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W. L. FAIRBANKS



THE ARRIVAL OF THE PIONEERS, JULY 24, 1847.

From the painting by John McQuarrie, in the Oregon Short Line Station, Salt Lake City.

THE PIONEERS AND EARLY EDUCATION

By Levi Edgar Young

"With aching hands and bleeding feet,
We dig and heap, lay stone on stone,
We bear the burden and the heat,
Of that long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern"

—Matthew Arnold.

The history of Utah is the story of good homes, where parents have been just, temperate, and kind; and where every thing has been done to create a healthy moral outlook upon life. Religion to the "Mormon" pioneers has been a constructive force, for it has directed them to their work, and has affiliated itself with the material pursuits of life, and all the social forces in their history. Utah's industrial development presents a great object lesson of thrift and integrity to the soil, and its people are a fine example of the let stand type of society, a social condition, wherein people direct their spiritual lives and minds to the same religious, civic, intellectual, and moral ideals.

The pioneers came from the State of Illinois, arriving here July 24th, 1847. During the winter of 1845-46, their city of Nauvoo was deserted, a city that had become known far and wide for its clean municipal government and healthy moral condition. Its people were now exiled from the country they loved so much, but with hope for the future and a firm trust in God, they began their preparations to move to new lands, where "they might build homes and cities, and es-

tablish an equality of opportunity for themselves and their children." They gave up their farms and homes, for which they realized little. Could one have looked into the typical "Mormon" home in Nauvoo during its last months of life and activity, one would have seen the women making tents and wagon covers, stockings and bed clothes; and the men preparing timber for wagons, and gathering all kinds of iron for horse shoes and wagon tires. They collected all the corn, wheat, bacon, and potatoes they could, and exchanged their land for horses, cattle, and wagons. In February, 1846, they left Nauvoo and crossing the Mississippi on the ice, began their journey across the territory of Iowa to the Missouri River. It was bitter cold weather. Snow covered the earth, and the waste before them was cheerless. Tents were pitched, and beds made on the damp earth. Notwithstanding the camp fires, every thing was dreary. During the first night, nine babies were born, but the patient, loving mothers never despaired. Just above what is now Omaha, Winter Quarters was established, and seven hundred log cabins, with one hundred and fifty dug-outs, became the homes of the wanderers. A flour mill was built and a good school was maintained. During the winter of 1846-47, many died of hunger and cold. Winter Quarters had been somewhat depleted of its robust men, as five hundred of the ablest bodied of them had gone to Santa Fe as United States soldiers to fight for their country in the war with Mexico. At this point they were placed under the command of

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General P. St. George Cook, who later said in his "Conquest of New Mexico and California:"

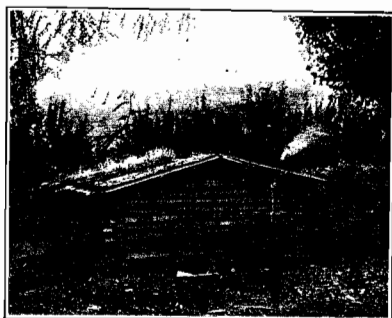
"Tomorrow, three hundred wilderness worn dragoons, in shabby and patched clothing, who have long been on short allowance of food, set forth to conquera Pacific empire; to take a leap in the dark of a thousand miles of wild plains and mountains, only known in vague reports.

"Our success—we never doubt it!...shall give us for boundary, that world line of a mighty ocean's coastand shall girdle the earth with civilization."

From Santa Fe to California, the march was made, a march of which their commander says:

"The Lieutenant Colonel commanding congratulates the Battalion on their safe arrival on the shores of the Pacific Ocean, and the conclusion of their march of over two thousand miles. History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. With crowbar and pick and ax in hand, we have worked our way over mountains, and hewed a passage through a chasm of living rock more narrow than our wagons....Marching half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country."

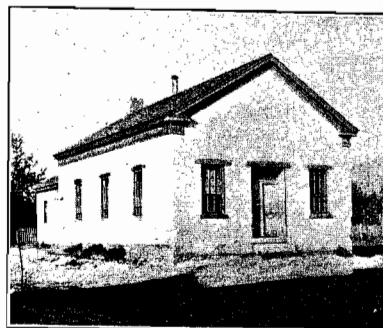
In the spring of 1847, Winter Quarters was astir with the preparations of the first band of emigrants to the far west. Brigham Young was at the head of his people, and with a picked company of one hundred and forty-three men, three women, and two children, he left Winter Quarters in April to locate lands for their new



SCHOOL HOUSE. STAGE 1.

homes. Brigham Young was a natural leader of men, and a constructor of society. Great in personal force, sincere, earnest, faithful, with a firm trust in God that upon him devolved the responsibility of establishing a commonwealth, based upon religion and intelligence,

he "was great in the perfect fitting and powerful use of practical means to practical ends." His company was well organized. It was a pure democracy, for all the people under his direction understood law and order, and were obedient to them. And yet every thing



SCHOOL HOUSE. STAGE 2.

of importance was voted upon in a meeting of the entire company; a folk moot, where all "gave their assent or opposition to measures that involved their life and welfare." Every morning at five, the bugle awakened the camp. All assembled for prayers, ate their breakfast, and at the call of the second bugle, the company began the march. They traveled about twenty miles each day. After supper and the evening prayer, the "brethren and sisters" gathered around the camp fires and sang songs. They were thrilled when they sang those words of William Clayton:

"Come, come, ye Saints. No toil nor labor fear,
But with joy, wend your way.
Though hard to you, this journey may appear,
Strength shall be as your day."

Every Sabbath day was strictly observed. Says one of that company in his journal:

"Sunday, May 30. The morning is fair and pleasant. About nine o'clock, the bugle was blown, and the brethren met just south of the camp for prayer meeting. Many of them expressed their feelings and desires to live upright and pure lives, and to obey God's commandments. At twelve o'clock, we all met again and partook of the sacrament. There were peace and comfort in the camp, and all well. We gathered for evening prayer at seven o'clock, and after singing a few hymns, we retired for the night."

At the beginning of their journey, they came in contact with the Pawnee Indians, whose folk lore and songs have long since been gathered by American ethnologists. How appropriate was their song to the march of the pioneers.

"Mountains loom upon the path we take,
Yonder peak arises sharp and clear.
Behold. It stands with its head uplifted;
Thither go we, since our path lies there.

In June, the pioneer party reached the Black Hills and Fort Laramie. From there they followed the Ore-



PROSPERITY.

Relief on Base of M. M. Young's Sea Gull Monument.

gon Trail through South Pass to Fort Bridger. Along this part of the route especially, Brigham Young heard much about the valley of the Great Salt Lake from the trappers and explorers, but all the reports were more or less discouraging. It had long been designated as the one place in the temperate region of North America as worthless, "where only grease wood and sagebrush could grow, and where the rattlesnake and coyote repelled the frontiersman;" and the Indians had declared that the Great Spirit had sent a blight over the land because of the wars of their fathers. Notwithstanding all that was said, the pioneers pushed on through Echo canyon, and finally down through Emigration canyon to the Valley of the Great Salt Lake. As Brigham Young looked upon the desert waste, he declared, "It is the Place." Says Wilford Woodruff in his journal:

"We gazed with wonder and admiration upon the vast fertile valley spread out before us for about twenty miles in length and sixteen miles in width, clothed with a heavy garment of vegetation, and in the midst of which glistened the waters of the Great

Salt Lake, with mountains all around, towering to the skies, and streams, rivulets, and creeks of pure water running through the beautiful valley."

And now began the development of this great arid waste. These pioneers were refined, and many of them had been educated in the best American schools. Deep down in their nature was the feeling of a divine responsibility to make the earth beautiful for man, and to render to their God their souls purified, after the years of hardships and toil in this life. They were compelled to turn to the soil, which although it appeared sterile, burst into life when the water was turned upon it. Vegetation grew beautifully and profusely. They bent their unremitting efforts to the clearing of the soil, and in a few months began the transformation of the great American desert into beautiful gardens. The elements had to be conquered; they had to be loved, and, in loving them, they mastered them by their work, and made them of worth to the higher self. In the Kingdom of Matter, Maeterlinck tells us that man will rise from a knowledge of matter to the life of the spirit, the life of highest love. Utah's history began with the Kingdom of Matter. Its people believe that it will end in the highest love.

Within a month after the arrival of the pioneers, Salt Lake City was laid out and named. The city blocks of ten acres each were divided into lots of equal size of one and one-fourth acres. Close upon the city limits was the farming land, parcelled out in five acre plats; further out, they were ten acres in size, and still further beyond, twenty acres. Speculation was not allowed. Each head of a household was encouraged to keep and maintain his own home, and to become a producer as well as consumer.

Cooperation entered into the life of the pioneer communities, so in the new settlement of Salt Lake City, men cut and hewed logs for school and meeting houses, they tugged hard at the soil, they built canals and water ditches, and in all of their work, there was manifested a unity of purpose which Professor Ely of the University of Wisconsin declares was "the cohesive power necessary to obtain economic results." It was not long before every valley north and south of Salt Lake City was settled by families picked by Brigham Young for the task. No weaklings could conquer the desert, the wild animals, the Indians, and the extremes of climate. It took strong men to remain in those lonely valleys, hundreds of miles from the nearest white settlement, long enough to bring water upon the land and change the desert into the oases that these towns and settlements are today.

The pioneer towns of Utah were founded upon three leading principles: First, free-hold land. All were encouraged to obtain their own homes and land to till. Private ownership was encouraged from the

first, and the brethren safeguarded intellectual meeting of the spirit. Here was literary and of all the pertaining intellectual work. New England old England the most the world certain into civic abilities peculiarly no district affairs, a type of only the well. De can sys village or perfectly collected, as a system from the

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first, and furthermore says Brigham Young: "Let all the brethren remember that agriculture is the highest safeguard to all good government and moral and intellectual development." Secondly, the building of the meeting and school house, which became the center of the social and intellectual life of the community. Here was also the dance, the theatre, and the early literary societies. Thirdly, a democratic town meeting of all the villagers for the purpose of discussing affairs pertaining to the economic, social, ethical, and intellectual welfare of the people. Coming as he did from New England, Brigham Young understood full well the old English form of village or township government, the most democratic and best local government that the world has ever known. In Utah it brought about certain well defined results, for it united the people into civic communities and taught them their responsibilities pertaining to their public duties. It was peculiarly like the old Puritan town meeting in that no district line was drawn between religious and civic affairs, and perhaps takes its place as the most pure type of democracy the world has yet known, as not only the men were allowed to vote, but the women as well. De Tocqueville in writing upon the "AMERICAN system of town government" says: "The village or township is the only association which is so perfectly natural, that, whenever a number of men are collected, it seems to constitute itself. The town as a system of government, seems to have come from the hand of God."

As the land was reclaimed, markets were in demand, and in a short time after the founding of the commonwealth as the Territory of Utah in 1850, the people through their Legislative Assembly petitioned Congress for a railroad, that they might be brought in touch with the eastern states. Stage lines and mail routes were established from town to town, and as the people became settled in their new homes, their intellectual and spiritual welfare was not forgotten, for we find the second act passed by the first legislative assembly of the Territory of Utah was for the establishment of a University.

There have always been schools in Utah. From an examination of the history of thirty-eight towns of the state, we find that, without any exception, a school was opened during the first season of their history. The school house went hand in hand with the meeting house, for the people were determined that their spiritual life should rest upon education and religion. This fact is indicated by Brigham Young and his people in the Epistle issued to all the colonizers of Utah in December, 1847. A part of it reads:

"It is very desirable that all the saints should improve every opportunity of securing at least a copy

of every valuable treatise on 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 love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical,



HOPE. THE DEVASTATION OF CRICKETS ENDED BY THE COMING OF THE GULLS.

Young's Sea Gull Monument.

and all other variety of useful and interesting writings, 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 the most valuable works on every science and subject, for the benefit of the rising generation. We have a printing press, and any one 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."

The journals of the people of that time show a class of intelligent men and women, many of the well educated and highly cultured. Willard Richards was a physician, theologian, and journalist. As a young man, he had charge of the schools at Lanesborough, Mass., and in 1834 entered the Thompsonian Infirmary at Boston, from which he was graduated. In the early days of Utah, he worked out a system for graded schools. Dr. John M. Bernhiesel was a graduate of the University of Pennsylvania. His classmates were Simon Cameron, Colonel Thomas Kane, and the cele-

brated arctic explorer, Dr. Elisha Kent Kane. While at Washington as Utah's first delegate, he was intimately associated with William H. Seward and Daniel Webster. One of his best friends was Abraham Lincoln. Redfield Proctor, the celebrated astronomer, once said that Orson Pratt was one of the four great astronomers of his time. Not only was Mr. Pratt a great mathematician, but was a scholar of the classical languages. His books on mathematics were published in London, and at the University of Paris, they created much interest and discussion. Orson Spencer, the first Chancellor of the University of Deseret, was graduated from the theological seminary at Hamilton, New York, having prepared himself for his higher degree at Lenox Academy and Union College. In the State of New York, Jesse W. Fox, educated at the Jefferson County Seminary, New York, made mathematics his major, and in the settlement of Utah, surveyed the sites of Salt Lake City, Provo, Ogden, Manti, Filmore, and Logan. He made surveys for the first canals of the State, and at one time was head of the engineering party which made the survey for the early railroads of Utah. Albert Carrington was an assistant on the United States Exploration and Survey, under the direction of Howard Stansbury, Captain of the Corps of Topographical Engineers, United States army, in 1850-52. Hosea Stout, Zerubabel Snow, W. W. Phelps, James Ferguson, Daniel H. Wells, William Clayton, John Taylor, Jedediah Grant, Aaron Farr, Samuel W. Richards, Julian Moses were all professional men, and took a leading part in building the schools and seminaries of Utah in its early days. The first school in Utah was opened in October, 1847, in an old military tent, shaped like an ordinary Indian wigwam. Rough logs were used for seats, and the teacher's desk was an old camp stool, which had been brought across the plains. The tent was near the center of the square within the fort. Mary Jane Dilworth was the first teacher. A description of her little school comes down to us in the journal of Maria Dilworth Nebeker, the sister of Mary Jane. She says: "I attended the first school in Utah taught by my sister Mary. The school was opened three weeks after our arrival in the valley. I remember how Mary Jane spoke to use the first morning: 'Come children, come; we will begin now.' We entered the tent, sat down on the logs in a circle, and one of the 'brethren' offered a prayer. There were nine of us that first day. We learned the Twenty third Psalm, and we sang much, and played more."

No tuition was paid, and thankful were the pupils and teacher, if they could but have the bare necessities of life. The school was in session during the entire winter, and though the season was not an

extremely cold one, the boys and girls were required to furnish brush for the little fire, that was always kept burning before the door.

Copies of the Bible, together with Noah Webster's Spelling book, familiarly known as the Blue Back, and some of Lindley Murray readers were the first text books. Eliza Dilworth had a copy of the arithmetic, written by Nicolas Pike. It was a rather large book, and bore the title of a new and complete arithmetic composed for the citizens of the United States. This book said to be the first arithmetic written by an American was published at the close of the eighteenth century in Massachusetts. In the first edition was inserted a letter from President George Washington, as well as from the presidents of Yale, Harvard, and Columbia universities. The children of that first school had no paper or pencils to begin with, so they used charcoal, and practiced writing upon the smooth surface of logs. Another school taught during the first winter was by Julian Moses, who had brought to the valley a large number of text books. It is interesting to note that Mr. Moses offered courses in History and Latin. During the period when the people were confined to the old Fort, three schools were maintained. With the establishing of the wards or districts in Salt Lake City, schools were built, and in 1850, the first University west of the Missouri River was founded by Brigham Young and his people, and the first session was held November 2, of that year. The University had a steady growth, and today as the University of Utah, it has received recognition both at home and abroad. They also established the first newspaper west of the Missouri, and in a social way, the theater and dramatic art in its best aspect, were encouraged from the beginning of our history. So great has been the regard for the drama in its highest form that Mr. M. B. Leavitt in his "Fifty Years of Theatrical Management" has been led to remark:

"Sweeping as the statement may seem, I do not believe that the theater has ever rested upon a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of Mormondom."

How anxious the colonizers were to promote education may be inferred from a circular letter issued by Brigham Young and the Board of Regents of the University in Utah. It reads in part:

Patrons of Learning:

"The citizens of the State of Deseret have established a University at Salt Lake City: the Chancellor and Board of Regents appointed to superintend the same, do hereby issue the following circular to you....The University is the child of Providence, and it is destined to live and flourish....Here instruction

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by means of lectures or otherwise will be provided and brought to the level of the laboring classes of every grade, of every religious faith, of every political and social creed, and every living language....It is interwoven in the very fabric of this people's organization and progress to educate the masses, and to elevate all the people to the fullest extent of their capacity....Facilities for acquiring knowledge from every portion of the globe will be more perfectly secured to this institution than to any other of our acquaintance. Correspondence will be kept up with persons in the service of the University, living at London, Edinburgh, Paris, Rome, Copenhagen, and Calcutta."

The circular says further that all sciences, philosophy, literature, history, and the languages would be taught, and no one would be denied the benefits of the University because of the want of pecuniary means.

In a report of the Chancellor of the University in 1850, we are told that:

"The common schools of the City of Salt Lake and in all the towns of the Territory are making rapid progress in the elementary principles of education. New school houses have been built in nearly all the wards, and good teachers are employed for the benefit of the young and rising generation."

The territorial Legislature even went so far in 1850 as to petition Congress for an appropriation for the support of the common schools of the Territory, and later, a request is made of the National government for an appropriation of \$25,000 for the University. Money was scarce in the new west, and it was not until the building of the trans-continental railroad, that the Utah farmer found a larger market, and in consequence, a sure revenue for his produce.

Shortly after the founding of Salt Lake City, Ogden was settled by Captain James Brown who purchased what is known as the Goodyear claim, a Spanish grant made to Miles Goodyear in 1841. The City of Ogden was incorporated February 6, 1851. It had a definite plan for a school system from the beginning. The schools, built and maintained by public taxation, grew rapidly until all Weber County was acknowledged as one of the most progressive counties in the state in matters of education. Instance the case of Uintah. It was settled in 1850, and in the autumn of '51 a log school house was built which was superseded by an adobe structure in 1854, at a cost of \$1,000. With all their interest in the schooling of their children the people were struggling hard for the necessities of life, for food was often scarce on account of the drought or some pest of locusts or grasshoppers. They looked to their country for help and in 1850 petitioned Congress for an appropriation "to sustain the

interests of education of our increasing population." In 1851 the Legislative Assembly passed the first public school law in the history of Utah: It provided that the counties should be divided into proper school districts and that property should be taxed for school purposes. The law was well enforced. From 1850 to 1857, Provo, Manti, Ogden, Salt Lake City, Fillmore, Ephraim, Nephi, Springville, Draper, all levied taxes on the people for the support of schools.

In 1851, the first extensive library was brought by ox teams to this State. It had been purchased in New York City by Dr. John M. Bernheisel, and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Byron, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the "New York Herald," "New York Evening Post," the "Philadelphia Saturday Courier," and the "North American Review." Of the scientific works there were Newton's "Principia," Herschel's "Outlines of Astronomy," and "Von Humboldt's "Cosmos." The treatises on philosophy included the works of John Stuart, Mill, Martin Luther, John Wesley, and Emanuel Swedenborg. These are but a few of the names found in the list. The books were read by practically everybody, as it was customary for the people to meet in the several ward assembly halls, and to discuss the substance of the best works on literature, philosophy, science, and history. This was the movement that gave rise to the establishment a few years later of the Mutual Improvement Associations throughout Utah.

From those early pioneer days to the present, the school system of Utah has been developed, until today, it is pointed to with pride by not only the people of this State, but by educators all over America. The public school system has not been built up by one party, one creed, nor one faction. The system has been formed by the union and co-operation of all sorts and conditions of people, who believe in the American principle that "all men are created equal, and are endowed by their Creator with certain inalienable rights." They have used all that is best, the best men, the help of the different Christian sects, the press, and the different scientific and literary societies. The school system has grown, too, by the acceptance and adoption of all that is best in the world. Utah has had more travelers to foreign nations than any other State of the Union. Popular education in the United States owes little to paternalism. So in Utah. The people themselves have promoted it according to their best motives and ideals, and a splendid American idealism has entered into it from the first.