthood members to carry the gospel to the world. Following prayer and an outpouring of spiritual gifts, the Prophet Joseph SMITH invited each man present to receive the ordinance of washing of feet and a blessing. They ended their daylong fast by partaking of the Lord's Supper, after which they sang a hymn and were dismissed. The School of the Prophets met in Kirtland through the winter and early spring of 1833, usually in a room above Newel K. WHITNEY'S STORE. Joseph Smith presided, and Orson Hyde was the instructor. Enrollment was limited to selected priesthood holders and probably never exceeded twenty-five. In accordance with the revelation about the school, members were initiated through the washing of feet, then reaffirmed their commitment and mutual goodwill by exchanging a formal salutation at the commencement of each class. School usually convened at sunrise and dismissed in late afternoon. Instruction focused on scripture and doctrine, though some time was devoted to secular topics such as grammar. During

the February 27, 1833, meeting, Joseph Smith received the revelation known as the WORD OF WISDOM (D&C 89), which thereafter was binding upon members of the school.

The school ended in April 1833, when spring weather permitted active missionary work to begin, and never reconvened. Instead, a series of educational efforts expanded on the original idea and took on added responsibilities. Two of these later schools, known as the School of the Elders or School of the Prophets, convened in Jackson County, Missouri, during the summer of 1833 and in Kirtland, Ohio, from late fall to early spring in 1834-1835 and 1835-1836. These had larger enrollments than the first School of the Prophets and, in addition to the spiritual preparation of priesthood members, taught students an expanded secular curriculum, including penmanship, English, Hebrew, grammar, arithmetic, philosophy, literature, government, geography, and history. These later schools did not observe the earlier initiation rite and formalized salutation. Parley P. Pratt led the Missouri school, and Joseph Smith, Sidney Rigdon, Frederick G. Williams, and William E. McClellan taught in Kirtland. During the 1834-1835 school year, students in Kirtland heard the lectures later published in the Doctrine and Covenants as the LECTURES ON FAITH.

Following the closure of the School of the Elders in 1836, the School of the Prophets did not meet again until the Church moved west. In December 1867, President Brigham Young reorganized the School of the Prophets in connection with the University of Deseret. The Church's First Presidency presided over a theological class of ecclesiastical officers and selected priesthood holders that served as a forum for the discussion of questions related to the spiritual and temporal concerns of the Church. The class later separated from the University, and branch classes were established in major LDS communities throughout the Intermountain West. Total enrollment eventually exceeded 1,000 members. Locally elected priesthood leaders presided over meetings of active priesthood members in discussions of religious, civic, and economic issues as well as of the spiritual and temporal concerns of the Church. Meetings were confidential, and admission was by tickets given to an invited membership.

President Brigham Young dissolved these branches of the Schools of the Prophets late in the summer of 1872 and then reorganized in November 1872 a Salt Lake City School of the Prophets for General Authorities and other invited priesthood leaders. Participants numbering more than 200 discussed theology and also temporal concerns. This school helped introduce cooperative enterprises into LDS communities. When united order organizations were incorporated in the spring and summer of 1874 to facilitate economic cooperation, the Salt Lake City School of the Prophets dissolved and some of its functions were absorbed by local united

orders.

President John Taylor, who succeeded Brigham Young as Church President, reconvened the School of the Prophets in the fall of 1883. Inviting Church General Authorities and a select group of other Church leaders to participate, President Taylor followed the ceremonies of the original school. A branch of the school was established in St. George, Utah, in December 1883. These schools probably ceased to operate in early 1884, with no subsequent attempt by the Church to organize further Schools of the Prophets.

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Written by STEVEN R. SORENSEN

*Doctrine and Covenants Student Manual, Religion 324-325, Second Edition,
Published by the Church of Jesus Christ of Latter-day Saints, pp 228.*

This is Zion—The Pure in Heart Doctrine and Covenants 97

Historical Background

On 20 July 1833 the first open violence against the Saints in Jackson County broke out. The printing press owned by William W. Phelps was destroyed, many of the Saints were turned out of their homes, and Edward Partridge and Charles Allen were tarred and feathered on the public square in Independence, Missouri. The Prophet, unaware of the problems, sent a letter to the leaders of the Church in Missouri on 6 August 1833 in response to questions concerning the School of Zion. The letter contained Doctrine and Covenants 97, given 2 August 1833, and Doctrine and Covenants 98, in which the Lord warned the inhabitants in Zion to observe His commandments or they would be visited "with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire" (D&C 97:26). As it turned out, the Saints did not fully heed this warning. The promised devastation followed early in November 1833. (See *History of the Church*, 1:390-93, 400.)

Notes and Commentary

D&C 97:3-5. What Was the "School in Zion" and under What Conditions Did It Meet?

In the summer of 1833, a "school of Elders" began in Zion with Parley P. Pratt as its teacher. Its main purpose was to prepare the brethren living there to go forth as missionaries during the coming winter. Elder Pratt wrote that "in the latter part of summer and in the autumn [1833], I devoted almost my entire time in ministering among the churches; holding meetings; visiting the sick; comforting the afflicted, and giving counsel. A school of Elders was also organized, over which I was called to preside. This class, to the number of about sixty, met for instruction once a week. The place of meeting was in the open air, under some tall trees, in a retired place in the wilderness, where we prayed, preached and prophesied, and exercised ourselves in the gifts of the Holy Spirit. Here great blessings were poured out, and many great and marvelous things were manifested and taught. The Lord gave me great wisdom, and enabled me to teach and edify the Elders, and comfort and encourage them in their preparations for the great work which lay before us. I was also much edified and strengthened. To attend this school I had to travel on foot, and sometimes with bare feet at that, about six miles. This I did once a week, besides visiting and preaching in five or six branches a week." (Autobiography of Parley P. Pratt, pp. 93-94.)

*Doctrine and Covenants Student Manual, Religion 324-325, Second Edition,
Published by the Church of Jesus Christ of Latter-day Saints, pp 261.*

That Ye May Be the Children of Light Doctrine and Covenants 106

Historical Background

That fall found the Prophet very busy, especially in November. "It now being the last of the month," he wrote, "and the Elders beginning to come in, it was necessary to make preparations for the school for the Elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter." (*History of the Church*, 2:169). On 25 November the Prophet received the revelation contained in Doctrine and Covenants 106.

Doctrine and Covenants Student Manual, Religion 324-325, Second Edition,

Published by the Church of Jesus Christ of Latter-day Saints, pp 226.

D&C 95:10. Contention in the School of the Prophets

Adding to the "grievous sin" (D&C 95:10) of failing to commence the temple as commanded (see Notes and Commentary on D&C 95:3), the Lord named another serious sin: contention in the School of the Prophets. Members of that special group had been told by revelation before the school was started to "cease from all ... [their] lustful desires, . . . pride and light-mindedness, and from all ... wicked doings" (D&C 88:121).

*Doctrine and Covenants Student Manual, Religion 324-325, Second Edition,
Published by the Church of Jesus Christ of Latter-day Saints, pp 205.*

D&C 88:117-41. "Therefore ... Organize Yourselves"

The School of the Prophets founded by the Lord (see D&C 86:127) was organized in February 1833. The Prophet and the Apostles and other elders were to "teach one another words of wisdom ... out of the best books ... by study and also by faith" (v. 118).

Those who attended "had many manifestations of the presence of the Spirit of the Lord," including speaking in foreign tongues (Smith and Sjodahl, Commentary, p. 567).

President Brigham Young said that "the members of that school were but few at first, and the Prophet commenced to teach them in doctrine to prepare them to go out into the world to preach the gospel unto all people, and gather the select from the four quarters of the Earth, as the prophets anciently have spoken. While this instruction prepared the Elders to administer in word and doctrine, it did not supply the teachings necessary to govern their private, or temporal, lives; it did not say whether they should be merchants, farmers, mechanics, or money-changers. The Prophet began to instruct them how to live, that they might be better prepared to perform the great work they were called to accomplish." (In Smith and Sjodahl, Commentary, p. 567.)

A "school in Zion" was organized in Independence, Missouri, in August 1833 with Parley P. Pratt as its instructor (see Notes and Commentary on D&C 97:3-5), and Brigham Young patterned a school of elders after these early schools when the Church moved to Utah.

In the later verses of Doctrine and Covenants 88, wrote Smith and Sjodahl, "rules

are given for the conduct of the School of the Prophets. This school was to be established for the benefit of all who were called to the ministry of the Church (v. 127). Note the order and etiquette to be observed in everything pertaining to the school. It was to be a house of God and to be respected as such." (Commentary, p. 567.) Though the rules of order and conduct in these verses were given specifically for the School of the Prophets, many have universal application.

*Church History in the Fulness of Times, Published by the Church of Jesus
Christ of Latter-day Saints, pp 160-162.*

The School of the Prophets at Kirtland

EVERYDAY LIFE IN KIRTLAND

During the middle 1830s Kirtland increasingly became a Latter-day Saint community. While the number of nonmembers there remained relatively constant at about twelve to thirteen hundred, the number of Saints almost tripled, growing from nearly five hundred to about fifteen hundred between 1834 and 1837. Thus the Church and its activities gradually exerted more influence on community life. This sometimes led to tensions between the two ideologically different groups of people.²⁵

While most of the Saints were grateful for such momentous events as the calling of the Twelve Apostles and the publication of the Doctrine and Covenants, their day-to-day life centered on earning a living on the farm or in town. Despite long hours of hard physical work, the Saints found time for recreation, education, and worship.

Although leisure time was limited, the Kirtland Saints enjoyed hunting, fishing, swimming, and horseback riding. Wintertime favorites included ice skating and sleigh riding. Family associations were especially important to the Saints. After a long day's work, parents and children often enjoyed the evening together singing, playing, studying, and discussing topics of common interest. Holidays were infrequent and generally went almost unnoticed. Journals of the time seldom mention any special holiday activities, even on Christmas day. One Latter-day Saint girl was surprised during a trip to New York City to learn that other children received visits from Santa Claus, who filled their stockings with gifts and treats.²⁶

The Saints considered education essential, and the home was the setting for most of the learning. Private tutors, such as Eliza R. Snow, who lived with Joseph Smith's family tutoring his children, were common. Occasionally teachers offered their services for private classes in a home or community building.

Following the early efforts of the School of the Prophets in 1833, the School of the Elders met during the next two winters, when the men were not so busy with farming or missionary assignments. It convened in a thirty by-thirty-eight-foot room on the main floor of the printing building just west of the temple. Its purpose was to prepare the men who were about to go forth as missionaries or to serve in other Church callings. The curriculum included English grammar, writing, philosophy, government, literature, geography, and ancient as well as modern history. Theology, however, received the major emphasis.

An important outgrowth of the School of the Elders was a Hebrew school conducted from January to April of 1836 under the direction of a young Hebrew instructor, Joshua Seixas. He was contracted for \$320 to teach forty students for seven weeks. Interest was greater than expected, so two additional classes were organized. After Seixas left, interest in Hebrew continued. William W. Phelps, for example, often shared his translations from the Hebrew Bible with his friends. The Prophet Joseph Smith was particularly enthusiastic about his study of Hebrew. He declared, "My soul delights in reading the word of the Lord in the original."²⁷

One young nonmember, Lorenzo Snow from nearby Mantua, Ohio, attended the Hebrew school. One day, while on his way to Oberlin College, Lorenzo met Elder David W. Patten. Their conversation turned to religion, and Elder Patten's sincerity and testimony made a lasting impression on Lorenzo. He was therefore receptive when his sister Eliza, a recent convert, invited him to attend the school. While there Lorenzo became acquainted with Joseph Smith and other Church leaders and was baptized in June 1836.

Sabbath worship was central in the lives of the early Latter-day Saints. Many people gathered enough firewood and completed other chores on Saturday so they could devote Sunday to spiritual matters. They met in homes and later in schools for their services, but during warm weather they gathered outdoors. Sunday meetings were simple. The morning meeting typically began at 10:00 with a hymn and prayer followed by one or two sermons. The afternoon service was similar, but usually included the administration of the sacrament. Occasionally confirmations and marriages were performed during these gatherings.

The first Thursday of each month was fast day. In meetings that often lasted six hours, the Saints sang, prayed, bore their testimonies describing divine manifestations in their lives, and exhorted each other to live the gospel. Eliza R. Snow fondly remembered these gatherings as "hallowed and interesting beyond the power of language to describe. Many, many were the pentecostal seasons of the outpouring of the spirit of God on those days, manifesting the gifts of the Gospel and the power of healing, prophesying, speaking in tongues, the interpretation of

tongues, etc."²⁸ Week nights were also filled with priesthood quorum meetings, preaching services, choir practices, or meetings where patriarchal blessings were given.

Music has always been an important part in the Saints' worship. In July 1830 a revelation directed Emma Smith to compile a hymn book for the Church. This small volume finally appeared in 1835. It included the words for ninety hymns, thirty-four that were written by Church members and bore testimony of the Restoration. The remainder of the hymns were drawn from popular contemporary hymnals. No music was printed in the hymnal. The Saints sang the hymns to popular tunes of the time, and frequently branches and choirs used different melodies for the same hymns. Several of the hymns selected by Emma Smith, with the assistance of William W. Phelps, are still in our present hymn book.

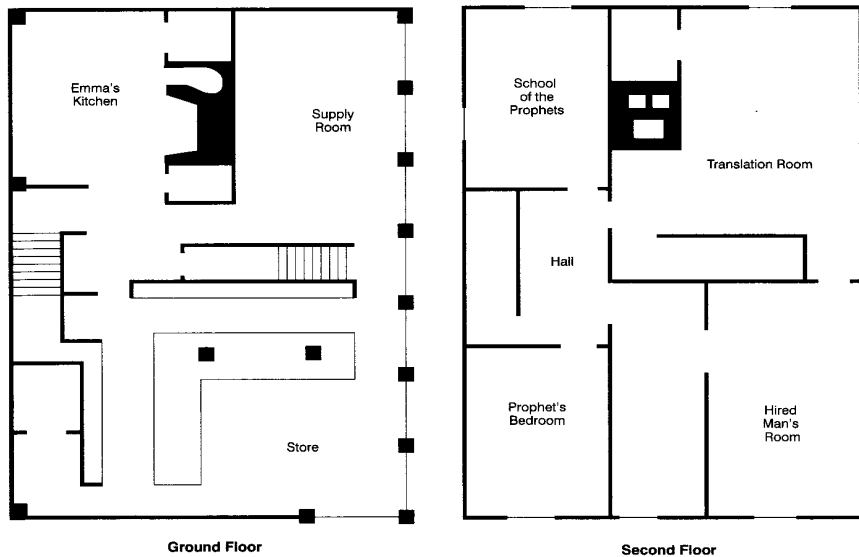
Church History in the Fulness of Times, Published by the Church of Jesus Christ of Latter-day Saints, pp 123-124.

During the winter of 1833, the School of the Prophets frequently met to discuss the affairs of the Church; as was the custom of the time, many of the brethren chewed or smoked tobacco. As Brigham Young recalled, Joseph Smith became concerned at having to instruct the school "in a cloud of tobacco smoke," and Emma complained at having to clean the room after the brethren. This caused the Prophet to inquire of the Lord concerning the use of tobacco. In answer he received the revelation now known as the Word of Wisdom (see D&C 89).¹ The revelation forbade the use of wine, strong drink, tobacco, and "hot drinks," which were understood to be coffee and tea; it also stressed the use of wholesome vegetables, fruits, and grains. The Saints were promised if they followed this Word of Wisdom, they would have health and strength, "find wisdom and great treasures of knowledge," and "the destroying angel shall pass by them" (D&C 89:19, 21)

In 1833 the Lord also molded Latter-day Saint political thought, especially regarding the nature of the Constitution of the United States. Two principles were fundamental. The Constitution was an inspired document written "by the hands of wise men ... raised up unto this very purpose" (D&C 101:80). It also had global application. The Lord explained that constitutional law, which guarantees rights and freedoms, "belongs to all mankind, and is justifiable before me" (D&C 98:5). He reaffirmed that it was established to maintain the "rights and protection of all flesh, according to just and holy principles; That every man may act in doctrine and principle ... according to the moral agency which I have given unto him, that every man may be

accountable for his own sins in the day of judgment" (D&C 101:77-78). Joseph

Smith best expressed the Saints' attitudes toward the Constitution when he said it is "a glorious standard; it is founded in the wisdom of God. It is a heavenly banner.... It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."²³



Chapter 6

Administration of Heber J. Grant

Charting the Course in Education

Latter-day Saints have always been interested in education, believing that knowledge has eternal significance. During President Heber J. Grant's administration, however, serious questions were raised concerning the nature of the Church's educational program and what direction it should take. These concerns arose because of the economic burden of operating a system of schools and because of worries of the possible adverse effect of purely secular scholarship on the faith of young Latter-day Saints.

The Saints have turned to revelations received through the Prophet Joseph Smith in order to support their commitment to education. Frequently cited passages include: "The glory of God is intelligence, or in other words, light and truth." "It is impossible for a man to be saved in ignorance." (D&C 93:36 [D&C 93:36](#); D&C 131:6 [131:6](#); see also 130:18-19.) Although the foregoing passages refer primarily

to spiritual knowledge and attainment, the following injunction refers more clearly to the importance of gaining a broad education: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom [And] 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

Yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:77 [D&C 88:77](#), D&C 88:79 [79](#), D&C 88:118 [118](#); see also 90:15 and 93:53.)

- 1888 Church Board of Education organized
- 1890 Religion Classes founded for elementary school students
- 1912 First seminary established near Salt Lake City
- 1920 Church decided to close its academics
- 1926 First Institute of Religion at University of Idaho
- 1931-33 Church's junior colleges, except Ricks, closed
- 1932 Deseret Club organized in Los Angeles
- 1938 President J. Reuben Clark, Jr., delivered address on "The Charted Course boards of Church schools consolidated"

Consequently the Saints organized the School of the Prophets in Kirtland, one of the earliest programs for adult education in the United States. Upon arriving in the Great Basin they quickly established local elementary schools and a territorial university. In the 1870s Brigham Young inaugurated a system of "academies" or Church high schools, which grew to more than two dozen schools from Canada to Mexico during the following decade. To promote and give direction to these schools, the Church organized its board of education in 1888.

By the end of the nineteenth century, forces were at work that would drastically change the character of the Latter-day Saints' educational system. The increasing number of non-Mormons in Utah led in 1890 to the passage of a territorial law forbidding religious instruction in public schools and providing for the establishment of public high schools. Therefore, during that same year the Church founded Religion Classes to provide weekday religious instruction that would supplement the secular learning children were receiving in public elementary

schools. These classes convened in ward buildings after school, generally one afternoon each week. Thus, this new auxiliary functioned side by side with the Primary, which had been organized twelve years earlier. While the Primary emphasized religious activity, the Religion Class concentrated on instruction. Then, as religious instruction was eliminated from the University of Deseret (which was renamed the University of Utah in 1892), several of the Church's academies began to add college-level courses, particularly in the field of teacher education.

With the growth of the free tax-supported high schools, enrollment declined in the LDS academies, where students were required to pay tuition. President Joseph F. Smith was quite concerned over this trend. He explained why the Church continued to spend a substantial share of its tithing funds to support the academies:

The object, I may say, almost the only purpose, for the maintenance of church schools is that true religion undefiled before God the Father may be inculcated in the minds and hearts of our children while they are getting an education, to enable the heart, the soul, and the spirit of our children to develop with proper teaching in connection with the secular training that they receive in schools. [1](#)

Nevertheless, the trend continued, and by 1911 there were more Latter-day Saint youth attending the public than the Church schools. The Church therefore inaugurated a part-time religious education program similar to the Religion Classes, but for high school students. The first of these "seminaries" was opened in 1912 at Granite High School near Salt Lake City. This was done on recommendation by the Granite Stake Presidency. The new program quickly proved to be an effective way to supplement the secular education students were receiving in public high schools, and within a few years several more seminaries were opened, primarily in Utah. Thus, in the early twentieth century, the Church was conducting two distinct types of educational programs: (1) full-time schools providing secular as well as religious instruction; and (2) part-time religious education, the Religion Classes and seminaries, which supplemented secular instruction in public schools.

A Decade of Decision

The Church needed to decide whether to emphasize its full-time schools or its part-time religious education programs. In 1919 three members of the Twelve were called to give direction to the education work. Elder David O. McKay, formerly principal of one of the Church's academies, and recently appointed general superintendent of the Sunday School, became commissioner; Elders Stephen L. Richards and Richard R. Lyman became assistant commissioners. Adam S. Bennion became the new superintendent of Church schools the same year.

The first step toward the Church's discontinuing its full-time schools came in 1920. The Board of Education adopted the following recommendations of Commissioner McKay: (1) Most of the academies should be closed because they were supported by funds from all over the Church while benefitting a relatively limited area. (2) A few of the academies, where college-level courses had already been incorporated—Dixie Academy in St. George, Brigham Young College in Logan, Weber Academy in Ogden, Snow Academy in Ephraim, all in Utah; and Ricks Academy in Rexburg, Idaho—would become Church junior colleges stressing "normal" or teacher-education programs. (3) Courses leading to a four-year degree would be concentrated at Brigham Young University. [2](#) By 1923 nine academies had been closed and their buildings made available to the state at nominal cost. High school courses were also eliminated from the junior colleges.

The next major step in reshaping the Church's educational program came following a series of key Board of Education meetings during February and March 1926. President Heber J. Grant identified the underlying cause for this reappraisal of the Church's activities in education when he declared: "I am free to confess that nothing has worried me more since I became president than the expansion of the appropriation for the Church School system. With the idea of cutting down the expense, we appointed three of the Apostles as Commissioners; but instead of cutting down, we have increased and increased "In 1925 the Church had spent \$958,440.67 for education, which amounted to 25.9 percent of its total tithing expenditures. [3](#)

To guide the board in its deliberations, Superintendent Adam S. Bennion in 1926 formulated some specific questions (some of which are still being asked a half-century later): "1. Does the Church receive benefit in return from an eight to one investment in Church schools as against Seminaries? 2. Do these returns equal the returns possible in other fields from the same investment? 3. Does there lie ahead in the field of the Junior College the same competition with State institutions that has been encountered in the high school field? 4. Can the Church afford to operate a university which will be able creditably to carry on against the richly endowed universities of our land?"

At the conclusion of these discussions the board decided to continue establishing seminaries wherever they were needed and wanted, and to "withdraw from the field of the junior colleges" as the state made provisions to operate its own schools. Brigham Young University was to concentrate on upper division work, especially the preparation of teachers, and to work toward becoming a superior, though not necessarily large, Church university. [4](#)

The first school to be closed was the Latter-day Saints College in Salt Lake City. After 1931 only two departments continued, as the LDS Business College and the

McCune School of Music. The college's campus, located just behind the Hotel Utah on the block east of Temple Square, provided badly needed space for the Genealogical Society library and for administrative offices of the auxiliaries and other Church organizations.

The board offered the facilities of other Church junior colleges to the respective local governments at nominal cost, with the understanding that these schools would be kept open. Under such an agreement Snow College in Ephraim was transferred to the state of Utah in 1932, as were Weber College in Ogden and Dixie College in St. George the following year. Gila College in Thatcher, Arizona, was transferred to the county in 1933. When Ricks College property was offered to Idaho, however, the state declined to assume this added economic burden. The Church therefore appropriated its own funds to keep Ricks College going. [5](#)

The board decided to retain Brigham Young University as part of the Church's educational program. Commissioner Joseph F. Merrill explained three reasons for this decision:

1. a university [is] an essential unit in our seminary system. For our seminary teachers must be specially trained for their work. The Brigham Young University is our training school.
2. We are living in a "scientific age," many are pleased to call it an age in which the methods of science have permeated to a greater or lesser extent into all the activities of the human mind. And do we not need in the Church a group of scholars, learned in history, science and philosophy, scholars of standing and ability who can interpret for us and make plain to us the results of research and the reasoning of the human mind? When men find that we are learned in their science and philosophy they have respect for us, one that ignorance could never command. How can we be assured a group of scholars, familiar and sympathetic with our doctrines and ideals, scholars able and ready to be our advocates and defenders, unless we have a university?
3. I offer as a third reason why we need a university the fact that Latter-day Saint ideals are in many respects different from, and higher than, those of the average non-Latter-day Saint. Do we not need a university that shall hold up Latter-day Saint ideals so high in the educational world that all students in all schools of all grades may see the beauty thereof, and perhaps be influenced by them? [6](#)

Thus by 1930 the Church had definitely placed its emphasis on part-time religious education. Only a few Church schools remained. These included Brigham Young

University, Ricks College, LDS Business College, and McCune School of Music. The Church continued to operate the Juarez Academy and elementary schools in its northern Mexican colonies. Missions also operated several small schools in the South Pacific; one of the largest of these, the Maori Agricultural College in New Zealand, however, closed following a disastrous earthquake in 1931.

Payson, Utah, Seminary in 1926, at a time when the Church was expanding its part-time programs for religious education. (Church Archives)

Emphasis on Seminaries and Institutes

While the Church was taking steps to close most of its full-time schools, its part-time programs of religious instruction were expanding. For example, seminary enrollment grew from about five thousand in 1922 to nearly thirty thousand a decade later. The relative economy of these part-time programs would become increasingly attractive as the Great Depression of the 1930s tightened restrictions on Church funds. By 1938 seminary enrollment had reached 38,939. Typically these classes were offered in Latter-day Saint communities, mostly in Utah and southern Idaho, but a few scattered classes were also offered in Colorado, Nevada, and Wyoming. [7](#)

Seminary classes were conducted on a "released-time" basis. This meant that students would take seminary instruction much the same as any other class during their regular school day. Over the years there have been several inconclusive challenges to this system. One of these came in 1930 when the state high school inspector charged that the principle of separation between church and state was being violated because high school credit was granted for religion classes and because public funds helped bus students who spent one hour of their day in seminary. In response, Commissioner Joseph F. Merrill pointed out that giving credit for Bible courses taught in private schools was an accepted practice, and that seminaries actually reduced public educational costs by providing classes for many students one hour each day.

Finally, the state board of education ordered the seminaries be operated as completely separate units but approved granting high school credit for some seminary classes. [8](#) Most local school boards supported the LDS seminary program. Ironically, only in Salt Lake City did the board reject the re-leased-time concept, resulting in seminary classes being held early in the morning before school hours. Consequently, seminary enrollment was only 10 percent in Salt Lake City, while the average in released-time areas was 70 percent.

A similar part-time religious education program, originally called Collegiate Seminary, had developed on the university level. It began in 1926 when the First

Presidency personally appointed J. Wylie Sessions to go to the University of Idaho in Moscow "to take care of our boys and girls" there, and "to see what the Church ought to do for our students attending state universities." Sessions, who had a background in education but not in religious instruction, analyzed any information he could find about what other groups were doing to get religion onto college campuses. He particularly patterned his program after the religious "foundations" at the University of Illinois. The name "Institute of Religion" was suggested by a non-Mormon friend in Idaho. Sessions believed that classes with solid academic content, along with well-planned social activities and an attractive, well-equipped building, were all essential to his program for competing successfully for the students' time. [9](#)

By 1929 similar programs had been established on two other campuses, and during the 1930s institutes spread to a total of seventeen locations, including all major schools in the Intermountain states as well as the University of Wyoming and several locations in California. Sessions personally supervised the inauguration of the program and the erection of facilities at several of these locations.

Unusual circumstances led to the establishing of institutes in southern California. In 1935 the University of Southern California invited the Church to send a representative to instruct academic classes on Mormonism in its school of religion. Elder John A. Widtsoe of the Council of the Twelve, a former university president, received this assignment. Following the 1935-36 school year, G. Byron Done was appointed to succeed Elder Widtsoe and to become director of the institute in Los Angeles. In order to promote the institute programs and to provide additional social contacts for students, Done inaugurated "fireside chats," informal gatherings on Sunday evenings that treated topics of current interest.

The institutes provided an opportunity to integrate religious instruction with the secular university studies. By 1938 there were approximately four thousand students enrolled.

A companion program, the Deseret Club, had its beginning in southern California. A group of leading Latter-day Saints felt the need to bring students together for intellectual and social activities within the influence of Latter-day Saint ideals and standards. The Deseret Club was formally organized in 1932 at the campus of the University of California at Los Angeles (UCLA). The clubs soon spread to other Los Angeles college campuses. When Elder Widtsoe was in the area, he recognized the value of the Deseret Club activity in the lives of LDS students, and in 1936 he was instrumental in bringing it under the official sponsorship of the Church Board of Education. Eventually, Deseret clubs came to be organized on campuses where there were not enough Latter-day Saint students to justify establishing an institute

of religion. [10](#)

Worldly Scholarship and the Gospel

LDS educational leaders during the twentieth century have stressed the importance of scholarly preparation for faculty members, especially in the Church's schools. This training, however, made some Church authorities and even members fear that the classes of certain teachers were becoming increasingly tainted by the false notions of the world.

President George H. Brimhall of Brigham Young University was eager to strengthen the school's faculty and to expand its curriculum. Between 1907 and 1909, therefore, he hired four new teachers who had advanced degrees from leading universities of the nation; one of these was the first Ph.D. to teach at BYU. These teachers, however, enthusiastically presented their speculative theories as the product of the most current scientific research. Students were confused when these ideas came into conflict with traditional gospel teachings. Following a careful investigation, the Church's superintendent of schools concluded that these professors treated the Bible as only "a collection of myths [and] folklore" with "some inspiration," that they rejected the idea of miracles, and presented "the theory of evolution... as demonstrated law." [11](#) Just two years earlier, the First Presidency had affirmed that Adam was "the primal parent of our race" who "Began life as a human Being, in the likeness of our heavenly Father," and that the notion that "the original human being was a development from lower forms of the animal creation" is just one of "the theories of men." [12](#) When these teachers were dismissed in 1911, many predicted that this action would lead to the demise of BYU. In response, President Brimhall asserted, "... if the life of the college depends on any number of men out of harmony with the brethren who preside over the Church, then it is time for the college to die." He believed that he could have sided with the professors and received much popular acclaim, but added, "I would rather be a Moses on the Mount with all of Israel against me, than Aaron at the altar of the golden calf with all of Israel dancing around and praising me." [13](#)

President Joseph F. Smith was concerned that inexperienced students were not always equipped to determine whether or not a given theory was true, and that discussions of such topics only leave the young people "in an unsettled frame of mind." He explained that "the conclusion that evolution would be best left out of discussion in our Church schools" was not any indication of how much of this theory may be true or false. While the Lord has not revealed the "modus operandi" employed in creating the world, President Smith declared, he has revealed the "simple way we may serve him" and there need be no speculation about this. President Smith was concerned that speculation on modern theories would only lead to the formation of a "scholarly aristocracy" which would undermine the unity

that should exist among members of the Church. [14](#)

Academic scholarship, particularly in the field of religion, received increasing emphasis in the later 1920s and 1930s. With the expansion of the seminaries and the inauguration of the institutes, Church educational leaders felt the need to provide more adequate training and curriculum materials for the teachers in these programs. Instruction in theology was expanded at Brigham Young University. In 1930 Guy C. Wilson, who had opened the first seminary nearly two decades earlier, now became the first full-time religion teacher at BYU. Special summer courses were offered for seminary and institute teachers, and from 1930 to 1933 noted scholars in biblical and religious studies came to BYU as guest lecturers. At the same time, several promising graduate students were encouraged to seek advanced degrees at such noted centers as the Chicago Divinity School. By the mid-1930s, however, an increasing number of Church members and leaders were concerned over teachers of religion being trained by non-Latter-day Saint scholars, and were worried that "higher criticism of the scriptures" and other "humanistic" ideas were creeping into what was being taught. These concerns led the General Authorities to give much closer supervision to the Church's educational system, especially to religious instruction. Two members of the Twelve were assigned to interview all faculty members at Brigham Young University to determine their loyalty to the Church and its teachings. As a result of this attention, several teachers felt uncomfortable and left BYU to accept positions elsewhere. [15](#)

Two new counselors called to the First Presidency during the 1930s played a key role in giving important direction to education as well as to other Church programs. J. Reuben Clark, Jr., and David O. McKay became counselors to President Heber J. Grant in 1933 and 1934 respectively. Following a quarter-century's distinguished diplomatic career, President Clark had become under-secretary of state and was serving as the United States ambassador to Mexico at the time of his call to the First Presidency. Perhaps none have come into the Presidency with a richer background in Church service than did David O. McKay; his name has appeared in earlier pages of this work in connection with his significant priesthood, Sunday School, correlation, education, and missionary assignments.

The First Presidency from 1934 to 1945: (from left) J. Reuben Clark, Jr., Heber J. Grant, and David O. McKay. (Utah State Historical Society)

In 1938 President Clark was assigned to set forth the mission of the Church's education program and to outline the duties of those employed to teach in the Church's schools, institutes, and seminaries. His address, "The Charted Course for the Church in Education," was delivered at a special summer gathering of teachers at Aspen Grove in Provo Canyon near the BYU campus and has become an oft-

quoted classic. President Clark began by citing "some of the more outstanding and essential fundamentals underlying our Church school education":

The following are to me those fundamentals.

The Church is the organized Priesthood of God, the priesthood can exist without the Church, but the Church cannot exist without the Priesthood. The mission of the Church is... to teach, encourage, assist, and protect the individual member [and] the membership as a group in its living of the Gospel The Church is militantly to proclaim the truth, calling upon all men to repent, and to live in obedience to the Gospel, "for every knee must bow and every tongue confess."

In all this there are for the Church and for each and all of its members, two prime things which may not be overlooked, forgotten, blinked, shaded, or discarded:

First: That Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world, the Lamb of God, the sacrifice for the sins of the world, the atoner for Adam's transgression; that He was crucified, that His spirit left His body, that he died; that He was laid away in the tomb; that on the third day His spirit was reunited with His body, which again became a living being; that He was raised from the tomb a resurrected being, a perfect being, the First Fruits of the Resurrection; that He later ascended to the Father; and that because of His death and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected.

These positive facts, and all other facts necessarily implied therein, must all be honestly believed in full faith, by every member of the Church.

The second of the two things to which we must all give full faith is: That the Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the Gospel and the holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth from which they were lost by the apostasy of the Primitive Church; that the Lord again set up His Church, through the agency of Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, up building, organization, and encouragement of the Church and its members; that the Prophet's successors, likewise called of God, have received revelations as the needs of the Church have required and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith. These facts also, and each of them, together with all things necessarily

implied therein or flowing therefrom, must stand, unchanged, unmodified, without dilution, excuse, apology, or avoidance; they may not be explained away or submerged. Without these two great beliefs the Church would cease to be the Church.

Any individual who does not accept the fulness of these doctrines as to Jesus of Nazareth or as to the restoration of the Gospel and Holy Priesthood, is not a Latter-day Saint; the hundreds of thousands of faithful, God-fearing men and women who compose the great body of the Church membership do believe these things fully and completely; and they support the Church and its institutions because of this belief.

Then, speaking more directly to teachers, President Clark continued:

The youth of the Church, your students, are in great majority sound in thought and in spirit. The problem primarily is to keep them sound, not to convert them.

The youth of the Church are hungry for things of the spirit; they are eager to learn the Gospel, and they want it straight, undiluted Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul

May I not say now a few words to you teachers?

In the first place, there is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions, unless the youth are to be taught and trained in the principles of the Gospel, embracing therein the two great elements that Jesus is the Christ and that Joseph was God's prophet. The teaching of a system of ethics to the students is not a sufficient reason for running our seminaries and institutes. The great public school system teaches ethics

The first requisite of a teacher for teaching these principles is a personal testimony of their truthfulness. No amount of learning, no amount of study, and no number of scholastic degrees, can take the place of this testimony, which is the *sine qua non* of the teacher in our Church school system. No teacher who does not have a real testimony of the truthfulness of the Gospel as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith-including in all its reality the First Vision-has any place in the Church system

You do have an interest in matters purely cultural and in matters of purely secular knowledge; but, I repeat again for emphasis, your chief interest, your essential and all but sole duty, is to teach the Gospel of the Lord Jesus Christ as that has been revealed in these latter days. You are to teach this Gospel using as your sources

and authorities the Standard Works of the Church, and the words of those whom God has called to lead His people in these last days. You are not, whether high or low, to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be. To do so would be to have as many different churches as we have seminaries-and that is chaos. [16](#)

Organizational developments also reflected the General Authorities' continuing interest in education and their desire to have more direct supervision of Church schools. Brigham Young University, Ricks College, and the LDS Business College each had been under a separate board of trustees. To achieve "a more centralized control," these local boards were released in 1938, and all units were brought under the direct supervision of the General Church Board of Education. This board consisted of General Authorities and a few others. [17](#)This increased supervision helped keep the educational system a powerful spiritual force in the Church. Unlike many other universities that started as church-related schools but gradually became merely secular institutions, Brigham Young University continued to relate the learning of the world to the revealed truths of the gospel.

A tangible vote of confidence in Brigham Young University's future came in the Church's decision to erect the Joseph Smith Building. Construction commenced in 1939 and became a project of the Church's welfare plan, local wards helping to supply needed labor. The new building would house Church, social, and cultural activities, as well as classes in religious instruction. As he dedicated the Joseph Smith Building in 1941, President David O. McKay described the edifice as "a place of worship, a temple of learning, and a place of spiritual communion" which stood for the "complete education of youth-the truest and the best in life." [18](#)

Joseph Smith Memorial Building dedicated in 1941, represented the Church's continuing commitment to Brigham Young University.(Harold B. Lee Library, BYU)

Attainments in Education

Latter-day Saints understandably pointed with pride to their educational attainments. Census data in 1940 indicated that Utah, where the majority of the population were Church members, had the highest level of educational attainment of any state in the Union: young adults in Utah had completed an average of 11.7 years of school compared to 11.3 in the next two highest states and a national median of 10.3 years. [19](#)The *Improvement Era* reported with interest the results of studies conducted by E. L. Thorndike of Columbia University. He found that Utah had the highest proportionate number of persons listed in *Who's Who* and *American Men of Science*. Thorndike concluded that "the production of superior men is surely not an accident, but is closely related to the kind of persons living

in the area." [20](#)

Notes

1. *Conference Report*, October 1915, p. 4.
2. Board of Education minutes, March 15, 1920, MS, Church Archives.
3. Board of Education minutes, February 3, 1926; *Conference Report*, April 1926, p. 4.
4. Board of Education minutes, February 3 and March 18, 1926.
5. Jerry C. Roundy, *Ricks College: A Struggle for Survival* (Rexburg, Idaho: Ricks College Press, 1976), pp. 113-51.
6. Joseph F. Merrill, "Brigham Young University, Past, Present and Future," *Deseret News*, December 20, 1930, D&C 2:1[D&C 2](#), p. 3.
7. *Enrollment Resume 1963-64* (Provo, Utah: Brigham Young University, 1965), p. 2.
8. I. L. Williamson, "On the Existing Relationship Between Religious Seminaries and Public High Schools in the State of Utah," report to the Utah State Board of Education, January 8, 1930; *Journal History of the Church*, May 3, 1930, p. 4, and September 24, 1931, p. 3, MS, Church Archives; Board of Education minutes, November 4, 1931.
9. J. Wylie Sessions, interview with author, *July 29*, 1965.
10. G. Homer Durham, "University Religious Training and the LDS Deseret Clubs," *Weekday Religious Education* 1 (March 1937): 1-2.
11. Ernest L. Wilkinson and W. Cleon Skousen, *Brigham Young University: A School of Destiny* (Provo, Utah: Brigham Young University Press, 1976), pp. 196-209.
12. James R. Clark, comp., *Messages of the First Presidency*, 6 vols. (Salt Lake City: Bookcraft, 1965-75), 4:205; see the discussion in chapter 3 *herein*.
13. Ernest L. Wilkinson and W. Cleon Skousen, *Brigham Young University: A School of Destiny* (Provo, Utah: Brigham Young University Press, 1976), pp. 211-12.
14. Joseph F. Smith, editorial, *Juvenile Instructor* 46 (April 1911): 209.
15. Ernest L. Wilkinson, ed., *Brigham Young University: The First One Hundred Years*, 4 vols. (Provo, Utah: Brigham Young University Press, 1975), 2:262-69.
16. James R. Clark, comp., *Messages of the First Presidency*, 6 vols. (Salt Lake City: Bookcraft, 1965-75), 6:47-58; *Improvement Era* 41 (September 1938): 520.

17. Ernest L. Wilkinson, ed., *Brigham Young University: The First One Hundred Years*, 4 vols. (Provo, Utah: Brigham Young University Press, 1975), 2:360.
18. *Souvenir of the Dedication of the Joseph Smith Building, Brigham Young University Quarterly* 28 (November 1, 1941): 1; Proceedings of the Dedicatory Service in Founders' Day Report, October 16, 1941, MS, BYU Archives.
19. *Utah Economic and Business Review*, December 1974, p. 58, citing 1940 U.S. Government census data.
20. E. L. Thorndike, "The Origin of Superior Men," *Scientific Monthly* 56 (May 1943): 424-33; "Utah as Birthplace of Scientists," *Improvement Era* 43 (October 1940): 606.