A History of Formal Religious Instruction by The Church of Jesus Christ of Latter-Day Saints in Alberta, 1890-1960

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A HISTORY OF FORMAL RELIGIOUS INSTRUCTION BY THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN ALBERTA, 1890-1960

A Thesis
Submitted to
The College of Religious Instruction
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Phyllip G. Redd
July 1961
This thesis, by Phyllip G. Redd, is accepted in its present form by the College of Religious Instruction of Brigham Young University as satisfying the thesis requirement for the degree of Master of Science.

Chairman, Advisory Committee

Member, Advisory Committee

Chairman, Major Department

Date

Typed by Grace Croft
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To Dr. Russell R. Rich and Dr. B. West Belnap, whose scholarly suggestions gave direction to this work from its inception;

To the personnel of the Church Historian's Office, the L.D.S. Department of Education, and the Presidents of the Alberta, Lethbridge, and Taylor Stakes, who gave ready access to valuable records and files;

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To the writer's wife, Nedra, and his family, for inspiration and encouragement in bringing the project to fruition.
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CHAPTER I

INTRODUCTION

Strong religious convictions burned in the hearts of the Saints as their wagons lumbered northward. This company, led by Charles Ora Card, comprised the first settlers of the Church of Jesus Christ of Latter-day Saints into Western Canada. On June 3, 1887, they located on the banks of Lee's Creek near the point where it flows into the St. Mary's River. Their settlement, named Cardston, in honor of Charles Ora Card, formed the nucleus of Church colonization in Canada.1

Statement of the Problem

The purpose of this writing is to bring to light and to assemble the history of formal religious instruction by the Church of Jesus Christ of Latter-day Saints in Alberta, Canada.

Justification of the Problem

A detailed history of formal L.D.S. religious instruction in Alberta has never been assembled and much of it has not been written. As many of the early participants are yet alive, although becoming aged, this project is both timely and

urgent. Some areas, but not all aspects of them, have been treated by Dean Cook in his thesis entitled "A History of Educational Institutions of Mormon Communities of Southern Alberta."^{2}

Seminary and Institute personnel assigned to the Canadian area may find, in this study, background information and data which will assist them in becoming acquainted with their new assignment.

**Delimitation of the Problem**

This writing is a study of only those institutions for religious instruction which were or are now under the direct supervision of the General Board of Education of the Church. The borders of the Province of Alberta are the geographic confines of this study. The period of time covered is virtually from the time of the first Mormon settlement in Alberta to the present.

**Definition of Terms**

There are some terms, used in this writing, which are peculiar to the Church of Jesus Christ of Latter-day Saints. These terms are as follows:

- **Church** - refers to the Church of Jesus Christ of Latter-day Saints.
- **Council of the Twelve** - refers to the Council of the Twelve Apostles of the Church.

---

First Council of Seventy - refers to one of the Presiding Councils of the Church.

President - as used in this study refers to a person assigned to direct a certain phase of Church work, i.e., President of the Church, Stake President, Mission President, Academy President, or Branch President.

Saint - denotes someone who is a member of the Church.

Stake - denotes an ecclesiastical division of the Church.

High Council - denotes a body of twelve, organized to assist the Stake President in the conduct of Church matters.

Ward - denotes an ecclesiastical division of a stake in the Church.

Mission - shall mean a geographical division of the Church for proselyting purposes.

Branch - shall mean an ecclesiastical division of a mission of the Church.

Dependent branch - shall mean a small ecclesiastical division of a mission which depends upon a self-sustaining branch.

Priesthood - refers to the authority given to worthy male members to act in the ministry of the Church.

Testimony Meeting - refers to a meeting of the Church in which the Saints are given the opportunity to voluntarily express themselves as to their convictions.

General Board of Education - denotes that body which directs all of the educational institutions of the Church.
A similar body directs the educational institutions within each stake.

**Religion Class** - refers to weekly religious instruction classes conducted for those students from the first to the eighth or ninth grades.

**Institute of Religion** - denotes a Church school which offers religious instruction to students at the college level.

**Lambda Delta Sigma** - denotes the Church-sponsored national fraternity.

**Academy** - in this instance denotes a Church high school which combines secular and religious instruction.

**Release-time Seminary** - denotes a Church school which offers daily religious instruction to high school students during school hours.

**Non-release-time Seminary** - denotes a Church school which offers religious instruction on a daily basis to high school students before or after school hours.

**Ward Education Committee** - denotes a committee of three, organized in each ward of the Church to promote attendance at the Church schools, Institutes and Seminaries.

**Method of Procedure**

A careful survey of the historical records of Alberta, Lethbridge, and Taylor Stakes was made. The pertinent files of the L.D.S. Department of Education, the Institute of Religion in Edmonton, and the Seminaries involved were placed at the disposal of the writer. The records of the Seminary.
Coordinator for the Southern Alberta area were carefully reviewed.

All former Seminary and Institute personnel in Canada, as well as those currently teaching there, were contacted and, where appropriate, interviews were conducted. The two living former presidents of the Knight Academy were interviewed. Faculty Minutes and Class Roll Books, as well as community histories, were examined.

Much pertinent information was gained from the libraries of the Church Historian in Salt Lake City and Brigham Young University.

These sources were supplemented by the personal experiences of the writer, who has had close association with the Canadian operations of the Religious Education Program of the Church over the past nine years.
showing those communities in which formal L.D.S. religious instruction has been offered during the period 1890-1960.
CHAPTER II

RELIGION CLASSES

January 2, 1897, was the beginning of formal religious education by the Church of Jesus Christ of Latter-day Saints in Canada.¹ This occurred within ten years of the commencement of settlement there, and seven years after Religion Classes were first organized in the Church by Wilford Woodruff, President of the Church of Jesus Christ of Latter-day Saints.² The original Alberta Stake Board for Religion Classes was composed of Charles O. Card, John A. Woolf, and Sterling Williams of the Stake Presidency, and Bishops J. A. Hammer, Richard Pilling, Vincent I. Stewart, and Frank Leavitt. Heber S. Allen was sustained as Superintendent.³ Teachers, as reported by Superintendent Allen on May 22, 1898, included: Preston P. Thomas, Ammon Mercer, Zina Young Card, and Lettie Thomas in Cardston, and Joseph Payne in Mountain View.⁴ Classes in those


³"Alberta Stake Historical Record," February 22, 1897, p. 88.

⁴Ibid., May 22, 1898, p. 121.
communities were reported as "excellent" in 1899. Most of the wards in the stake had Religion Classes established by November 2, 1901. The bishops of the remaining wards were counselled by Charles O. Card, President of the Alberta Stake, to so organize. One hundred students in Stirling and one hundred sixty in Magrath were reported by Zebulon W. Jacobs on September 1, 1902. Classes were held once each week after school. By the end of the school year there were six hundred enrolled in the east end of the stake, and all wards in the west had at least one class functioning.

The eastern wards of the Alberta Stake, centered around Raymond, were created into the Taylor Stake on August 30, 1903.

In spite of this reduction in stake population, there were in the following year four hundred eighty students who attended classes which were held in each ward. From the remarks of James E. Ferrell, it appears that the classes were being held during school hours:

5Ibid., February 19, 1899, p. 145.
6Ibid., November 2, 1901, p. 299.
7Ibid., December 2, 1901, p. 11.
8Ibid., September 1, 1902, p. 286.
9Ibid.
10Ibid., May 31, 1903, pp. 303-04.
The lawmakers of this country in their wisdom saw that it was necessary that children have religious training and have made provision that one-half hour each day be devoted to religious study.\(^1\)

Successors to Mr. Allen as Superintendents of the Religion Classes of the Alberta Stake are listed in Table 1.

**TABLE 1\(^2\)**

SUPERINTENDENTS OF THE RELIGION CLASSES OF THE ALBERTA STAKE

<table>
<thead>
<tr>
<th>Date Sustained or First Mentioned in Minutes</th>
<th>Name</th>
<th>Date Released or Last Mentioned in Minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>February 22, 1897</td>
<td>Heber S. Allen</td>
<td>February 22, 1900</td>
</tr>
<tr>
<td>February 29, 1900</td>
<td>James Ferrell</td>
<td>February 24, 1904</td>
</tr>
<tr>
<td>August 21, 1905</td>
<td>Dennison Harris</td>
<td>February 17, 1907</td>
</tr>
<tr>
<td>February 17, 1907</td>
<td>John H. Archibald</td>
<td>August 23, 1908</td>
</tr>
<tr>
<td></td>
<td>Clyde J. Brown</td>
<td>June 1, 1911</td>
</tr>
<tr>
<td>1911</td>
<td>Ralph Harker</td>
<td>1914</td>
</tr>
<tr>
<td>1914</td>
<td>Osborne Wight</td>
<td>November 6, 1921</td>
</tr>
<tr>
<td>November 6, 1921</td>
<td>Willard Kieth</td>
<td>July 28, 1922</td>
</tr>
<tr>
<td>January 26, 1923</td>
<td>J. Franklin Gibb</td>
<td>August 30, 1924</td>
</tr>
<tr>
<td>August 30, 1924</td>
<td>Wilford Woolf</td>
<td>May 1, 1927</td>
</tr>
<tr>
<td>May 1, 1927</td>
<td>Ormus Bates</td>
<td>November 3, 1928</td>
</tr>
<tr>
<td>November 3, 1928</td>
<td>Heber G. Jensen</td>
<td>August 25, 1929</td>
</tr>
</tbody>
</table>


\(^1\)Ibid., November 30, 1903, p. 333.
It appears that these men directed a continuous and successful Religion Class program. The influenza epidemic of 1919-20 caused the only recorded interruption of classes, until they were closed by the announcement (on August 25, 1929) of the implementation of the Junior Seminary for the students in the seventh, eighth, and ninth grades.

Although Superintendents were sustained for the Junior Seminary until 1933, Rulon Hicken, Principal of the Cardston School at the time, stated that there were no Seminary classes held.

The week-day religious training of those from the first through the sixth grades became the responsibility of the Primary Association.

Taylor Stake

Although no records were located for the period from August 30, 1903, to December 31, 1905, it was assumed that Religion Classes were conducted in the newly created Taylor Stake during the period. This seems probable from the fact that classes were operating in several of the wards concerned.

---

14Ibid., January 25, 1920, p. 53.
15Ibid., August 25, 1929, p. 91.
16The Junior Seminary, p. 3.
18Interview with Rulon Hicken, June 13, 1961.
19The Junior Seminary, p. 3.
in the school year 1902-03 and further that the stake was
presided over by Heber S. Allen, who had been President of
the Alberta Stake prior to the change. J. Urban Allred is
known to have taught a Religion Class in Stirling during
1905-06, and at the commencement of 1906 he was Taylor Stake
Superintendent of the classes. Listed as members of the
Stake Board of Education were: Heber S. Allen, Theodore
Brandley, John T. Smellie, J. William Knight, Orson A. Woolley,
Jennie B. Knight, J. Urban Allred, J. W. Evans, and Margaret
E. P. Gordon. J. Urban Allred was succeeded by five other
men as Stake Superintendent before the discontinuance of the
Religion Classes in 1929. Their names and the years they
served are listed in Table 2.

Taber was the only ward not having an operating Religion
Class at the end of 1906. Conference remarks of Joseph W.

20 "Alberta Stake Historical Record," September 1,
1902, p. 286.

21 Smith, loc. cit.

22 "Alberta Stake Historical Record," September 7,
1902, p. 43.

23 Interview with Mrs. Elizabeth King, Community His-

24 "Taylor Stake Historical Record" (MS. Minutes of
Stake High Council, Priesthood Meetings, and Conferences,
1906-1935 in Church Historian's Office, Salt Lake City; Min-
utes of 1936-1960 in Office of Taylor Stake President, Ray-
mond, Alberta), January 1, 1906, p. 6. (Handwritten.)

25 Ibid.

26 Ibid., December 28, 1906, p. 106.
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<th>Name</th>
<th>Date Released or Last Mentioned in Minutes</th>
</tr>
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<tr>
<td>January 1, 1906</td>
<td>J. Urban Allred</td>
<td>July 27, 1907</td>
</tr>
<tr>
<td>July 27, 1907</td>
<td>Franklin F. Fisher</td>
<td>September 24, 1910</td>
</tr>
<tr>
<td>September 24, 1910</td>
<td>Joseph Harker</td>
<td>August 10, 1912</td>
</tr>
<tr>
<td>August 11, 1914</td>
<td>J. Urban Allred</td>
<td>December 29, 1923</td>
</tr>
<tr>
<td>December 29, 1923</td>
<td>Willard Kieth</td>
<td>October 26, 1924</td>
</tr>
<tr>
<td>October 26, 1924</td>
<td>Thomas Spackman</td>
<td>October 31, 1926</td>
</tr>
<tr>
<td>October 31, 1926</td>
<td>R. A. VanOrman</td>
<td>September 29, 1929</td>
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McMurrin, of the First Council of Seventy, and David O. McKay, of the Council of the Twelve, in 1908 indicate that classes, where held, were taught during school hours, as permitted by law.27

An insight into the teaching of the classes was given in a tribute paid by Franklin F. Fisher when he said, "The fact that brothers and sisters willingly leave their work to engage in Religion Classes shows that love of souls motivates them to action."28

27Ibid., August 14, 1908, pp. 36, 38.
28Ibid., August 16, 1908, p. 53.
Operation of the classes was not without problems. The year 1911-12 was a low ebb for the program in the stake. "Only Raymond Ward kept Religion Classes going all winter."\(^{29}\)

The faculty of the Knight Academy gave assistance to the Religion Classes. Entered in the minutes for April 14, 1915, was "... Mitchell at Public School teaching Religion Class."\(^{30}\) The Academy was requested by the Stake Presidency to conduct a special class for the benefit of the Sunday School, Mutual Improvement Association, and Religion Class teachers.\(^{31}\)

Most of the wards were fully organized to carry on Religion Class work in the fall of 1920,\(^{32}\) and from subsequent minutes it appears that until 1929\(^{33}\) classes were consistently held throughout the stake.

Three years prior to the discontinuance of the Religion Class program of the Church,\(^{34}\) George F. Richards, of the Council of the Twelve, in discussing the school situation in the stake, recommended a Seminary for teaching Theology to the

\(^{29}\)Ibid., August 10, 1912, p. 60.

\(^{30}\)Minutes of the Taylor Academy Faculty" (MS., 1910-1921, Raymond, Alberta), April 14, 1915, p. 95. (Hereafter referred to as "Minutes of the Knight Academy Faculty," which are in the same book, but the name of the Academy was changed.)

\(^{31}\)Taylor Stake Historical Records," September 28, 1918, p. 193.

\(^{32}\)Ibid., September 25, 1920, p. 32.

\(^{33}\)Ibid., September 29, 1929, p. 71.

\(^{34}\)The Junior Seminary, p. 3.
students. 35 Definite steps were taken in this direction on September 29, 1929, when "John H. Blackmore was sustained as Superintendent of the newly formed Junior Seminary, to take up work similar to that of the Religion Classes, in the higher grades of the public school." 36

Further developments of the Seminary are considered in a later chapter. As in the Alberta Stake, the Primary Association replaced the Religion Classes for the students of the elementary school.

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35 "Taylor Stake Historical Record," May 1, 1926, p. 117.

36 Ibid., September 29, 1929, p. 71.
CHAPTER III

THE KNIGHT ACADEMY

The Beginning

The establishment of the Knight Academy, October 17, 1910, was a result of a directive given by the Board of Education of the Church of Jesus Christ of Latter-day Saints some twenty-two years before. Under date of June 8, 1888, the presidents of all stakes were notified that:

... a Board of Education, consisting of not less than five and not to exceed eight in number, should be selected in each Stake to take charge of and promote the interests of education in the Stake.

... it was made a duty of these local Boards to take into consideration the formation of Church Schools, and the best method of accomplishing this.

It is felt by the General Board that, to begin with, there should be one Stake Academy established in each Stake as soon as practicable.

The earliest mention in stake records of a Church school in Canada was made by Heber S. Allen, President of the Taylor Stake, to the Stake Priesthood on September 26, 1908. A unanimous and affirmative vote was given in favor of

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1 Andrew Jenson, "Knight Academy," Encyclopedic History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret Book Co., 1941).

2 Circular No. 7 of the General Board of Education, Church of Jesus Christ of Latter-day Saints, June 8, 1888.

3 "Taylor Stake Historical Record," September 26, 1908.
establishing a school. Authorization for a school having been received, the High Council and Stake Priesthood pledged on October 31, 1908, the united support of all the wards and both stakes to the institution, regardless of the site; the choice to be made by a committee composed of five of the Quorum of the Twelve. The Stake Conference assembled went on record, November 15, 1908, as being unanimously in support of this earlier decision of the Priesthood. Receipt of the building plans was announced December 26, 1908.

The following information from the General Board, approved by Joseph F. Smith, President of the Church, on January 11, 1909, was given in the January stake meetings:


The Executive Committee to be composed of Heber S. Allen, Raymond Knight, Levi Harker, with George H. Budd as Secretary-treasurer.

The Academy was to be built in Raymond, on the church lots north of the meeting house, at an estimated cost of $30,000. Raymond was to raise 65%, the balance of Taylor Stake 20%, and the Alberta Stake 15%.

Although the architect’s estimate of cost proved to be low, the Alberta Stake opposed cutting down the building size.

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4Ibid., October 31, 1908, pp. 65-6, 70.
5Ibid., January 30, 1909, p. 108.
6Ibid., November 15, 1908, p. 96.
7Ibid., December 26, 1908, p. 102.
9Ibid., March 27, 1909, p. 140.
and the Taylor Stake favored erection of the building according to plan, both stakes subject to the General Authorities. Subsequently, a contract was let for $39,947. In announcing this amount Heber S. Allen is recorded to have said, "Erection of this Church School will be the best thing ever brought by the Church into Canada and we will see fruits of this undertaking."

The name, "Taylor Academy," was first noted in the minutes of the High Council, December 18, 1909, in connection with a statement of the need of greater emphasis to "be put forth to raise funds for building of this school."

Evidence of the financial strain upon the Saints is implied in the remarks of Joseph W. McMurrin in the May Conference, wherein he said, "You ought to congratulate yourself that you have been granted the privilege of building this institution, rather than feeling it is a burden."

A request was made of Horace H. Cummings, Superintendent of the Church Schools, to have a faculty ready by October

10Ibid., March 26, 1909, p. 139.  
12Ibid.  
13Ibid., December 18, 1909. (The effort and sacrifice necessary to erect the Academy is apparent from the frequent reference to the raising of funds, i.e., Priesthood Meeting, December 18, 1909; Annual Bishops' Meeting, February 5, 1910; High Council and Priesthood Meeting, April 30, 1910; High Council Meeting, July 30, 1910; and Stake Conference, August 13, 1910.)  
14Ibid., May 14, 1910, p. 275.
first as completion of the building was anticipated by that date. Pledges outstanding at the time this announcement was made were referred to as "debts of honor." Charles McCarty indicated that he would "rather pay school /sic/ than any note ever signed." The Quorums and auxiliary organizations were given the opportunity to furnish a room in the Academy and have a plaque placed on the door.

Encouragement in support of the Academy was given by David O. McKay:

In speaking of the Church School he used an illustration of a gang of men unloading railroad rails, showing how necessary it was for every man to lift, and that those who shrank made it hard for the honest man. It is the same with this school, and it is not right that any one man, any one ward, or one stake should lift this load. No, it is the duty of every man in this country to give a lift.

If it is right to have this school here, it is right to lift. Now come get together on this question and lift. I know of no greater influence that can be exerted for good among the young people of Zion than comes through the Church Schools.

The reward to be attained through efforts expended in the establishment of this school cannot be estimated by you at present. Every hour in every class is spent in development of character. Moral training is the chief feature. It's not the theology lesson only in the school that's going to accomplish good or moral strength, it's every study so taught as to make an impression upon the soul that will produce character and moral courage.

You think of what you can sell--do without and what trip you can postpone and contribute to the school, and I promise you, not one man or woman will feel any loss, but that it will prove the best investment you have made in Canada.

15"Taylor Stake Historical Record," July 30, 1910, p. 17.
16Ibid., July 30, 1910, p. 21.
17Ibid., August 14, 1910, p. 34.
18Ibid., p. 39.
Newly appointed President of the Academy, E. Ernest Bramwell, spoke in Stake Priesthood Meeting, September 24, 1910, at which time he gave information relative to the Academy, i.e., he had been instructed to build up the best school in Western Canada, as near parallel as possible to the Canadian schools so that our boys and girls would be prepared for teaching, should their services be required. "It is desirable to train students to work. Theology is to be a feature of school work. The faculty will be ready by the time the building is ready."19

The Raymond Board of Education had resolved that the high school was to be closed as soon as the Academy commenced operations.20

The First Year

The Academy opened on October 17, 1910.21 Paul H. Redd was the first student to register.22 He was victor in a friendly rivalry between Hazel Allen and himself. She arrived in the chilly darkness at 6:00 A.M., only to find that he had preceded her by an hour and a half.23

E. Ernest Bramwell had come from the Fielding Academy,

19 Ibid., September 24, 1910, p. 48.
20 Ibid., p. 52.
21 Jenson, op. cit.
22 "Knight Academy, Annual Record" (Register of all students of the Academy from 1910-1921, Book 6288, Church Historian's Office, Salt Lake City), Book A, p. 1. (Handwritten.)
23 Interview with Paul H. Redd, April 21, 1961.
Paris, Idaho,\textsuperscript{24} to be the first President and Principal. Octave F. Ursenbach, Pearl Wright, Wilford Woolf, Ward L. Tanner, L. Lambert Pack,\textsuperscript{25} and Mrs. Ida E. Baker\textsuperscript{26} completed the faculty. E. Ernest Bramwell expected an enrollment of 160 by spring.\textsuperscript{27} This figure was exceeded, as a total of 226 students\textsuperscript{28} were eventually enrolled in one or both semesters.\textsuperscript{29} Many of these students were older than the normal high school age.\textsuperscript{30} Tuition, which ranged from $6.00 to $15.00,\textsuperscript{31} was assured by the High Priests' Quorum "to those of good intent, but lacking in means."\textsuperscript{32}

Board and room was available "in private families ..."

\textsuperscript{24}E. Ernest Bramwell," The Instructor, LXXXIII, No. 11 (November, 1948), back cover.

\textsuperscript{25}Kanada, 1920 (Yearbook of the Knight Academy, personal library of A. E. Palmer), p. 72.

\textsuperscript{26}The Knight Academy, Second Annual Announcement, 1911-12 (Church Historian's Office, Salt Lake City), p. 4.

\textsuperscript{27}Taylor Stake Historical Record," November 13, 1910, p. 78.

\textsuperscript{28}The Knight Academy, Second Annual Announcement, 1911-12, pp. 17-19.

\textsuperscript{29}Minutes of the Knight Academy Faculty," October 13, 1910, p. 1.

\textsuperscript{30}Interview with A. E. Palmer, May 17, 1961. (Mr. Palmer, himself, was twenty-two years old when he enrolled in 1910.)

\textsuperscript{31}The Knight Academy, p. 12.

\textsuperscript{32}Taylor Stake Historical Record," October 29, 1910, p. 59.
at from $3.50-$4.00 per week, which cost could be greatly re-
duced by students boarding themselves."33

At least one Testimony Meeting was scheduled during
the year, and that for February 28.34 Closing exercises were
planned for the week of May 22-26, 1911,35 in honor of those
who had completed the eleventh and highest grade offered in
the Knight Academy's first year.36 A letter from the First
Presidency of the Church, changing the name from "Taylor" to
the "Knight Academy" was ratified by the High Council and
Stake Priesthood on January 28, 1911,37 this in recognition
of the Knight family, for their financial contribution and
support of the Church school program.38

The Faculty and Student Body Presidents
E. Ernest Bramwell served as President through the
school year 1913-14, and continued his association with the
Church Academies in Snowflake, Arizona, the following year.39

33The Knight Academy, p. 10.

34"Minutes of the Knight Academy Faculty," February
27, 1911, p. 12.

35"Taylor Stake Historical Record," May 21, 1911, p.
148.

36Letter to Mrs. L. D. King, Raymond, Alberta, from
Miss Lura Redd, December 18, 1955.

37"Taylor Stake Historical Record," January 28, 1911,
p. 87.

38The Knight Academy, p. 6. (The town of Raymond it-
self had been founded in 1901 by the Knights and named after
Raymond, eldest son of Jesse Knight. See "Jesse William
Knight," The Jesse Knight Family /Salt Lake City: Deseret News
Press, 1940/.)

His successor was Thomas C. Romney, who, in spite of an initial reluctance to teach in Canada, enjoyed five successful years there. A charter student of the Academy, Asael E. Palmer, became its third and last President, serving two years, from September, 1919, until May, 1921.

The names of the faculty members of Knight Academy from 1910 to 1921 and the years they served are shown in Table 3.

The student body presidents were:

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<tr>
<th>Years</th>
<th>President</th>
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<tr>
<td>1910-11</td>
<td>J. W. Evans</td>
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<td>1911-12</td>
<td>Don P. Skousen</td>
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<td>1912-13</td>
<td>Asael E. Palmer</td>
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<td>1913-14</td>
<td>Bert Kinsey</td>
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<td>1914-15</td>
<td>Fred Spackman</td>
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<td>1915-16</td>
<td>Vernon Coombs</td>
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<td>1916-17</td>
<td>Wilford Meldrum</td>
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<td>1917-18</td>
<td>Sterling Low</td>
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<td>1918-19</td>
<td>Owen Romney</td>
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<td>1919-20</td>
<td>William A. Anderson</td>
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<td>1920-21</td>
<td>John L. Allen, Bertha Larsen</td>
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40 Interview with Thomas C. Romney, August 8, 1958. "I told him /Supt. H. H. Cummings/ that Canada was the one place that I would refuse to go to teach. 'Well,' said he, 'it won't hurt to go and have a talk with them.' So, at his suggestion, I went to the office and was introduced to President Edward J. Wood, of the Cardston /sic/ Stake, and President Heber S. Allen, of the Taylor Stake. They asked me how I would like to accept a teaching position in Canada, and I emphatically stated that I would not accept a position there... Discussion followed. Finally... they asked me what salary I would demand in case I should accept. One hundred dollars more than they were paying the previous principal. Immediately they declared that I was hired."

More details are available in Thomas Cottam Romney, A Divinity Shapes Our Ends, As Seen in My Life Story (T. C. Romney, 1953), pp. 166-7.

41 Interview with A. E. Palmer, May 17, 1961.

42 Kanada, 1920, pp. 72, 84.

43 Ibid., 1921, p. 45.
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<th>Faculty Member</th>
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<td>Asael E. Palmer</td>
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<td>Don P. Skousen</td>
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<td>Lewis Brandley</td>
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In the last year a parliamentary system of student government was used, with two cabinets, the second being named the "Kitchen Cabinet," as it was comprised solely of young ladies.\textsuperscript{44}

The Years 1911-1921

An Announcement of Program was printed for each of the second, third, and fourth years. Although differing very little, these publications give much information pertaining to the Academy. The physical facilities were described as follows:

\textsuperscript{44}Canada, 1921, p. 45.
The Academy has, in all, thirteen rooms:—eight class rooms, excellently lighted; a library and study room, large enough to accommodate one hundred fifty students; new shops in manual training; a fully equipped cooking department; a well-lighted sewing room; a physical and biological laboratory for experimental work; an auditorium with a seating capacity of three hundred; and a spacious gymnasium, wherein physical education is systematically taught to boys and girls alike.45

The furnished cost of the building was $45,000, this amount being invested to accomplish the "General Aims" as printed in the Announcements:

Education, properly defined, means UTILITY, made up, firstly, of the power or capacity to do good things, and, secondly, the disposition or inclination to do good things. Knowledge, without such power and disposition, has no more value than has a glass eye—that of show.

Hence, The Knight Academy holds that the primary object of all instruction should be to train students to be USEFUL—to learn to do good things. In order to acquire a power of usefulness, students must be trained alike in the proper use of the Mind, the Hand, the Heart, and the Spirit. And in such training is found the Latter-day Saint ideal of education.

Furthermore, The Academy hopes to provide, at home, thorough and systematic training such as will prepare boys and girls, upon completion of a prescribed Course of Study, to enter the best Colleges and Universities of Canada and of the United States.46

All students were required to take Theology, unless excused by the President.47 Courses were:

First year - Book of Mormon
Second year - New Testament History
Third year - Old Testament History
Fourth year - Church History

Classes met three times per week,48 under the direction of the

45 The Knight Academy, Second Annual Announcement, 1911-12, p. 7.
46 Ibid.
47 Ibid.
48 The Knight Academy, Fourth Annual Announcement, 1913-14, p. 10.
Fig. 2. -- The Knight Academy, 1911.

PRESIDENTS OF THE KNIGHT ACADEMY

Fig. 3. -- E. Ernest Bramwell 1910 - 1914

Fig. 4. -- Thomas C. Romney 1914 - 1919

Fig. 5. -- Asael E. Palmer 1919 - 1921
various faculty members. Four years of training were offered in each of the following: High School Courses, Domestic Science, Domestic Arts, Mechanical Arts, and Music. Two years of Missionary Training, and a one-year special course for adults rounded out the school curriculum.

Upon presentation of their call from the First Presidency, missionary students were admitted to a special Theology course taught by the Principal, plus faith-promoting work, drill in reading and spelling, psychology of missionary work, etiquette, personal appearance and cleanliness, practice in conducting meetings, singing, and personal purity.

A January 22, 1912, decision of the faculty was to hold a Fast and Testimony Meeting on "Wednesday during the theology period."

June Nilsson, Lura and Jessie Redd, and Don P. Skousen graduated from High School in the spring of 1912, while Allan Erickson, Oral Burr, Viola Bramwell, and Myrtle Orr were Preparatory Graduates. A Bible presented by the Freshman Class of 1912-13 now (1961) occupies a prominent place in the High

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49 Interview with Asael E. Palmer, May 17, 1961.

50 The Knight Academy, Fourth Annual Announcement, 1913-14, p. 9.

51 Ibid., pp. 11-12.

52 "Minutes of the Knight Academy Faculty," January 22, 1912, p. 39.

53 The Knight Academy, Third Annual Announcement, 1912-13, p. 7.
Council room of the Taylor Stake House. One hundred thirty-five students attended the Academy in that same year. Enrollment was assisted by "Academy Day," September 8, in the Taylor Stake, at which time the High Councilmen spoke on the Academy's behalf. Sixteen of those enrolled attempted the Government Examinations, and of this number fourteen were successful, which speaks well of the calibre of work done by both the faculty and the students.

During his final year, President Bramwell introduced a special class for kindergarten teachers, to commence October 13, 1913, and run for eight weeks.

Superintendent Cummings visited the Academy as Thomas C. Romney commenced his administration, and gave directions relative to the Missionary and Theology classes:

Missionaries are called and principals must see that they enter and attend school; as he acts in the same capacity as a mission president and should so consider himself. . . . Theology must be considered just as important as any other class or study. It must not be neglected.

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54 Personal visit, May 16, 1961. (Twenty-eight signatures are affixed to the flyleaf.)

55 The Knight Academy, Fourth Annual Announcement, 1913-14, pp. 15-18.

56 "Taylor Stake Historical Record," July 27 and August 10, 1914, pp. 56, 66.

57 Ibid., addenda. (Government Examinations were given in all High Schools for the ninth through twelfth grades.)

58 "Taylor Stake Historical Record," August 30, 1913, p. 143.

59 "Minutes of the Knight Academy Faculty," September 13, 1914, p. 80.
The patriotism and loyalty of the faculty to Canada at war is indicated in the minutes of October 20, 1914:

... L. Mitchell to take up the next devotional period with the choir in practicing the anthem, "God Save the King." It was to be his aim to instill in the hearts of the students the spirit of that beautiful song.60

The Commercial and Missionary classes for the year 1915-16 convened on November 1.61 Later in the same year, Theology was increased from three to four sessions per week, scheduled on Monday, Tuesday, Thursday, and Friday.62 Following a visit, Thomas Duce, of the Alberta Stake Presidency, reported thirteen representatives of that stake enrolled in the Academy, and expressed regret that there were not more.63

The staff of 1919-20, under the Presidency of Asael E. Palmer, was the first and only all-Canadian faculty.64 At the close of this year, Kanada, the first yearbook of the Academy, was published,65 affectionately dedicated to President Joseph F. Smith.66 The school colors, purple and gold,67 were featured on the cover of the second and last edition of Kanada.

60Ibid., October 20, 1914, p. 83.
61Taylor Stake Historical Record," October 31, 1915, p. 83.
62Minutes of the Knight Academy Faculty," January 10, 1916, p. 105.
63Alberta Stake Historical Record," February 4, 1916, p. 3, addenda.
64Taylor Stake Historical Record," September 27, 1919, p. 253.
65Kanada, 1920, p. 3.
66Ibid., p. 5. 67Ibid., p. 10.
This volume was dedicated to Heber S. Allen, President of the Taylor Stake and the Academy. The following tribute was paid to him:

President Heber S. Allen, to whom this book is respectfully dedicated, has been president of the Knight Academy Board of Education since the institution was founded. To him, more than to any one else, do we owe the establishment of the school and throughout the succeeding years he has been its mainstay. A firm believer in education he has given freely of his valuable time and of his means that the young might have the educational advantages offered here.

Not only has President Allen assisted in a material way, but his influence has been of inestimable value. He has championed the cause of education in season and out, and he has practised what he has preached. Four of his own children have graduated from the Academy and the fifth is now a Junior.

Truly the school and the students who have come and gone owe a debt of gratitude to President Allen, a debt that can be repaid only by emulating his example of service to humanity.

Mr. Palmer, in paying personal tribute, said, "Brother Allen in reality was the Board. He took a very keen interest."69

An unusual arrangement had been made between the Academy and the Provincial Department of Education for 1920-21. For the first time in L.D.S. Church School history a teacher was paid by the government rather than the Church. The teachers involved were those instructing the Home Economics and Mechanical Arts courses in the Knight Academy.70

Maintenance of the Academies through tithing and tuition, and the state schools through taxes, in many cases placed

68Canada, 1921, p. 7.

69Interview with Asael E. Palmer, May 17, 1961.

70"Journal History" (Day-by-day account of events of the Church of Jesus Christ of Latter-day Saints, Church Historian's Office, Salt Lake City), August 24, 1920, p. 3.
a double financial burden upon the L.D.S. people.\textsuperscript{71} In addition, "the Church could not afford to expand its secondary schools sufficiently to meet the demands of a growing population. . . . Within less than a decade (1899-1909) the annual appropriation for maintaining the Church Schools has increased almost tenfold."\textsuperscript{72}

Considering the heavy expense upon the saints in attempting to support a dual system of education, and also in consideration of the shift of enrollment from the Academies to the public high schools, the Church Board of Education decided \textsuperscript{1920}\textsuperscript{73} to turn the Academies over to the state. Thereby the state school system would provide the secular education, while the Church concentrated on a new method of furnishing religious instruction to the high school students.\textsuperscript{74}

The closing of the Knight Academy as a Church School was made public June 25, 1921, it having been alma mater to 657 students over an eleven-year period.\textsuperscript{75} It was operated thereafter as a public High School by the Raymond School District. The Church gave financial assistance in decreasing amounts for the terms 1921-22, 1922-23, and 1923-24.\textsuperscript{76} With this final contribution Church participation in secular education in Canada came to an end.


\textsuperscript{72}Ibid.

\textsuperscript{73}Ibid.

\textsuperscript{74}Milton R. Hunter, \textit{Mormonism and the American Frontier} (Salt Lake City: L.D.S. Department of Education, 1940), pp. 223-4.

\textsuperscript{75}"Knight Academy, Annual Record," Books A and B (Register of all students of the Academy from 1910-1921, calculated total: 493 from Book A and 164 from Book B).

\textsuperscript{76}Berrett and Burton, \textit{op. cit.}, p. 343.
CHAPTER IV

RELEASED-TIME SEMINARIES IN THE

ALBERTA AND TAYLOR STAKES

The appointment of William L. Nalder\(^1\) and William S. Redd\(^2\) to teach full-time Seminary in Raymond and Cardston, respectively, was the culmination of a long series of events.

The first Seminary in the Church was established in 1912, adjacent to Granite High School in Salt Lake City.\(^3\) In 1929 the Religion Classes were replaced throughout the Church by the Junior Seminary program.\(^4\) A blending of the Junior and Senior Seminary programs was introduced into Canada in 1948. At the time the Senior Seminary curriculum comprised three courses for high school students, namely: Old Testament, New Testament, and Church History. Students who satisfactorily completed all three courses were entitled to a graduation diploma, issued by the Church Department of Education. Lessons in character development and a Book of Mormon course were offered respectively to the seventh and eighth grade students.\(^5\)

\(^1\)"Taylor Stake Historical Record," June 27, 1948, p. 129.

\(^2\)"Alberta Stake Historical Record," May 20, 1948, p. 119.


\(^4\)The Junior Seminary, p. 3.
diploma, issued by the Church Department of Education. Lessons in character development and a Book of Mormon course were offered respectively to the seventh and eighth grade students.

**Taylor Stake Seminaries**

The Junior Seminary classes were taught during school hours, as were the Religion Classes. John H. Blackmore was the first Stake Superintendent. His successor, J. Urban Allred, served until September 26, 1937, when Elmer L. Spackman was sustained in his stead. Classes were then operating in Raymond and Magrath.

On November 14, 1943, the minutes of the stake indicate Seminary as first being advocated for the high school students of the stake. Mr. Spackman was released and Arthur A. Wilde was sustained in that same month. Following a slow start, Seminary classes were in operation in each high school in the stake by December 10, 1944. Directing the work in the communities were: Jay A. Hamilton, Magrath; Lyman H. Jacobs,

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5Unified Church School System Announcement of Program, pp. 31-32.
7"Taylor Stake Historical Record," September 29, 1929, p. 71.
8Ibid., September 26, 1937, p. 58.
9Ibid., November 14, 1943, p. 179.
10Ibid., November 21, 1943, p. 185.
Raymond; Marion Allen, Stirling; and Pauline Bridge, in Welling.  

All children of L.D.S. parentage were to attend Jr. Seminary \textit{sic} classes to be held the last half hour of school, one day each week.  

The desire for a full-time Seminary teacher was first noted September 30, 1945. The sustained interest of Arthur A. Wilde was to a large degree responsible for the fulfillment of this desire. The impetus given to the Seminary program by T. George Wood, retiring Stake President, was carried by Arthur A. Wilde to the reorganized Stake Board of Education led by James H. Walker.  

Franklin L. West, Commissioner of Education for the Church, visited the Taylor Stake on May 30, 1948. The following month, announcement was made that the request for a released-time Seminary had been approved and that William L. Nalder had been hired to teach in Raymond and Stirling.  

Classes commenced September 1, 1948, in Raymond and

12 \textit{Ibid.}, November 14, 1943, p. 179.  
13 \textit{Ibid.}, September 30, 1945, p. 113.  
15 "Taylor Stake Historical Record," May 18, 1947, p. 289.  
soon thereafter in Stirling.\(^{18}\) The students from the tenth through the twelfth grades assembled daily, either before school or at noon, to study the Old Testament. The ninth grade met three times a week during school hours for the same course. The New Testament and Church History courses were taught in the two succeeding years.\(^{19}\) This rotation of courses continued until 1956-57, when each class met twice a week during regularly scheduled study periods.\(^{20}\) This timetable change made possible the teaching of Seminary by grades. The transition to the Old Testament for the ninth grade, the New Testament for the tenth, and Church History for the eleventh grade was begun. In his first year Richard L. McLaughlin, successor to William L. Nalder, offered the study of the Book of Mormon to the senior students.\(^{21}\) The introductory course to the Book

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\(^{18}\) Letter from William L. Nalder, February 15, 1961. (Enrollment figures for this and all succeeding years for Taylor and Alberta Stake Released-Time Seminaries will be found in Appendix I.)

\(^{19}\) Ibid.

\(^{20}\) Letter from Richard L. McLaughlin (Seminary teacher, Raymond, Alberta, 1956-58), February 16, 1961. This change was permitted under Article 391 (1) and (2) of the School Act, with amendments up to and including 1957 (Department of Education, Government of the Province of Alberta [Queen's Printer, 1957], p. 131), which states:

391. (1) No religious instruction shall be permitted in a school from the opening of school until one-half hour previous to its closing in the afternoon, after which time any such instruction permitted or required by resolution of the board may be given.

(2) Notwithstanding subsection (1), in a high school providing departmentalized instruction religious instruction may be given to a class for a period not exceeding one-half hour per day, at such time or times as may be approved by the board and the inspector of high schools.

\(^{21}\) Letter from Richard L. McLaughlin, February 16, 1961.
of Mormon has been taught to the eighth grade in each year of Seminary operation. Classes have met once each week during the school year.

This new schedule was introduced simultaneously in Stirling, where classes had previously been taught on the same basis as in Raymond. Sessions were held three times a week during school hours for the eighth through the eleventh grades.\(^{22}\)

Teachers Nalder and McLaughlin had no specific classroom for Seminary in Raymond, but moved as they were required to an unoccupied classroom in the high school. The music room was used most frequently.\(^{23}\) Only when the expansion of the high school population necessitated the use of all rooms did the Seminary have a regular place in which to meet. Temporary facilities in the basement of the elementary school were made available by the School Board for the school term 1959-60. The erection of permanent facilities was commenced in August, 1960, under the supervision of Lawrence Ehler. The planning and work of several years was culminated on January 26, 1961, when the first class was held in the new $30,000 Seminary building in Raymond.\(^{24}\)

The Stirling Seminary had no permanent place in which


\(^{24}\)Letter from Lawrence D. Lawlor (Seminary teacher, Raymond, Alberta, 1958-61), March 12, 1961.
to meet until classes were convened in the Relief Society building in September, 1955. Prior to this arrangement they had met in the school, the "Old Hall," and the chapel.

In the initial years a heavy social emphasis was given to the Seminary. Each class had a party once a month, and at the end of the year the graduates of the Taylor Stake were taken to Banff National Park. A feature of this outing was a Testimony Meeting on the shore of Lake Louise.

Seminaries were established in Magrath and Welling in the fall of 1949, one year after the commencement in Raymond and Stirling. Kenneth L. Gibb, the first teacher, offered the study of the New Testament to all high school students. Successive courses in Church History and the Old Testament were taught in rotation until the fall of 1956. An exception to this pattern was a special Book of Mormon class for the twelfth grade, introduced in 1954-55 by Phyllip G. Redd, successor to Kenneth L. Gibb. The rotation was terminated by Alan R. Anderson in his initial year, and courses were taught by grades as outlined in the narrative on the Raymond Seminary. The Book of Mormon was adopted as the core of the twelfth grade.

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26Ibid.
A special unit on Missionary Training was added by Clarence G. Jensen in 1959, as he commenced his assignment as successor to Alan R. Anderson.31

At the eighth grade level the Book of Mormon was taught, and a Character Development course was offered for the seventh grade. This arrangement continued through 1957-58, after which time a combined seventh and eighth grade was formed in the school.32 Since then, these two courses have been taught on alternate years to all Seminary students in grades seven and eight.33

Through the years each class in Magrath has met from two to three times per week. At first classes were held in the banquet room of the Assembly Hall, then for three years in the Scout House, before settling temporarily in a room specially prepared in the northeast corner of the Assembly Hall basement.34 This room, though attractively furnished, was inadequate in size, and after five years was replaced by new Seminary facilities. A combined Seminary and entrance to the Assembly Hall was commenced in October, 1957, and completed in June, 1958, under the supervision of Lawrence Ehlert.35

Dedicatory Services for this $33,000 structure were presided over by Bruce R. McConkie, of the First Council of Seventy, on November 1, 1959.36

The Magrath Seminary teachers conducted classes in Welling very similar to those held in Magrath. The variations were largely due to the reduction in size of the Welling school. In 1950 the twelfth grade was vanned to Magrath,37 and by the fall of 1954 all high school students attended there. Classes were held three times per week prior to 1954-55, at which time they commenced to meet on a daily basis. Courses were the same as in Magrath for the corresponding grades. The ninth grade was transferred to Magrath in the fall of 1959, and the following year the remainder of the junior high was moved, thus terminating the Welling Seminary as such.38

The establishment of Seminary in the Taylor Stake was a pioneering venture. The teachers themselves had had no previous experience as Seminary teachers, nor had they attended Seminary classes as high school students, it not being available to them. There was a reluctance on the part of some parents to encourage student registration and attendance. Direct contact with administrative personnel in Salt Lake City was infrequent.39 Local Church leaders, too, were inexperienced in

their responsibilities toward the Seminary. Regular meetings of the Stake Board of Education were not held until the administration of J. Golden Snow.

In spite of these factors, William L. Nalder and Kenneth L. Gibb persevered and enthusiastically labored to initiate the program and establish a foundation on which the Seminary program has since risen, to become firmly established in the Stake.

**Alberta Stake Seminaries**

The establishment of Seminary in the Alberta Stake was recommended to the Stake Presidency in 1943 by John A. Widtsoe, of the Quorum of the Twelve. The first mention of Seminary in the minutes of the stake records was the suggestion of Seymour B. Smith that the Seminary program be organized in Canada.

On March 4, 1948, five days after a visit by John A. Widtsoe, a committee was assigned to study the Seminary program and bring back their recommendations to the Stake Presidency at a later date. Membership of this committee was composed of

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43 "Alberta Stake Historical Record," November 11, 1947, p. 100.
Seymour B. Smith, J. A. Johansen, and John S. Smith.\footnote{Alberta Stake Historical Record,} March 4, 1948, p. 110.

Announcement of the appointment of William S. Redd as the instructor for Cardston was noted May 20, 1948.\footnote{Ibid., May 20, 1948, p. 119.}

Seminary commenced operations on September 1 of that year,\footnote{History of the Cardston Seminary,} although definite arrangements for the use of a classroom in the school were not made until after September 23.\footnote{Alberta Stake Historical Record, September 23, 1948, p. 139.}

Arrangements were subsequently made to use the room on the landing of the north stairway.\footnote{Letter from William S. Redd (Seminary teacher, Cardston, Alberta, 1948-1958), March 25, 1961.}

The Old Testament was offered as the initial course to the ninth through the eleventh grades, in classes which met from two to five times per week. Instruction was given during school hours as well as before school commenced and at noon. The rotation of courses as operated in the Taylor Stake Seminaries was followed. Soon after the high school courses were underway, an eighth grade Book of Mormon class and a "Builders for Eternity" class for the seventh grade were commenced.\footnote{Ibid.}

These courses were offered continuously until 1957-58, when they were discontinued due to conflicts in the time schedules.\footnote{Ibid.}
of the junior and senior high schools. The use of class periods of different lengths made a workable arrangement for the seventh and eighth grades impossible. In addition to his responsibilities in the Cardston Seminary, William S. Redd travelled to Leavitt once a week for three terms (1951-54) to conduct classes there.

The transition to particular courses for a given grade in school was begun in 1956, when students met twice a week in class periods of eighty minutes.

The adoption of the semester system in the high school in the fall of 1958 enabled Seminary classes to be held for seventy minutes each day. Under this arrangement a student could be enrolled for only one semester during school hours. In order to take Seminary throughout the entire year many students attended in the morning or at noon in addition to a class during school. A Book of Mormon and Missionary Training class, introduced in 1956-57, was largely responsible for this enthusiasm.

It was realized, early, that the room available in the Cardston High School was wholly inadequate for Seminary

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50Letter from A. James Hudson (Seminary teacher, Cardston, Alberta, 1956-60), March 5, 1961.


52Letter from A. James Hudson, March 5, 1961. (A list of the courses by grades is given in the Raymond Seminary narrative.)

53Ibid.
purposes. William S. Redd was asked in 1950 to investigate the building procedures of the Church.\textsuperscript{54} A building program was initiated in the fall of 1952, but was delayed until the dedication of the new Stake House in March, 1953.\textsuperscript{55} The home of Glen Hansen was purchased for Seminary purposes in time for Ronald M. Cosgrove to use after he replaced William S. Redd for the 1954-55 term.\textsuperscript{56} With minor changes this house served as the Seminary building for nearly seven years. Ground was broken for a new two-roomed building on October 15, 1960. An open winter permitted construction to proceed rapidly and enabled classes to convene in the $35,000 structure on April 13, 1961.\textsuperscript{57}

A. James Hudson, principal from 1956-60,\textsuperscript{58} was away on sabbatical leave for 1960-61. His place was taken for this period by Dee W. Hadley, and in addition, for the first time, a part-time teacher was employed. Elva F. Pitcher was assigned to teach the Old Testament classes, thus making all of Mr. Hadley's time in the second semester available for teaching high school students.\textsuperscript{59}

\textsuperscript{54}"Alberta Stake Historical Record," June 7, 1950, p. 216.


\textsuperscript{56}Letter from Ronald M. Cosgrove (Seminary teacher, Cardston, Alberta, 1954-56), February 14, 1961.

\textsuperscript{57}Letter from Dee W. Hadley (Seminary teacher, Cardston, Alberta, 1960-61), February 18, 1961.

\textsuperscript{58}Letter from A. James Hudson, March 5, 1961.

\textsuperscript{59}Letter from Dee W. Hadley, February 18, 1961.
Glenwood and Hillspring Seminaries were in operation during this period with Grant B. Smith, A. James Hudson, Lorin J. Mendenhall, Merrill Frost, and Dale LeBaron as principal.

Classes commenced in 1949, arrangements having been made with the school authorities such that one-half day could be spent by the Seminary teacher in each community. The Seminary curriculum, commencing with the New Testament, was offered in rotation to the Latter-day Saint students of both high schools. The same courses were offered to the seventh and eighth grades as in the other Seminaries.

Accommodation was provided in the Glenwood school for the first four years. Classes met in the "Old Church" building in 1953-54, while the new chapel was being erected. Since that year, a basement room of the classroom wing in the new building has been the permanent location of the Glenwood Seminary.

During the years that Lorin Mendenhall was principal, the students of the twelfth grade in Glenwood were not enrolled in Seminary. A change in schedule in 1960-61 eliminated the combined seventh and eighth grade class and made time available for the senior students, who enrolled readily in the new

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Missionary Training and Book of Mormon course.  

Seminary classes assembled in Hillspring High School for the first two years of operation there. An unused one-roomed school, purchased by the Church and placed on a plot leased from the school, was used for Seminary purposes during 1951-54. As this accommodation proved unsatisfactory, classes were again conducted in the school building during 1954-55, while the Church-owned building was renovated and put in a usable condition. It has been used for Seminary purposes since the fall of 1955.

There has been no change in the classes offered in Hillspring. Students from the seventh through the twelfth continue to receive instruction.

A highlight of the Seminary in Glenwood-Hillspring was a choir developed by Mr. Hudson in 1954-56. This organization provided music for graduation programs, conferences, funerals, and two Seminary Conventions.

Merrill Frost, successor to Lorin J. Mendenhall, taught for two weeks in September of 1960. He was replaced by Dale LeBaron when illness in his family necessitated his return to Utah.

The establishment of Seminaries in the Alberta Stake was pioneering in the true sense. As was the case for the original teachers in the Taylor Stake, the teachers of Alberta Stake had no background of Seminary experience on which to draw, but through trial and error, satisfaction and disappointment, they laid the foundation stones upon which a thriving program has grown.

Several factors have contributed to the development of Seminary in the Alberta and Taylor Stakes. A combined student social has been held annually. An increased spiritual emphasis was given in 1955 when an afternoon testimony meeting was inaugurated, with Nathan E. Tanner of the Calgary Stake as keynote speaker. A banquet was also added in the same year. This convention and particularly the testimony meeting have become the annual highlight of Seminary activities throughout the area.

The establishment of the L.D.S. Institute in Edmonton had a definite effect on Seminary progress. Three new teachers were hired in 1954 for the Seminaries of Southern Alberta. All of these men had attended the Institute classes and had received somewhat of the vision of the program from Paul E. Felt, the director.

70Letter from Grant B. Smith, February 15, 1961.
71"Alberta Stake Historical Record," March 15, 1951, p. 262.
Further information and impetus was instilled by William C. Smith, a retired Seminary teacher from Pleasant Grove, Utah. He was sent to Canada in August, 1955, as a special coordinator of Seminary work. In fulfilling his assignment, which continued until October 20, 1955, he gave freely of his knowledge and energy. During this three-month period of time a new concept and an enlarged vision of the Seminary program was realized by teachers, ward and stake leaders, students and parents.

Annual visits by A. Ted Tuttle and Boyd K. Packer, General Supervisors of Seminary and Institutes, reinforced the work done by William C. Smith.

Phyllip G. Redd was appointed as resident coordinator of Seminaries for Southern Alberta in the spring of 1956. Frequent visits to each teacher have done much to dispel the feeling of isolation experienced by the Seminary teachers as well as to assist them in their professional assignments.

The inauguration of Ward Education Committees in 1957 relieved the teachers of much of the enlistment work and provided three official advocates of Seminary to work with the youth of each ward in the Church.

72Letter from William E. Berrett (Vice-President of Brigham Young University), July 14, 1955.

73Letter from William C. Smith, October 20, 1955.

74"Taylor Stake Historical Record," August 11, 1957, unnumbered pages.
The teachers hired in the past four years, who have had practice-teaching experience in a Seminary classroom as part of their professional training, appear to have an enlarged understanding of the program. Their efficiency is evident.

These are some of the factors that have combined to influence the steady development of the Seminaries of the Alberta and Taylor Stakes. The included pictures of the recently completed Seminary Buildings are indicative of the acceptance and support given to the released-time Seminary program at the end of thirteen years of operation in Canada.
SEMINARY ACCOMMODATIONS IN THE TAYLOR STAKE

Fig. 6. --Seminary Building
Magrath, Alberta

Fig. 7. --Seminary Building
Raymond, Alberta

Fig. 8. --Relief Society Building
Stirling, Alberta
SEMINARY ACCOMMODATIONS IN THE ALBERTA STAKE

Fig. 9. --Seminary Building
Cardston, Alberta

Fig. 10. --Seminary Building
Hillspring, Alberta

Fig. 11. --Glenwood Ward Chapel
Glenwood, Alberta
CHAPTER V

L.D.S. INSTITUTE OF RELIGION, EDMONTON

The establishment in 1952 of the Latter-day Saint Institute of Religion, adjacent to the University of Alberta, in Edmonton, grew from the nucleus of an "L.D.S. Club." This organization came about through the desire of Latter-day Saint students to play basketball in the University intramural league. Brigham Y. Card, Church faculty member, directed this enthusiasm into the organization of a club. Gordon Wood was elected president by thirty members. A constitution was drawn up and regular study classes were conducted in the Medical Building. Discussion topics, led by Mr. Card, were taken from Lowell Bennion's, Religion of the Latter-day Saints.

During this time the possibility of an Institute at the University was discussed by Joseph Y. Card, President of the Western Canadian Mission, with the General Authorities of the Church in their periodic visits to the Mission. Glen G. Fisher, successor to President Card, annually recommended to the First Presidency the establishment of an Institute of

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2Ibid., p. 1.

3Ibid.

4Ibid.
Religion in Edmonton.5 During his years as Mission President he "convinced nearly every visiting General Authority, particularly John A. Widtsoe, of the need of such an Institution for L.D.S. students" there.6 In his position as President of the Edmonton Branch, Nathan E. Tanner saw the need in the life of the students which would be satisfied by the Institute program.7

The General Authorities were in support of the Institute program as such. The basic problem in Edmonton was to determine whether there would be a sustained enrollment to justify the erection of a building. Surveys, charts and maps were prepared and submitted by Nathan E. Tanner.8

That the concentrated efforts of Presidents Fisher and Tanner were successful is attested to by the transfer of three lots on the corner of 116 Street and 89 Avenue from the City of Edmonton to the corporation of the Presiding Bishopric of the Church. This was on October 14, 1949.9

Nearly two years later, on August 13, 1951, a building permit for the Edmonton Institute of Religion was taken out on

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5Ibid., p. 2.  6Ibid.
7Interview with Nathan E. Tanner, October 17, 1960.
8Ibid.
9"Legal History of Institute" (File in the office of the Edmonton Institute of Religion, Edmonton). These three lots were adjacent to the west boundary of the University property.
behalf of the Church by Nathan E. Tanner. On August 22, 10
P. G. Davies, owner of a dwelling near the proposed site, objected to the legality of the permit on the grounds that the building was not a "church," and therefore could not be erected in the Windsor Park subdivision. He was given an hearing before the Interim Development Appeal Board, August 28, at which time his counsel, Mr. Sinclair, Mr. Bishop (representing the Windsor Park Community Association), and Mr. McMullin (representing the Church) were also heard.

After consideration of the briefs presented, Mr. Garside, City Solicitor, rendered the following opinion:

In view of the foregoing facts, I am of the opinion that the proposed building and the use to which it will be put constitutes a "church" within the meaning of the word as defined in the dictionary, and also within the meaning of the word "churches" in said section (5) (2) (b) and that the Church Authority is legally entitled to a permit to erect the proposed building upon the site mentioned.

Although the permit had been upheld, in light of the objections raised it was decided to move to the present location on the corner of 116 Street and 87 Avenue. This site proved to be the better of the two, as it was "possible for students to go from the Institute to all classes in the allotted time."

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10 Letter from T. A. Garside, City Solicitor, to the Chairman and Members of the Interim Development Appeal Board, Edmonton, Alberta, September 6, 1951, p. 2.
11 Ibid.
12 Ibid.
13 Ibid., p. 7.
14 "History of the Institute," p. 3
15 Ibid.
Final plans by the architect, Fred McDonald of Edmonton, were approved in October of 1951, after approximately $60,000 had been appropriated by the Church Committee on expenditures. Contractor A. V. Carlson erected the major portion of the building during the summer of 1952.

During this period the L.D.S. Club had had an unsettled existence. A great deal of its vitality was lost when Brigham Card left Edmonton to attend Stanford University, in the spring of 1947.

A Sunday School class of the Edmonton Branch was the center of activities for 1947-48, with Joseph T. Smith, the President of the L.D.S. Club, conducting club business one class period each month. Similar arrangements were carried on in 1948-49 under the leadership of Grant Spackman. The Club was inactive during 1949-50 and was not revived until late in the following term, when a reorganizational meeting was held. Forty students attended and authorized Geraldine Asplund, Robert Russell, and Alan Anderson to draw up a new constitution. On September 30, Alan Anderson was elected to

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16 Ibid.
18 "History of the Institute," p. 3.
19 Ibid., p. 2.
20 Ibid.
21 Ibid.
22 Ibid.
23 Ibid., p. 3.
lead the L.D.S. Club for 1951-52. Afternoon study classes on alternate Sundays and intramural basketball were the principal activities.24

In the uncompleted building, amid the noise of hammer and saw, the first class assembled October 9, 1952,25 under Director Paul E. Felt, formerly of the Granite Seminary in Salt Lake City, Utah.26

Forty-nine students were enrolled the first year27 for one or more of the following courses: Old Testament, Courtship and Marriage, Book of Mormon, Mormon Doctrine and Philosophy, and a Seminar.28 Institute classes were scheduled at noon, as well as before and after those of the University. Each class met twice during the week.29 The L.D.S. Club, under the leadership of Alan Anderson, continued as the social arm of the Institute.30

A dependent Branch31 of the Church was organized on October 5, 1953, with George H. Fairbanks as President32 and

24Ibid.
25Letter from Paul E. Felt, February 15, 1961
26"History of the Institute," p. 3. 27Ibid., p. 4.
Don Newton as Sunday School Superintendent. Hugh B. Brown taught the Sunday School class until he was called to be an Assistant to the Quorum of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Phyllip Redd led the L.D.S. Club.

Dedicated Services for the Institute were held October 14, 1953, when Elder Harold B. Lee, of the Quorum of the Twelve, offered the dedicatory prayer.

On March 27, 1954, Lambda Delta Sigma, with David Low as president, replaced the L.D.S. Club as the social organization of the Institute, effective with the commencement of the 1954-55 term. Pledging ceremonies were conducted by Supervisor A. Theodore Tuttle.

Mormon Doctrine and Philosophy, The Pearl of Great Price, Jesus and His Teachings, and Teacher Training comprised the academic offering of the Institute to sixty-four.


Ibid. p. 4.

Ibid. p. 5.

Ibid. p. 5. (Successors: Robert Russell, 1954-5, as David Low did not return to the University of Alberta; Ronald Spackman, 1955-6; Gary Ursenbach, 1956-7.)

Ibid.

"Institute Roll Book," 1953-54.
students, in 1953-54. The first graduation was held March 28, 1954.

H. Bartley Heiner succeeded Director Paul E. Felt during the summer of 1954. The Relief Society was added to the Institute program on October 3, 1954, with Ruth F. Rice as president. A selection of five courses was offered to the students in that year, namely: Courtship and Marriage, Book of Mormon, Problems in Religion, Mormon Doctrine and Philosophy, and the Religion and Literature of the Old Testament. Total enrollment for all classes was one hundred and eleven. Diplomas were presented to eighteen graduates on April 17, 1955, by President N. E. Tanner of the Calgary Stake.

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42 "Deseret News, Church Section, August 14, 1954, p. 3.


President William E. Berrett, Vice-President of Brigham Young University, attended the graduation exercises April 1, 1956. Fifteen students received diplomas from him.

A curriculum of four courses was offered by Director Heiner in 1956-57, in which eighty-four students were enrolled. Selection was made from among Book of Mormon, World Religions, Mormon Doctrine and Philosophy, and Courtship and Marriage. Eleven students of those enrolled were honored April 7, 1957, in the graduation ceremonies.

In 1957-58 a fifty per cent increase was noted in the number of courses offered. For the first time the Doctrine and Covenants was taught as a course. Other courses available were Church History, L.D.S. Doctrine, The Pearl of Great Price, Courtship and Marriage, and Problems in Religion.

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49History of the Institute, p. 9.
51Graduation Services, April 7, 1957.
One hundred and twenty-two students\textsuperscript{53} availed themselves of the opportunity to enroll, and nineteen were graduated from the Institute on March 30, 1958.\textsuperscript{54}

Two new courses were taught in 1958-59. To the study of the Book of Mormon, L.D.S. Doctrine, Courtship and Marriage, and World Religions were added the History of Christianity and the Life and Letters of Paul.\textsuperscript{55} In his final year at the Edmonton Institute, Director Heiner taught ninety-one students,\textsuperscript{56} of whom seventeen were graduated on April 5, 1959.\textsuperscript{57}

Announcement of the transfer of Director Heiner and the appointment of Monte S. Nyman as his successor was made May 9, 1959.\textsuperscript{58} On September 20, 1959, prior to the commencement of University, Parley A. Arave, Mission President, organized an independent Branch of the Western Canadian Mission at the Institute, with Monte S. Nyman as Branch President.\textsuperscript{59}

Membership of the Branch was made up of only those students whose membership certificate was not in any of the Edmonton Branches. However, all students, in


\textsuperscript{54} Graduation Services," March 30, 1958.

\textsuperscript{55} Institute Roll Book," 1958-59.


\textsuperscript{57} Graduation Services," April 5, 1959.

\textsuperscript{58} Deseret News, Church Section, May 9, 1959, p. 14.

\textsuperscript{59} Interview with Monte S. Nyman, June 16, 1961.
Edmonton for University or other higher educational purposes, were considered as Institute of Religion personnel and were expected to enroll in classes conducted during the week. As the student organization had been filling a dual role in previous years, Sam Baker, first councillor in the Branch Presidency, acted as Institute President in conjunction with University activities. The following year, 1960-61, an Institute Council was organized and functioned entirely separate from the Branch [later Ward] organization. Sam Baker was the first President of the Institute Council.60

The Mutual Improvement Association, with Jack Holt as Superintendent and Marjorie Heppler as President, and the Elders' Group, led by David Mount, completed the Branch organizations.61

The Institute Branch was created a Ward, November 15, 1960, when the Edmonton Stake was organized. Malcolm Asplund, a former student and a member of the University of Alberta faculty, was sustained as Bishop.62

Serving as Branch President was but a part of Mr. Nyman's responsibility in 1959-60. In his original assignment, as Institute Director, he carried out an enlarged program. The Institute year was divided into two semesters, and a total of ten courses were taught. In the first semester were offered: Courtship and Marriage, Introduction to the

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60 Ibid. (Lamba Delta Sigma had been replaced in the fall of 1957 by a Social Committee, which was superseded by the Institute Council. Heads of the Social Committee were Robert McCue, 1957-58; Wayne Olsen, 1958-59; Ted Jones, 1959.)

61 Ibid. (Successors were: Ron Mayo and Walter Meyer, who was sustained as Quorum President when the Ward was established.)

62 Ibid.
Book of Mormon, Advanced Church History, Introduction to the Doctrine and Covenants, Introduction to the New Testament, and Missionary Training; and in the second: The Nephite Nation, Mormon Doctrine and Philosophy, The Doctrine and Covenants, and the Life of Christ. Total enrollment for both semesters was one hundred thirty-one. Twelve graduates and one post-graduate were honored in the exercises held March 18, 1960, attended by Supervisor Boyd K. Packer of the L.D.S. Department of Education.

In the year just completed (1960-61), one hundred thirty-seven students were enrolled in seven different courses, three of which were taught for more than one session. Continuous courses throughout the year were: L.D.S. Doctrine, the Doctrine and Covenants, and Priesthood and Church Government. The Book of Mormon and Courtship and Marriage were taught only in the first semester; Archaeology and the Book of Mormon, and the Life and Letters of Paul were

63 "Institute Roll Book," 1959-60.


65 Ibid.


offered in the second.  Two post-graduates and twenty-four graduates were awarded diplomas by President William E. Berrett on March 30, 1961.

Just as it grew out of the L.D.S. Club, so has the Institute evolved from being largely a social institution, to become a place of teaching and learning of the gospel of Jesus Christ.

**Part-Time Institutes**

Three part-time L.D.S. Institutes of Religion were started in Alberta in 1960. The first of these was established adjacent to the Lethbridge Junior College, with Melvin Sillito as instructor. Twenty-one students enrolled to study the Book of Mormon. Melvin Sillito had been faculty sponsor of the Deseret Club for two years prior to being asked to teach in the Institute. Larry E. Dahl was club president in the initial year, 1958-59. He was succeeded by James E. Heninger. In 1960-61 the Deseret Club continued as the social medium of the Institute, with Jolayne Carlson as president. She was aided by Robert E. Bullock, the faculty sponsor of the club.

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1. Ibid.
3. Interview with Monte S. Nyman, June 16, 1961.
5. Interview with Melvin Sillito, April 22, 1961.
The two part-time Institutes organized in Calgary in November, 1960, evolved from a Deseret (L.D.S.) Club organized seven years before. Maureen Ursenbach was responsible for the Deseret Club being established at the Calgary Branch of the University of Alberta and the Provincial Institute of Technology and Art. As both of these institutions were located on the same campus, students from both comprised the membership of the club. Willard S. Jensen was Church sponsor and Chesley N. Pierson was the advisor for the years 1954-56. Virginia Smith and Jack H. Olson were the elected presidents for those same years.

The club was inactive for two years, 1956-58. Arta Pilling headed a reactivated program in 1958-59, when Howard Rhodes was Church sponsor. He was replaced in 1959-60 by Chesley N. Pierson, who was assisted by Ronald B. Clark and Robert W. Harker. Classes were taught by Chesley N. Pierson, Carl Webster, and Teddy E. Brewerton. During the school year Kenneth Allred was replaced as club president by Richard B. Larson.

The University of Alberta in Calgary moved to a new campus for the year 1960-61. Kathleen M. Kesler was elected president of the new Deseret Club established there. Arthur LeBaron was appointed Church sponsor and James I. Heninger was asked to teach the lessons.

75 Letter from Maureen Ursenbach, April 23, 1953.
76 Interview with Chesley N. Pierson, February 14, 1961.
77 "University of Alberta, Deseret Club" (MS., Files of the L.D.S. Department of Education, Provo, Utah).
78 Ibid.
James I. Heninger continued as instructor when the part-time Institute was organized November 23, 1960. Thirty-two students were enrolled in the charter class to study Church History.79

The Deseret Club at the Southern Alberta Institute of Technology, formerly the Provincial Institute of Technology and Art, continued to meet on the original campus, with William Michel as president. Edgar Forester was appointed faculty sponsor and Carl Webster, as Church sponsor, taught the Pearl of Great Price. On November 15, 1960, the students were organized into a part-time Institute. A total of thirty-eight were enrolled during the year. This number included eleven students from a business college in Calgary.80

The Institute in Lethbridge met in the Seminary building. In Calgary, classes were held in rooms made available by the University and the Institute of Technology. It is anticipated that Institute accommodation will be available in the new chapel to be commenced in 1961 on land adjacent to the University of Alberta in Calgary. In 1960, the Church purchased land adjoining the future campus of the Lethbridge Junior College for the erection of an Institute building.

The establishment of these three part-time Institutes in Lethbridge and Calgary extended the Institute program to all of the public institutions of higher learning in the Province of Alberta.

80Interview with Carl Webster, May 9, 1961.
Fig. 12. --Institute of Religion, Edmonton, Alberta.

Fig. 13. --Seminary Building, Lethbridge, Alberta.
CHAPTER VI

NON-RELEASED-TIME AND PART-TIME SEMINARIES

The Seminary classes considered in this chapter are of two types. The first, as defined in Chapter I, are the non-released-time classes and the second are part-time classes. The latter, located in Mountain View and Leavitt of the Alberta Stake, although held during school hours were taught by part-time teachers and, for supervisory purposes, were considered as being different from the released-time Seminaries taught by full-time teachers.

Western Canadian Mission

The first non-released-time Seminary in Canada was organized by Paul E. Felt in Edmonton, Alberta, in the fall of 1952. Classes met three times per week at 7:30 A.M. in the Whyte Avenue Chapel to study the Old Testament. At the conclusion of each class, students from the north side were driven back across the North Saskatchewan River to their various schools. This arrangement proved satisfactory until the first snow made such a trip impossible in the time available. At this time, Phyllip G. Redd was asked to assist by teaching the class on the south side, and a second class, taught by Paul E. Felt, was organized on the north side of the river. This class was held in the Russell Clinic. A total of twenty-three
students were enrolled that year.¹

Phyllip G. Redd taught Church History for the one
dmonton class held in 1953-54. Paul E. Felt's teaching as-
signment at the Institute was such that he was not available
to teach Seminary. From 1954-1958 Blaine Hudson, successor
to Phyllip G. Redd, taught the following courses in Edmonton:
Testament, in that order.² Bryant L. Stringham, who succeeded
him in 1958-59, taught the Book of Mormon. A graduation ban-
quet was held that year, and the efforts of the Education Com-
mittees of the branches of the Church stimulated interest in
Seminary sufficient to justify the establishment of a second
class in 1959-60.³ Robert Patterson and Larry E. Dahl were
engaged to teach the Old Testament. By being permitted to
meet in the family room of, first, the Kay A. Burnham and then
the James P. Low homes, the students from the southeast section
of Edmonton, taught by Larry E. Dahl, were spared the time-
consuming trips to the chapel and back to their schools.⁴

The other class, under the guidance of Robert Patterson,

(WS., L.D.S. Department of Education, Salt Lake City, Utah).
(Enrollment statistics for the succeeding years and for all
non-released-time and part-time Seminaries in Alberta are
given in the Appendix.)


continued to meet in the chapel. Similar arrangements were carried out by the same teachers in 1960-61, when the James P. Low home was used until the Seminary room in the new chapel was ready for occupancy on March 6, 1961. A third class for the study of the New Testament was commenced by John P. Redd in the dining room of the Western Canadian Mission Home. This class was closed November 30, 1960, as the support of parents and students was not sufficient to justify its continuance.

With the organization of the Edmonton Stake on November 14, 1960, the responsibility for the operation of the Edmonton Seminaries was transferred from the Western Canadian Mission to LeRoy Rollins, President of the Stake.

**Calgary Stake**

On January 30, 1961, Paul E. Felt of Edmonton, accompanied by Gerald Ursenbach and Phyllip G. Redd, visited Calgary to stimulate the establishment of a Seminary class. The keen interest of Nathan E. Tanner, President of the Calgary Stake, supplemented by this visit, resulted in a class being started that fall. Chesley N. Pierson taught the Old and New Testament

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5Letter from Robert Patterson, February 18, 1961.
8Ibid.
courses to students assembled in the chapel on the "North Hill" for the years 1954-55 and 1955-56.\(^\text{10}\)

Two classes of Church History were organized the following year, with Chesley N. Pierson teaching in the new Stake House and Jack H. Olson in the "North Hill Chapel."\(^\text{11}\) As both of these teachers were unavailable for 1957-58, Richard Low and Jerald Palmer were engaged to teach the New Testament. Noel Crapo replaced Jerald Palmer when a time conflict developed between his University courses and the Seminary.\(^\text{12}\)

The Book of Mormon was taught to three classes in 1958-59 by David R. Wilcox, Vance Leavitt, and Ronald B. Clark. In 1959-60, Robert Harker replaced Vance Leavitt and John Wilcox taught the new fourth class.\(^\text{13}\) The study of the Old Testament of that year was followed by the New Testament in 1960-61, when five classes were in operation. Blaine L. Hudson taught in John Wilcox's stead and Caroline L. Pitcher in that of Robert Harker.\(^\text{14}\) Vance Leavitt returned to the Seminary, but was replaced in January, 1961, when pressure of business made it impossible for him to continue. Marion A. Law took his place on the staff. He taught the students of

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\(^{10}\) Interview with Chesley N. Pierson, February 14, 1961.

\(^{11}\) Letter from Jack H. Olson, April 2, 1961.

\(^{12}\) Interview with Chesley N. Pierson, February 14, 1961.

\(^{13}\) Letter from Caroline L. Pitcher, March 14, 1961.

\(^{14}\) "Calgary Seminary" (MS., File of the Coordinator of the Southern Alberta Seminaries, Lethbridge, Alberta).
the Calgary Third Ward in a room of the Queen Elizabeth High School, with the permission of the Calgary School Board.\(^{15}\)

A Seminary class in the Rosemary Ward of the Calgary Stake was first organized in the fall of 1956, with Noel Crapo as teacher. Jack H. Olson succeeded him and has taught for four years.\(^{16}\) In 1958-59, a second class was added which was taught by Reece B. Gibb for two years, until he moved from the community.\(^{17}\) Noel Crapo returned to the Rosemary Seminary in 1960-61 after being away to attend the University of Alberta in Calgary. Courses taught in Rosemary since the establishment of Seminary there have been Old Testament, Church History, Book of Mormon, Missionary Training and Old Testament, and in 1960-61, the New Testament.\(^{18}\)

Rosemary Ward became a part of the Taber Stake on September 13, 1960, leaving only the five city classes under the jurisdiction of the Calgary Stake.

**Alberta Stake**

In addition to stimulating the released-time Seminaries, William C. Smith, special Seminary Coordinator to Canada,\(^{19}\) was successful in establishing a part-time Seminary in Mountain

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\(^{15}\)Letter from Marion A. Law, March 1, 1961.

\(^{16}\)Letter from Jack H. Olson, April 2, 1961.


\(^{18}\)Letter from Jack H. Olson, April 2, 1961.

\(^{19}\)Letter from William E. Berrett, July 14, 1955.
View and Leavitt. Belva P. Pilling was engaged to teach in these two wards of the Alberta Stake for 1955-56.

The classes in Mountain View met three times per week. Students in the tenth through twelfth grades were offered the Old Testament, and those in the eighth and ninth grades were taught the Book of Mormon.

The following year the older students studied Church History and the younger ones the Old Testament. Julia M. Nelson, successor to Belva P. Pilling, taught the New Testament to all classes in 1957-58. The students of the eleventh and twelfth grades were transported to Cardston in 1958-59, and those of the ninth and tenth grades were offered the Old Testament. Only those in the ninth grade met for the Book of Mormon class in 1959-60, as the tenth grade students attended school in Cardston. Students of the ninth grade attended Seminary in 1960-61 to study the Old Testament.

The Leavitt Seminary class was closed in 1959, after four years of operation. Belva P. Pilling, of Mountain View, taught the Book of Mormon and the Old Testament to the seventh, eighth, and ninth grades in 1955-56 and 1956-57. As did her predecessor, Julia M. Nelson travelled from Mountain View in

22 Ibid.
1957-58 and taught the Book of Mormon. In the Leavitt Seminary's final year, Edna B. Cahoon taught the Old Testament.

All freshmen travelled by school bus to the Cardston School for the following term.

**Lethbridge Stake**

As early as December 18, 1949, Octave W. Ursenbach, President of the Lethbridge Stake, indicated that the time was approaching when a Seminary would have to be established in Lethbridge as there were seventy Latter-day Saint students in the Lethbridge Collegiate Institute. The donation of three city lots for Seminary purposes was accepted by the Stake at this time. The location of these lots proved to be unsuited and they were later sold. A one-roomed building for a released-time Seminary in Lethbridge was under consideration in 1952 by Grant O. Woolley, President of the East Lethbridge Stake. First mention of a Seminary for Taber was noted

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25 "Leavitt Seminary" (MS., File of the Coordinator of the Southern Alberta Seminaries, Lethbridge, Alberta).

26 "Lethbridge Stake Historical Records" (MS. history of the Lethbridge Stake of Zion, Lethbridge, Alberta, years 1921-1961 in the Office of the Stake President, Lethbridge, Alberta), December 18, 1949. (Pages unnumbered.)

27 "East Lethbridge Stake Historical Records" (MS. history of the East Lethbridge Stake of Zion, Lethbridge, Alberta, years October 28, 1951, to November 15, 1953, in the Office of the Stake President, Lethbridge, Alberta), June 20, 1952. (Pages unnumbered.)

28 Ibid., October 24, 1952.
October 10, 1953, and for Barnwell on July 15, 1954.

William C. Smith received a ready response when he met with the Presidency of the Lethbridge Stake on August 2, 1955. He crystallized the organization of the Taber and Barnwell Seminaries and engaged Kenneth P. Anderson and Melvin J. LeBaron as teachers. Classes were commenced in the chapels of the two communities in 1955.

Kenneth P. Anderson has continued in Taber since that time, and has taught a morning and a noon class for five of the six years the Seminary has been established. A third class was added in the fall of 1959. It has been taught by Richard B. Evanson for two years. The sequence of courses offered since 1955-56 has been: Old Testament, New Testament, Church History, Book of Mormon, Old Testament and the New Testament.

Melvin J. LeBaron taught in the Barnwell Seminary for just three months before he left that community to attend university. He was replaced by Catherine Ela C. Mercer, who

29Ibid., October 10, 1953.
30"Lethbridge Stake Historical Record," July 15, 1954.
31Ibid., August 2, 1955.
33Letter from Melvin J. LeBaron, February 20, 1961.
36Letter from Melvin J. LeBaron, February 20, 1961.
has continued to teach since that time. The initial offering of the Seminary which commenced September 6, 1955, was a course in the Book of Mormon. This was followed in successive years by courses in the Old Testament, Church History, Book of Mormon, Old Testament and New Testament. 37

The Seminaries of the newly created Taber Stake were hosts for the Annual Southern Alberta Seminary Convention on April 3, 1961. On that day 680 students from four stakes participated in a testimony meeting, banquet, program, and dance. 38

In 1955, the decision was made to delay the commencement of Seminary in Lethbridge until a Seminary building was constructed. 39 However, after permission to build was received from Salt Lake City on August 16, 1956, 40 classes were started that fall. They were held in the two Lethbridge chapels on a temporary basis. The first class assembled September 10, 1956. The Old Testament course was taught by Gordon T. Bowden, Teddy E. Brewerton, Donald V. Steele, and Phyllip G. Redd. 41

38Letter from Kenneth P. Anderson. (The Taber Stake was created September 13, 1960. Ray B. Evanson was sustained as Stake President. The Seminaries included were in Rosemary, Barnwell, and Taber.)
40Ibid., August 16, 1956.
Ground was broken for the Seminary building on August 29, 1956, under the supervision of F. Dale Earl. All classes but the one taught by Gordon T. Bowden transferred to the newly completed building on May 15, 1957. Spencer W. Kimball, of the Council of the Twelve, dedicated the $60,000 structure on November 29, 1959.42

In 1957-58, H. LaMont Matkin replaced Teddy E. Brewerton on the faculty. Church History was offered to all students during the term.

Three new teachers, Julia R. Asplund, Robert D. Card, and Eldon O. Willis, taught with Phyllip G. Redd in 1958-59. The course of study was the Book of Mormon. Gordon T. Bowden was appointed to teach the class of Eldon O. Willis when he resigned due to business pressures.

A Missionary Training course was taught by Gordon T. Bowden and Phyllip G. Redd in 1959-60. Deana E. Moller and Gordon F. Anderson taught the Old Testament. In 1960-61 all students were offered the study of the New Testament under the guidance of G. Hugh Allred, Deana E. Moller, Bernice Pitcher, and Phyllip G. Redd.

In 1956-57 a Seminary class started for the students of the Picture Butte and Diamond Wards. Students assembled in the library room of the Picture Butte High School to be

instructed by Gerald W. Litchfield in the study of the Old Testament. Because of a change of employment, Gerald W. Litchfield was replaced midway through the year by William C. Bowden, who continued to teach through the 1957-58 term. Church History was the course that year. Dean A. Hunt, of the Picture Butte High School faculty, conducted the Seminary class in his home-room. Under his direction, students had the opportunity to study the Book of Mormon in 1958-59, and in 1959-60 a Missionary Training course was offered. Classes operated under similar circumstances in 1960-61, to study the New Testament under Delmar E. Hunt, brother of Dean A. Hunt.

The Claresholm Seminary was the most recently organized Seminary in the Lethbridge Stake. An enthusiastic beginning was made to the study of the New Testament on December 6, 1960, with Gwen G. Toone as teacher.

The organization of a Seminary in Claresholm brought to eight the number of communities in which non-released-time Seminaries are operated in Alberta.

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44. Letter from William C. Bowden, March 11, 1961.
47. Interview from Gwen G. Toone, March 11, 1961.
CHAPTER VII

SUMMARY AND CONCLUSIONS

Several of the organizations of the Church of Jesus Christ of Latter-day Saints for the formal religious instruction of youth have been introduced into Canada. The Religion Class program, for students from the first to the eighth grades, was initiated in 1897. A Church high school, the Knight Academy, operated from 1910-1921. In 1929 the Junior Seminary replaced the Religion Classes in the Taylor Stake for L.D.S. students in what is now called the Junior High School. It appears that in the Alberta Stake the Junior Seminary program did not operate.

The first released-time Seminaries commenced simultaneously in Raymond and Cardston in 1948. Junior Seminary classes had been taught quite regularly to Latter-day Saint high school students of the Taylor Stake prior to this time.

In 1952 the first Institute of the Church in Canada was located adjacent to the University of Alberta, Edmonton, Alberta. The non-released-time Seminary class which was started in Edmonton at that time was also the first to be established in Canada.

It has been noticed that in each instance, except the Junior Seminary, several years elapsed between the announcement of a given program for the Church and its adoption into
Alberta. This may be attributed, in part, to the fact that settlement by members of the Church in that area followed by forty years the first settlement of the Salt Lake Valley. Another factor which contributed to the delayed initiation was the distance that the settlements were removed from the headquarters of the Church in Salt Lake City. Consequently, visits by members of the Church Board of Education were both irregular and infrequent. The international boundary was also a hindrance. At times the passage of materials, although usually duty-free, was quite involved. Adaptation of the Church programs, involving additional time and effort, was required as the various programs were incorporated into the school system of another country. Once these obstacles were successfully met, each institution in turn was established.

At present, the Institute of Religion program for college students is available at all of the institutions of higher learning in Alberta. A released-time Seminary is conducted in every community where Church membership is sufficient to warrant it. Non-released-time Seminaries are organized wherever there are Latter-day Saint students in the ninth through the twelfth grades to organize a class composed of at least twenty-five students.

Enrollment in the released-time program is expected to increase, and additional communities will be included in the non-released-time program as Church population increases. This is anticipated through natural growth and as the result of the missionary efforts of the Church.
The quality of teaching appears to have improved as the teachers have gained experience. Understanding of the religious education programs of the Church has enlarged. Leaders of the stakes and wards, and most parents and students, seem to visualize the existing programs in their true light, as institutions for the study and the learning of the Gospel of Jesus Christ.

The pioneering stages are now history. The Seminary and Institute programs have been largely accepted and are now being depended upon to make the contribution in knowledge and spirituality for which they were established.

A suggested study for the future would be to determine what has been the specific contribution of the Seminary and the Institute of Religion in the lives of the individual students who have attended.
APPENDIX A

SEMINARY ENROLLMENTS

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Basic course for high sch. students.

OT = Old Testament; NT = New Testament; CH = Church History.

a = Compiled from the "Annual Reports of Seminaries" (MS., L.D.S. Dept. of Education).
b = Total of Junior and Senior Seminary.
c = Combined total of Junior and Senior Seminary from 1953-54.
d = Combined total of Junior and Senior Seminary from 1956-57.
e = Raymond and Stirling combined statistically from 1958-59.
f = Grades 10 through 12 transported to Magrath after 1952-53.
g = Grades 9 transported to Magrath after 1958-59.
h = Abbreviations: OT - Old Testament; NT - New Testament; CH - Church History.
i = Courses began to be taught by grades.
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\(^a\) Compiled from the "Annual Report of Seminaries" (MS., L.D.S. Dept. of Education, Salt Lake City, Utah).

\(^b\) Mountain View and Leavitt Classes combined statistically for the years 1955-58.

\(^c\) Leavitt operated as a separate class in 1958-59, afterwards students were transported to Cardston.

\(^d\) Mountain View operated as a separate Seminary from 1958-59.

\(^e\) Basic courses for non-released-time Seminary introduced on a church-wide basis.

Abbreviations: OT - Old Testament; NT - New Testament; CH - Church History; BM - Book of Mormon.
APPENDIX B

It is my desire to compile for a Master's Thesis, A History of Formal LaSalle Religious Education in Alberta 1890-1960. In order to do this, I am in need of information. Would you please complete the enclosed questionnaire and return it to me by March 15, 1961.

I plan to feature a montage of the teachers of each Seminary and Institute. Would you please send a 4" x 6" glossy print or a negative of yourself, for this purpose. Other pictures or negatives which you feel would be of interest would be appreciated.

Thank you in advance for your help.

Sincerely yours,

[Signature]

[Name]
Dear

It is my desire to compile for a Master's Thesis, A History of Formal L.D.S. Religious Education in Alberta 1890-1960. In order to do this, I am in need of information which only you can supply. Would you please complete the enclosed questionnaire and return it to me by March 15, 1961.

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Thank you in advance for your help.

Sincerely yours,

Phyllip G. Redd
QUESTIONNAIRE

Name __________________________________________ Date ________
Seminary/Institute ____________________________ for the years ________

1. When were you first contacted for your assignment in Alberta?

________________________________________________________________________

By whom? ________________________________________________________________

________________________________________________________________________

2. Previous teaching experiences (when and where). Age at the time you commenced teaching. How much schooling had you had?

________________________________________________________________________

3. Who were the local Church leaders during your term of teaching?

Who was responsible for Seminary? _________________________________________

Was there a Stake Board of Education? ______________________________________

How often did it meet? _____________________________________________________

Were you invited to attend? ________________________________________________

4. In what buildings and rooms did you hold classes?

Were there changes of meeting places of your classes? __________

How long were you located in each? ______________________________
5. What courses did you teach each year?

To what grades?

What was your total enrollment?

How many times did you meet each class a week?

10. Did you meet during school hours? Morning? After school? Combination of the

Was the same course taught in any given year to all students? If so, what year(s)?

(Please indicate the difference from one to the next.)

Were any grades combined for Seminary?

6. Who were the principals in the high schools with whom you worked?

7. Who served as substitute teachers for you in case of emergency?

8. How were arrangements made for your class in school hours?

Who made them (yourself or the Stake Board of Education)?
9. On what date was the first Seminary/Institute class held? ___________________ Where? ___________________

Who was in attendance?

Was there a picture taken? _____ If so, could you enclose a copy? ______

10. Did you meet during school hours? _______ Morning? _____

At noon? _____ After school? _____ Combination of the above?

(Please indicate the difference from one to the next.)

11. What facilities were available when you started teaching?

Who are the notable graduates?

What was added during your tenure?

12. When was the building commenced? _________________________

Completed? ___________________ Cost ___________________
13. What were the outstanding developments in the program and its acceptance during your tenure?

14. Would you supply a list of the graduates during your years as teacher?

   If you do not have a list, where might one be obtained?

15. What were the highlight experiences and happenings during your teaching period?

   Particular problems?
16. How frequent was contact with the Salt Lake and/or Provo Office(s)?

Letter? __________________________ Phone? ______________________

Who visited? ______________________ When? ______________________

If your travel was discontinued, please indicate your reason why.

17. Did any of the General Authorities visit your classes?____

What classes did you teach?

Who?

18. Did you travel to another community to hold Seminary?____

Where?

What years?
When did you begin to travel?

How often?

If your travel was discontinued, please indicate when and why.

What classes did you teach?

19. Any additional information from your particular experience and Seminary?

Please return to:
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A HISTORY OF FORMAL RELIGIOUS INSTRUCTION BY THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN ALBERTA, 1890-1960
(97 pages)

The purpose of this thesis is to bring to light and
to assemble the history of formal religious instruction by
the Church of Jesus Christ of Latter-day Saints in Alberta,
Canada, for the period 1890-1960. The thesis was a careful
and detailed analysis of the historical records of the
Alberta, Lethbridge, and Calgary area. A survey of the
student files of the Department of Education of the Church of
Jesus Christ of Latter-day Saints, the Family History Center of
Religion in Education, and the Seminaries involved were studied. The
records of the Seminary Coordinator for the Southern Alberta
area were carefully reviewed.

All former Seminary and Institute presidents in
the area were interviewed, as well as those persons
holding similar positions in the Church. The living
former presidents of the Church were interviewed.
The two living former presidents of the Church
headquarters, as well as extensive correspondence,
were examined.

 Pertinent information was gathered from the libraries
of the Church Historian in Salt Lake City and the
Brigham Young University

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Chairman, Advisory Committee
B. West Belnap
Member, Advisory Committee

An Abstract of the Thesis of
Phyllip G. Redd

in Partial Fulfillment of the Requirements
for the degree of
Master of Science

in
The College of Religious Instruction

Brigham Young University
July 1961
The Problem

The purpose of this thesis is to bring to light and to assemble the history of formal religious instruction by the Church of Jesus Christ of Latter-day Saints in Alberta, Canada, for the period 1890 to 1960.

Method of Procedure

A careful survey of the historical records of the Alberta, Lethbridge, and Taylor Stakes was made. The pertinent files of the Department of Education of the Church of Jesus Christ of Latter-day Saints, the Institute of Religion in Edmonton, and the Seminaries involved were studied. The records of the Seminary Coordinator for the Southern Alberta area were carefully reviewed.

All former Seminary and Institute personnel in Canada, as well as those currently teaching there, were contacted by a survey letter and, where appropriate, were interviewed. The two living former Presidents of the Knight Academy were interviewed. Faculty Minutes and Class Roll Books, as well as community histories, were examined.

Pertinent information was gathered from the libraries of the Church Historian in Salt Lake City and the Brigham
Young University, Provo, Utah.

These sources were supplemented by the close association the writer has had with the Canadian operations of the Religious Education program of the Church.

Findings

Several of the institutions of the Church of Jesus Christ of Latter-day Saints for the religious instruction of its youth have been introduced into Alberta, Canada.

First to be established was the Religion Class program for students of the first through the ninth grades. The Alberta Stake conducted classes from 1897 until 1929, when they were discontinued throughout the Church. Classes which started in the Taylor Stake in 1903 closed at the same time, but were replaced by the Junior Seminary program for the students of the seventh through the ninth grades.

A Church high school, the Knight Academy, which combined religious instruction with secular education, was operated from 1910 to 1921 in the town of Raymond, Alberta.

In 1948, the released-time Seminary system of the Church was first introduced into Alberta. Established adjacent to the secular high school, the Seminary offered religious instruction to the Latter-day Saint students during regular school hours. Classes for junior high school students were given whenever time was available in the teaching schedule.

Non-released-time Seminaries were first organized
in 1952, to provide Seminary training for Church youth who lived in communities where Church population did not warrant the hiring of a full-time teacher. In this program high school students assembled prior to the commencement of school or at noon to be instructed by a local member of the Church.

The Seminary program had expanded by 1960 to the extent that religious instruction of this type was offered by the Church in each community of Alberta where there was a minimum of twenty-five Latter-day Saint high school students.

Formal religious instruction for Latter-day Saint students attending the University of Alberta was made available in 1952. In that year an Institute of Religion was established by the Church in Edmonton, Alberta. In 1960, the Institute of Religion program was expanded to include all public institutions of higher learning in Alberta. Members of the Church attending the Lethbridge Junior College, the University of Alberta, Calgary, and the Southern Alberta Institute of Technology in Calgary were then able to participate in classes for religious instruction, taught at the college level.

At the end of 1960, the Seminary and Institute programs of the Church of Jesus Christ of Latter-day Saints appeared to be permanently established in Alberta.