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Honors Thesis

KARL G. MAESER: THE MORMON PESTALOZZIAN

by
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Submitted to Brigham Young University in partial fulfillment of graduation
requirements for University Honors

Philosophy Department
Brigham Young University
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ABSTRACT

KARL G. MAESER: THE MORMON PESTALOZZIAN

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Philosophy Department

Bachelor of Arts

Karl G. Maeser, the founder of Brigham Young Academy (now Brigham Young University), was able to bring progressive education to a pioneer society largely due to his educational and spiritual preparation. He was trained in the pedagogical methods of Johann Heinrich Pestalozzi who believed that children learned best inductively, mainly through observation. Pestalozzi also believed that children were worthy of love and respect. Maeser was able to emulate Pestalozzi's methods in an unprecedented way not only because the doctrine of The Church of Jesus Christ aligned so well with Pestalozzi's methods, but because Maeser strove to have the Spirit of God influence every lesson. The tributes given by his students at Brigham Young Academy are evidence of his unique influence.

ACKNOWLEDGMENTS

First, I would like to thank my dad, who was also my elementary principal, for infusing a love of education in me. He taught me that no matter what career I chose, I could find opportunities to teach in some capacity. I found that I was drawn to the educational values of Karl G. Maeser largely because those were values my dad also held.

I would like to thank my mom who has listened to me talk for hours on this topic and has encouraged me throughout my thesis (and throughout all my education, for that matter). She is filled with what Johann Pestalozzi calls *maternal love*: “the most gentle, and, at the same time, the most intrepid power in the whole system of nature” (*Letters on Early Childhood Education* 12). Because of this, I hope to be like her as a teacher of my soon-to-be child.

I thank my husband for encouraging me in this thesis and making sure I continued when I felt like giving up. I would also like to thank my aunt and grandma for listening to my thoughts on the thesis and adding invaluable insights as prior educators.

I thank Dr. Daniel Graham for his help in the writing process. I purposefully took four undergraduate classes from him because of the genuine care he has for each of his students and his commitment to help them succeed in gaining valuable education in his classes. I attribute any writing skills I’ve gained in college to his consistent and insightful feedback.

Finally, I would like to thank Dr. Buddy Richards. He introduced me to Karl G. Maeser and taught me how much more our society could learn from his pedagogy. I only

had the opportunity to take one class from Buddy, but through this class and through the hours I spent talking with him about this thesis, I feel like I have been given a taste for what it would be like to be one of Maeser's students. I echo a tribute a student gave to Maeser to Buddy: "The spirit and personality of the man burned into my soul and awakened me to a realizing sense of what life and religion means" (Kimball as quoted by Richards xlii).

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Karl G. Maeser: The Mormon Pestalozzian

Introduction

My elementary school was named Maeser Elementary. I didn't know who my school was named after when I attended. My father was principal there. He had a strong passion for helping his students love learning and did all he could to help them reach their potential. Now that I understand who Karl G. Maeser is, I asked my father if he knew who his school was named after. He certainly did know, being an alumnus of Brigham Young University's School of Education. Maeser's pedagogy had a profound impact on him and influenced the way he taught his students. The legacy Maeser left, especially from his unique pedagogy, is still felt by many students.

I don't claim to know enough about Karl G. Maeser to do justice to his pedagogy. Even my mentor A. LeGrand Richards, who has spent a significant part of his career studying Maeser's life and has written a book as tribute to his life, says there isn't a formula to his pedagogy. He says even the attempt to make a list of values and practices Maeser held and followed as an educator would completely miss the depth and character of the man. Those who knew him described the special presence he brought with him. His daughter asked Bryant Hinckley, an author who had written of other important men and attended and taught at the academy Maeser founded, why he hadn't written about her father. Brother Hinckley's reply was:

Sister Crandall, you can't write the life of Brother Maeser. Oh the years that I've spent with him, the sermons that I've heard him preach, and I've read them on paper; no, the things behind Brother Maeser's sermons was not the

words, but was that light, that inspiration of soul that went through his sermons which electrified all who listened (Crandal 68).

Although his pedagogy can't be grasped in a systematic essay, I've noticed two important elements that so influenced his pedagogy as to set him apart from other educators and enabled him to influence his students in a significant way. One was his education in Germany that taught him the methods and practices of the great educational philosopher, Johann Heinrich Pestalozzi. The other was his conversion and dedication to The Church of Jesus Christ of Latter-day Saints. Thanks to Maeser's spiritual and educational preparation, he was able to bring the latest in educational theory and practice to a pioneer society. In this paper, I will explain the educational philosophy of Pestalozzi and what makes it difficult to emulate. I will also show how Maeser was able to follow him because of his devotion to his church. I will include examples of what Maeser's and Pestalozzi's object lessons might have been like. I will conclude with several tributes his students gave him as evidence that his pedagogy was highly influential to the Utah pioneers.

Educational Philosophy of Johann Heinrich Pestalozzi

When Maeser studied Johann Heinrich Pestalozzi's pedagogy 16 years after Pestalozzi's passing, Pestalozzi's educational theories were still revolutionizing the world of education. During Pestalozzi's time (1746-1827), little was taught to all social classes besides reading, writing, and arithmetic. These were taught through rote memorization. Teachers would drum the ABCs into a child's head. If the children misbehaved, harsh corporal punishment often ensued (Green, 13-15).

This was also during the Age of Enlightenment when new educational ideals were introduced that emphasized the value of the students learning through sense experiences instead of the teacher drilling the ABCs into them. This Enlightenment ideal in education was the product of Jean-Jaques Rousseau who believed that society corrupts individuals more than it helps individuals learn. Rousseau argues that nature and observation are the best teachers, especially at a younger age. Instead of learning through rote memorization and use of the rod, a child should discover science as they observe the world around them. A teacher can provide the right environment, but learning doesn't happen if the teacher forces facts on the students (Green 6-11).

Pestalozzi had the good fortune of being a student in Switzerland, the center of the Enlightenment. He studied at the Collegium Humanitatis and the Collegium Carolinum in Zurich (Wikipedia). These colleges emphasized Rousseau's ideas and were open to new thought and social reform (Campayre, 9-10).

Pestalozzi loved Rousseau's *Emile* and was inspired by his ideas of the ideal development of a child. He even applied them in raising his own son, whom he named Jean-Jacques (Green 38). Although many saw the value of Rousseau's ideas, those ideas were difficult to make practical in a school setting because they were guidelines for raising a single boy. What made Pestalozzi's pedagogy revolutionary was his success in applying Rousseau's theories in the classroom, enabling ideals of the Enlightenment to become reality for all social classes.

From his early years, Pestalozzi saw the struggles the poor had as he served them with his grandfather, Pastor Pestalozzi (Campayre 13). The current educational system was doing little to help them deal with their situation. If they could afford to go to school,

they learned the alphabet and memorized scriptures and catechisms, but their impoverished circumstances were unbearable (Green, 19). The impressions the poor left on him propelled him to seek out ways to help their situation more when he was an adult.

Inspired by Rousseau's ideas and desiring to help the poor communities, at age 29, Pestalozzi opened up a poor house in Neuhof. His idea was that it would be a self-sustaining school because the students would work as they were taught (Green 23). Not only would they learn how to read, write, and do arithmetic, they would also learn to work in the fields and spin and weave. The work would earn money for the school and provide food and other needs for the children. His house was home for about fifty students (Campanyre 9-13).

He related his experience in the classroom:

Children taught children. They tried [to put into practice] what I told them to do, and often came themselves on the track of the means of its execution, from many sides. This self-activity, which had developed itself in many ways in the beginning of learning, worked with great force on the birth and growth of the conviction in me, that all true, all educative instruction must be drawn out of the children themselves, and be born with them. (*How Gertrude Teaches Her Children* 17)

Using Rousseau's ideas, Pestalozzi sought to create an environment where the students could discover truths about the world. He encouraged the students to sharpen their ability to observe, allowing knowledge to come from the inside out, not from the outside in. He used objects in nature to teach various lessons.

Although Pestalozzi was earnest in helping his students develop as much as possible, he lacked business skills, leading his school to financial ruin after six years of effort (Compayré 21, 27). He turned to writing to support his family. Certain that the methods he practiced at his school were successful, he wrote about his theories and published them (Green 26-27).

He wrote several books that were highly acclaimed (Compayré 29-31). Not only did he share in his books the success of drawing out knowledge from within the students, he also emphasized the value of education in the home. He believed that the best education children could receive was from their loving mother. If the mother is diligent in loving and teaching her children, her natural impulses will enable them to develop beautifully. One of his greatest aspirations was to help mothers see the impact they make on the education of their children and encourage them to love and teach their children (Letters 9-15). He believed this came naturally to women from God. He grieved to see that the women didn't teach their own children either out of neglect or because they felt incompetent and didn't want to try. Pestalozzi sought ways he could encourage women to teach their children. In his book, *Christopher and Alice*, Pestalozzi wrote,

...fathers and mothers can teach [the things necessary for living] much better at home, than any schoolmaster can do it in a school. The schoolmaster, no doubt, tells the children of a great many things which are right and good, but they are never worth as much in his mouth as in the mouth of an upright father, or a pious mother. (*Pestalozzi* 30)

Understanding the great influence and power a loving mother has, he encouraged educators to teach children as a loving mother would. He often worked with orphans and

recognized that the best thing he could do for these students was to imitate the same love a mother would. He believed that kindness and natural love would get an educator further with a child than any other practice (Letters, 9).

After about 20 years in Neuhoof, his books received acclaim and he was invited to teach at an orphan asylum. Excited to put his theories to practice again, he enveloped himself in the lives of his students. Although this lasted only six months because the extremities of war required his schoolhouse to become a military hospital, his school had great success (Compayré 31-40). His success reiterated the importance of enabling students to teach each other through using observation through sense experiences.

A. LeGrand Richards noted,

This steered him away from the normal way of teaching letters. What was normal at the time was repetition of sounds and memorizing letters in a routine way. Instead of drilling the students to repeat the sounds “ba, da, fa, ga” to teach the letter “A”, he discovered that students learn faster when the sounds have meaning. In this method, the teacher coaches students to observe some aspect of nature. Then he or she asks questions, challenging students to draw their own conclusions and insights. Such teachers move from the simple to the complex, from the concrete to the abstract. Rote memorization is minimized, textbooks are less relied upon, lectures are less prevalent, and words follow experience—they do not precede it. (Richards, 219)

We don’t have a written example of what these lectures looked like, but it’s possible to imagine. For example, he could show them the brilliance of the sun. It was too

bright to look at, but its warmth could be felt everywhere. He could ask what shape the sun is. If they didn't know, he could have them describe it as best as they could and perhaps teach them a new word, "circle". He could ask them to discover other things around them that were shaped like the sun. They would continue to use their skill of observation as they look for that shape. When one child discovered a similar shape, she taught the others. Perhaps one thought she found a circle, but it was flat on one side and this way she could learn how to observe incongruencies. They could reenter the classroom after this powerful observation and recreate the circle on paper, an abstract picture of the sun. Perhaps Pestalozzi could use this opportunity to teach a new letter "s" for "sun". This letter has added meaning to the children because they had experienced an object it could represent.

This type of teaching is understood today as teaching through object lessons. However, this isn't the most common way people give object lessons. It is common today for an object lesson to be more forced: "Imagine this pencil is your life. There is a beginning and an end. Your life is the middle. What will you do with your pencil?" This may also be considered an object lesson, but it is more forced. It jumps too quickly to the abstract and instead of having students explore the nature of the pencil, they're expected to use the ideas the teacher wants them to have. It is important to note that when we talk of Pestalozzi's object lessons, we don't confuse them with forced analogies.

It seems that if he were to show his children a pencil as an object lesson, he would ask them to look at the pencil. Why is it important that it's shaped that way? Feel it. What do you think it's made of that makes it so hard to break? Smell it. What does that smell remind you of? How do you think this pencil was made? Does it have to be made out of

wood? What other things could it be made out of? What's inside the wood? Why is the lead important?

The essence of a lesson Pestalozzi would teach couldn't be copied word for word. His lessons would adapt as the children's questions and answers changed. Instead of a teacher taking his or her knowledge and making the student try to grasp it through telling him or her what he or she knew in a deductive matter (such as drumming the ABCs in their head), Pestalozzi's method was more inductive. A teacher would have to find a way to let knowledge that came from the students' observations help them interpret and understand the world around them. In this way, the teacher's role was to create an environment for good observation and help the students learn how to learn by asking them questions that would lead to important connections. Because of this, any textbook or teacher's manual that provided lesson plans was insufficient for the teacher if a teacher was to follow Pestalozzi (Compayré 37-38, 77-78). When the student's sense impressions and questions directed the flow of the lesson, the teacher had to be adaptable.

Maeser saw Pestalozzi's use of the inductive teaching method via his object lessons as one of the most important elements of Pestalozzi's educational philosophy. Maeser said,

His principle was the common cement of object teaching; he took his pupils with him into the woods and fields, took some object and lectured, partly intuitively and partly inductively about it. He made a success of his system, was fairly worshipped by his pupils, was known among them and is known in the educational world today as "Father Pestalozzi." (Talmage)

Pestalozzi wrote of how others could see a difference in the children when he taught this way:

I was wholly against making the judgment of children upon any subject, apparently ripe before the time, but rather would hold it back as long as possible, until they really had seen with their own eyes, the object on which they should express themselves, from all sides, and under several conditions, and had become quite familiar with words, by which they could describe its essential characteristics. Krussi¹ felt that he decidedly wanted this himself, and that he needed just this training that I intended to give my children. ...he now saw that in all that I did, I tried more to develop the inner capacity of the child, than to produce isolated results by my actions; and he was convinced through the effect of this principle in the whole range of my method of development, that in this way the foundations of intelligence and further progress were laid in the children as could never be attained in any other way. (*How Gertrude Teaches Her Children* 48)

Not only did his use of object lessons help the children learn about whatever was being taught, it was something they could apply outside of school to learn more truths. If they learned that sharp observation was a way to gain knowledge from within themselves, every moment of their day could be a learning opportunity.

Teaching the orphans was one of the highlights of his teaching career. He became so thoroughly enveloped in the students' lives that he came to love them. The more he taught, the more he grew in kindness. His belief was to:

¹ Krussi was one of Pestalozzi's assistants and was a great promoter of Pestalozzi's work.

Adopt a better mode of instruction, by which the children are less left to themselves, less thrown upon the unwelcome employment of passive listening, less harshly treated for little and excusable failings,--but more roused by questions, animated by illustrations, interested and won by kindness. (*Letters On Early Education* 154)

He was set apart from other teachers by his kind discipline.

He offered a tender alternative to traditional schooling, which tended to be cold, brutal, and disconnected from the relevance of living. Pestalozzi's idea was not based on a concept of man as a depraved, fallen creature ever seeking to violate the laws of God, but on a fundamental belief in the goodness of human nature and the conviction that each person has unlimited potential. (Richards 23)

Although his belief in the worth of every child wasn't common in his time, Pestalozzi's methods of teaching the common child brought results that couldn't be ignored. Along with a few trusted colleagues, Pestalozzi opened the Institute at Yverdon in 1805. He taught people of all ages. Visitors flocked to see his methods at work. Future teachers were sent to Pestalozzi so they could watch him teach and learn to emulate his teaching method (Green 60-65). The King of Prussia, for instance, sent a number of his best and brightest to work with Pestalozzi with the intent of founding colleges for teachers based on Pestalozzian ideas. Pestalozzi always considered his dream to be helping the poor elementary-age students, but he faithfully trained teachers and students in his school for 20 years (1805-1825), inspiring future teachers to fulfill

his dream (Compayre p. 44). He treated these future teachers with the same love and respect he gave his students, doing all he could to help them fulfill their potential.

The teacher's own book-knowledge was less important in the classroom than his or her ability to love, nurture, and discern the needs of the students they were working with. It seems like even with the best theories and methods, a teacher must also develop a special character to be loved and admired as Pestalozzi was. Others recognized this, including the education minister in Prussia. Before sending his students to Pestalozzi's school to work with and learn from him, the education minister in Prussia instructed them:

You should not just learn the mechanics of his method there; you can learn that elsewhere and indeed without paying the costs. Nor will it be your highest peak to break open the outer shell of the method and let it penetrate your spirit and inner core merely for the sake of obtaining the skill to instruct. No, rather, you should warm yourself from the holy fire that glows in the bosom of this man of power and love, whose work has never yet reached what he originally wanted, what by everyone's opinion was the actual idea of his life, the method seems only a feeble product, only a residue. Devote yourself objectively to the free pedagogical life and work that reigns there like nowhere else, that daily drives new interesting prospects, daily giving the opportunity for the most significant experiments; in this remarkable time let the power and wonder of nature impact you, because you are yet most receptive to impressions. (Gebhardt 34)

Following are other tributes Pestalozzi's students gave of him:

Without feeling heartfelt love, one simply cannot understand Pestalozzi's view. (Kawerau, cited in Gebhardt)

Through both word and example Mr. Pestalozzi strongly teaches the purest love of mankind, as the driving force of all his actions, so powerfully that everything must be patterned after him. (Gebhardt)

I have seen more than the paradise of Switzerland, for I have seen Pestalozzi, and recognized how great his heart is, and how great his genius; never have I been so filled with a sense of the sacredness of my vocation, and the dignity of human nature, as in the days that I spent with this noble man. (DeGuimps citing Ritter 263)

It is noteworthy that what was said of him wasn't the content of his lessons, but the love his students, assistants, and student teachers felt from him. The methods of Pestalozzi that I have included are important to Pestalozzi's educational philosophy, but they are not complete without kindness and pure love. His methods and theories I have written about in this paper include his use of object lessons, his belief that students do best when they are nurtured in school as a mother nurtures her children, and his belief that every child has worth and is worthy of kind words and a good education. Those who only adhere to this part of Pestalozzi's pedagogy miss the essence of what his students loved the most about him. Only those who can combine his methods with the same love and compassion he had for his students follow his pedagogy.

Maeser's Spiritual and Educational Preparation

Years after Pestalozzi's passing, Karl G Maeser was taught his methods and theories. Although it took many years, Maeser was able to more perfectly follow

Pestalozzi's pedagogy as he came to feel the same love and compassion for his students that Pestalozzi did.

In 1848, the same year Maeser graduated from teachers college, the provinces of Germany and many other European countries faced revolutions (Richards 32). The common people, including the teachers who were inspired by Pestalozzi's views of the worth of even the poorest among them, felt that each person should have more voice in government and the opportunity for social mobility (34-37). Shortly after the attempted revolution failed, the government became suspicious of teachers and some, like the King of Prussia, even blamed the Pestalozzian teachers for the revolution. This period of time was called the *Reaktion* (42-43). Many teachers and others were arrested, and many fled to escape the persecution (44-47).

During the *Reaktion*, teachers were forced to teach their prescribed religion in a highly scripted way (if it was a Catholic school, they had to teach Catholicism, if it was a Protestant church, they had to teach their students that religion, etc.). The religions emphasized that people were "fallen" from God and needed to be corrected, forcibly if necessary. This stern interpretation of the Bible contrasted with Pestalozzian ideas that children should be treated with love and kindness. Although Maeser used to be a strong advocate for Protestantism, he became disenchanted when he saw how those churches suppressed the teachers and students during the *Reaktion*. Eventually, he turned away from Protestantism and became agnostic but continued to search for truth (Richards 37-57).

He described this time in a short article titled "How I Became a "Mormon":

In that dark period of my life, when I was searching for a foothold among the political, social, philosophical, and religious opinions of the world, my attention was called to a pamphlet on the "Mormons," written by a man named Busch. The author wrote in a spirit of opposition to that strange people, but his very illogical deductions and sarcastic invectives aroused my curiosity, and an irresistible desire to know more about the subject of the author's animadversion caused me to make persistent inquiries concerning it.

He requested information from the missionaries. Eventually, they gave him pamphlets and books to study. His interest grew and he requested missionaries to come teach him. Less than three weeks after meeting the missionaries, he, his wife, and four others were baptized as the first members of The Church of Jesus Christ of Latter-day Saints (commonly referred to as "Mormons") in Saxony.

Although he had faith enough to be baptized, he asked God for further confirmation: "Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands I shall do, even to the laying down of my life for this cause." In answer to his prayer, God gave him the gift of tongues so that he could talk with President Richards, the President of the Church in Europe, without an interpreter. This simple, yet powerful gift made Maeser's faith unwavering.

This is the plain statement of the power of the Holy Spirit manifested to me by the mercy of my Heavenly Father, the first one of the many that have followed, and that have corroborated the sincere conviction of my

soul, that the Church of Jesus Christ of Latter-day Saints is of God and not of man. (“How I Became a Mormon”)

It is not surprising that Maeser was attracted to this religion. Unlike other churches that opposed Pestalozzi’s theories, this church’s doctrine went hand in hand with the highest Pestalozzian ideals. First, the church emphasized the worth of each child of God. To quote the scripture: “The worth of a soul is great in the sight of God” and each person had endless potential (D&C 18:10). As such, whatever education a person gained would help him reach his potential whether in this life or in the afterlife (D&C 130:19). The doctrine that each child has infinite value must have reiterated to Maeser his students were worthy of respect capable of learning inductively.

Second, his religion taught that the family is central to God’s plan and parents were expected to love and teach their children (D&C 93:40). This would solidify the Pestalozzian theory that the best education happens in the home by caring parents. Teachers who treat their students as a good mother would have a better chance of helping their children learn than if they were harsh and strict.

Just as Pestalozzi’s teachings were condemned by the governments in most of the provinces of Germany in 1855, Maeser’s new beliefs were not tolerated and he was given the ultimatum either to renounce his faith or leave his homeland. Although Maeser loved his country, his love for God was stronger and he made his way to the States with other church members. Maeser and his beloved wife followed the prophet of the church across the plains to eventually settle with the Saints in Utah in 1860 (Richards 125).

Maeser strongly believed that the prophet of this church was the spokesman for God and faithfully followed him. The prophet during this time was Brigham Young. A

day after their arrival to Utah, Brigham Young gave a powerful speech on the power of education. President Young said,

There are people who comprehend their lessons but don't know the meaning or content of what they learn. It is our nature to learn things a little at a time. Our capacities to learn are different. Those who are enlightened by believing in Christ (including those not of our faith) find that understanding the things of God is simple. The things of God are adapted to our nature...

In order to understand oneself, one must understand God. There is no other way. The gospel of Jesus Christ opens up revelation according to a person's calling...Our life is a school that will help us become intelligent beings that will eventually become Gods. Every man born has the capacity to be saved...

Our religion measures, weighs, and circumscribes all the wisdom in the world—all that God has ever revealed to man...

Let the few who have received the truth live to it strictly, daily, hourly, and momentarily, so that they can receive more and more, and grow in grace and in the knowledge of the truth. (Young 158-162)

Clearly, President Young believed that each individual was capable of learning and growing and was worthy of respect. It isn't certain whether his speech was coincidental or if President Young was aware that one of the best German teachers in Saxony was just beginning his journey to set a high standard of education for as many Saints as possible. Whether President Young knew this or not, it must have been a significant speech for Maeser.

Maeser served in many capacities in this church. Among these several capacities, he was schoolteacher of several different schools, he served as president of several educational boards, and he served three missions. Much of the work he did was barely compensated. The first few years of teaching, he had to go to his students' houses, begging for food in exchange for the lessons since hardly any of the students had the means to pay for their education (Richards 209-211).

This man could have been living quite comfortably in Saxony as one of their prized teachers, but he would rather live in this condition than leave his faith. Through these hard times, he developed his character of kindness and more perfectly lived up to his educational ideals.

Brigham Young expounded many of these ideals to the Saints, emphasizing the importance of education. In a book Maeser wrote, *School and Fireside*, he wrote of Young's educational zeal.

Among the many features of the administrative policy of this great statesman and leader, the educational interest ever formed one of his chiefest concerns. In this question he manifested his wisdom by arousing, on the one hand, the people from the lethargic indifference to education into which the hard struggle for the necessities of life threatened to plunge them, and to withstand, on the other, the impetuous clamorings of a few for the adoption of untimely measures--measures for which neither the wants nor the means of the people offered a justification. In addition to the establishment of common schools, a University, two Church academies, Sunday schools, and Primaries, there was added under his direction, in

1875, the great movement known as Mutual Improvement Associations, one branch for the young men, and another for young ladies. (*School and Fireside* 205)

One can imagine how important it would have been for Maeser that the leader of the church he believed so strongly in had a deep love for education. It must have been a strong relief to see this emphasis in the church where many of the churches in the provinces of Germany treated education as a way to control and humble their followers (Richards 37-38). The Church of Jesus Christ that Maeser came to love, as emphasized by its prophet President Young, encouraged the saints to learn and grow in truth because knowing the truth is vital in this life and the next.

Other religions doubted President Young's intentions, believing that he was intent on forcing the Mormon religion on young students and letting the youth grow in ignorance (Beers, 115-116). They thought that Utah schools were non-progressive in their education and felt that they needed to bring knowledge to the Mormons (Cook). Many religions, including the Catholics, Presbyterians, and other Protestant churches, started schools in Utah to draw away the Mormon youth from the Mormon faith (Kendall 135).

To combat this opposition and false accusations, President Young organized Brigham Young Academy and asked Maeser to be its principal (Brigham Young to Alphaes 931-932). Maeser's diligence in teaching the students was strong and he was given not only the freedom to teach according to his developing beliefs, but a powerful challenge that would influence his pedagogy as much as Pestalozzi's methods.

This challenge was given to him by Brigham Young just before he went to Provo to lead the Brigham Young Academy. In his own words, Maeser retold this experience:

The first corner-stake of the Latter-day Saints' educational system was driven by President Brigham Young in an injunction to the writer on the eve of his going to Provo in 1876, to organize the Academy as the first school in Zion. 'I want you,' said President Young, 'to remember that you ought not to teach even the alphabet or the multiplication table without the Spirit of God. That is all. God bless you. Good bye.' (School and Fireside 189)

The Spirit's influence is often described as "light," "fire," "peace," "comfort," and "love." He inspires one to be better. To be worthy of the Spirit of God, one needs to be full of love and living in a godly way (Holy Ghost). Recall what I wrote earlier about Pestalozzi. There was something about him that was described by the minister of Prussia as "fire" and "light". It seems that Pestalozzi may have been influenced by the Spirit as he sought to teach his students with love and kindness and inspired those around him to be better. However, there is a difference between being influenced by the Spirit and having the gift of the Holy Ghost. Any person can be influenced by the Spirit, or in other words, have the Light of Christ, but Maeser had the gift of the Holy Ghost.

The difference between the Light of Christ and the gift of the Holy Ghost is that the Light of Christ can be felt by any person from time to time, where the gift of the Holy Ghost is the right to have the Spirit with him at all times as long as he keeps God's commandments. This is given only to those who are baptized members of The Church of Jesus Christ (*Gospel Topics*).

This challenge President Young gave Maeser asked that he teach his students with the gift of the Holy Ghost. Not only does the Spirit give light to the one who receives Him, He also brings knowledge and understanding. When Maeser focused on having the Holy Ghost with him at all times, He would have added perspective and ability to love the children in a way he couldn't on his own. With the Spirit, Maeser was able to follow Pestalozzi's pedagogy of kindness in an unprecedented way.

This challenge President Young gave Maeser extended to the entire school. Not only should Maeser have the Spirit, but the students should be influenced by the Spirit as well. Maeser took this challenge and made it one of the two governing principles of BYA (Richards 366-368). As President Young encouraged, every subject Maeser taught was taught with the Spirit. He constantly encouraged his students to be worthy of the Spirit. I would propose that this is the most important thing he gained from President Young's teachings on education.

Maeser embraced the difference the Holy Ghost brought to his pedagogy. He admired Pestalozzi and emulated many of his ideas and methods, but he knew it and all other educational systems were incomplete without the fullness the gospel of Jesus Christ brought.

We had the educational systems of the world to pattern after, but we beheld also their faults in the shape of infidelity, of disregard of parental authority and old age, of corruption, of discontent, and of apprehension of unknown evils yet to come... A system, not copied from older ones weighed in the balance and found wanting, but guided at every step of its development by divine inspiration, and testifying to the approbation of the God of Israel by overcoming seemingly insurmountable obstacles need not fear the dark clouds of adversity...(The Brigham Young Academy 43)

The second fundamental principle Maeser built BYA from was given from the words of the Prophet Joseph Smith (the prophet who preceded Brigham Young): “I teach them correct principles and they govern themselves” (Taylor 339). Maeser did all he could to teach the students and respected and honored their agency. He gave them the freedom to take control of their own education. He often let them choose how much homework they received. He trusted them to grade themselves. He trusted that as he taught them to have good character, they would become the men and women they were meant to be (Richards 366-368).

In addition, he enabled them to learn inductively, from their own observations. Just as Pestalozzi did, Maeser accomplished this through object lessons.

Maeser’s Object Lessons

Although it is difficult to describe the pedagogy of Maeser in words, there is a collection of lessons from *The Juvenile Instructor* written for young boys and girls that Maeser contributed to that strongly parallels Pestalozzi’s object lessons and could give insight on what it would be like to be one of Maeser’s students. The objects he used varied from the eyeball to the wonders of space, from a rainbow to the world of microbes. Since these lessons are written, they aren’t quite as they would be if there were students present, asking questions, but they provide insight to the way Maeser emulated Pestalozzi’s teachings. Here is an example of one from 1866:

A Tree

O dear, a lecture on botany! Exclaim, no doubt, some of my young readers, recollecting the “horrid” words in their Fifth Reader of endogenous and exogenous plants, cryptogams, etc.; but when I assure them that I

require neither Greek nor Latin, but a young, fresh heart, ready to receive anything that is sweet, lovely and good, will they not listen to me for a little while? Not a learned Professor, with spectacles and a snuff-box, dried up behind his books, shall speak to you, but I have invited an old friend of mine that will speak in a language better than Greek or Latin, truer than any book, sweeter than any poet,--the language of nature. Our teacher of to-day is a tree, or rather a fallen tree, in fact, the trunk of a tree yonder on the wayside, at the mouth of the kanyon! What! Can a tree talk? You ask, and I answer, listen to him, he will tell the story of his own life.

You see, my young friends, where the saw has cut the tree, a great number of rings around the center; every tree puts on one of them every year; I counted the rings in this one; there are 150; this tree tells us, therefore, that he was 150 years old when he was cut down. From the centre to the thirty-ninth ring you see them all fine, even, strong and regular, only on one place we notice them closely pressed together; he wants to tell us by that, that the first thirty-nine years of his youth were spent in prosperity, in company with another tree close by his side, who was, however, suddenly taken away from him, for we see the fortieth ring in that place describing its uninterrupted circumference again. But, do you not notice from the forty-fifth to the forty-ninth rings how thinly they look, how close they are together? In these years of his life he had very little to subsist upon, little snow in winter, not much rain in summer, and he went through a time of famine for four years; but you see how he recovered again in the following

years and made up for the loss sustained. How beautiful and fully developed are his rings now again, up to the ninety-second. But what do we see here? The next eight rings are disturbed all of a sudden on this side, as if he had received a severe shock; and do you notice on his outside that long overgrown scar? When he was ninety-two years old a flash of lightning struck him, and it took eight years to heal up the injuries he received by it, as we can see on his rings for the hundredth is again fully round. This side of the tree was turned to the weather, for the texture of his wood is stronger here; this side was protected by some rock or mountain, which the lighter color indicates. He was a tree that spread his branches far and wide, for you see the thick stumps yet protruding through his bark; and in the latter part of his life his top was broken off by some storm of wind or other cause.

He is now far from his kin, but the seed he has left behind has germinated, and other trees upon whom, like upon his children, he has been looking down with pride and gladness, have sprung out of it and adorn yonder mountains. When, my children, this trunk, lying at our feet, can tell us so much of itself; when the voice of nature, even out of that tree, speaks to us in such true and intelligible words of the works of God, should we not think that the finger of the Almighty has written down everywhere the great record of His workmanship and that nothing is too mean in nature, but that it proclaims the glory of Him who made us all. (“A Tree” 3-4)

Notice how hands-on this lesson would have been when Maeser taught the children in person. He could have taken them out to see this trunk and explored its

surroundings. Also notice how much he could have demonstrated exploring nature with his senses. They could have seen and felt the rings for themselves if they were with him. He could have shown them the manner in which it fell, whether it was cut or burned.

Notice how many different directions this lesson could go. This is where the Spirit of God can direct the lesson. Maeser, filled with love for the child, might notice that a child isn't invested in the lesson. Maeser could ask him a series of questions he might find interesting or a story of some sort. Maeser could draw in the attention of his students this way. Maeser might encourage the students to guess what the different rings could mean. There may be questions that the children ask that he can't answer, and he could encourage them to find a book that could teach them more.

Towards the end, as he did in this article, he could turn his lesson to something more abstract. In this case, he taught the children how valuable they are to God. Depending on the needs of his students, Maeser could change this abstract lesson. Whether the students understood or remembered what he would say at that point is unimportant because what would really result from an experience like this is a feeling of love coming from Maeser and a desire to be better.

Maeser's Influence

In the year of Maeser's passing, 1901, John Dewey, the most respected philosopher of education, came to Utah and said that the schools in the state (almost all of which were influenced in some way by Maeser's pedagogy) were advanced in progressive education (Dewey 186). Maeser's arrival in Utah enabled a rugged group of pioneers to advance in education. This is most evident in the type of men and women his

students grew to be. Many became lawyers, businessmen, mothers, teachers, church leaders, and doctors (Wood 1-58).

The love his students had for him and the influence he had on their education is apparent in their tributes of him.

J. Golden Kimball, a mule-skinner from Northern Idaho, heard a speech from Maeser that so inspired him that he resolved to take a 200 mile journey by foot to learn from him.

...I shall never forget, though I have never remembered what he said, but I know how I felt... Language cannot explain the impression [Maeser] made. The spirit and personality of the man burned into my soul and awakened me to a realizing sense of what life and religion means.

Kimball later became a member of the Area Seventy, a beloved leader of the church, renowned for his unconventional speeches and sense of humor (Quoted by Richards xlii).

Of Maeser, Amy Lyman said,

There were a number of excellent teachers, but the most important, best loved, and honored was, of course, Dr. Karl G. Maeser, who stood at the head and was really the soul of the institution. Tall and thin, dressed in a Prince Albert coat, he personified the idea of the old professor, and ruled the school like a general. Trained for his work in Old-World education centers, he was an educator of the first rank, a fine scholar, and a finished teacher. His enthusiasm and earnestness, his unwavering faith and spirituality, his fine character, and his daily life were a constant inspiration

to his students and stimulated them to greater effort and accomplishment than they had thought possible. (Lyman 165)

After her schooling at Brigham Young Academy, Lyman served in various positions including that of an educator, state legislator, prenatal instructor, and President of the church's women's group, The Relief Society (Wood 8-9).

Willard Done, who later became President of LDS College said,

The strongest impression Dr. Maeser made on me was of unselfish devotion and unwavering faithfulness. By his life and teachings he made this fundamental in the character of his students. If I ever prove recreant to a trust of faithless to a duty, it will be contrary to the most impressive teachings a man was ever permitted to receive" (Done)

Of Dr. Maeser, Reed Smoot said,

[H]is undoubted faith in God, his unselfish devotion to and knowledge of his profession, his spirit of self-sacrifice, together with a powerful personal magnetism, softened with a true love and a personal interest in every student, were characteristics that won my love and admiration for Dr. Karl G. Maeser. His words of counsel were words of wisdom and inspired in me a determination to live for a higher life" (Smoot)

Reed Smoot became a U.S. Senator from 1903-1932. He was also a member of the leadership of the church, The Quorum of the Twelve Apostles from 1898 to 1941 (Wood 33).

George Sutherland, who was not a member of the Church also had deep respect and love for Maeser, said of Maeser:

Dr. Maeser's ability to teach, as I then said, covered the entire field of learning, including that of teaching others to teach; but far more important than anything else, he was a teacher of goodness and a builder of character. He believed that scholastic attainments were better than riches, but that better than either were faith, love, charity, clean living, clean thinking, loyalty, tolerance and all the other attributes that combine to constitute that most precious of all possessions, good character. (Sutherland 122-123)

Sutherland later became a United States Senator, president of the American Bar Association and a Justice of the United States Supreme Court (Wood 35).

Oh, to have been taught by this man! Brother Maeser's influence is alive today not only in BYU, but in the Church Education System and beyond. He transformed much of education and I believe his influence directly or indirectly helped my own father become the loving, enthusiastic principal he is today.

An important insight into Maeser's pedagogy was written by him on the chalkboard of the Maeser Public School at the Founders Day celebration of 1901, three months before Maeser's passing. He wrote: "This life is one great object lesson to practice on the principle of immortality and eternal life" (Maeser Chalkboards Preserved). To me, this suggests that Maeser's pedagogy was centered on enabling students to become life-long learners. When they observe their life carefully as they were taught with Pestalozzian object lessons, with the perspective that God would always have more for them to learn throughout eternity, they could reach their full potential and serve to the capacity meant for them.

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