A Historical Study of the Religious Education Program of the Episcopal Church in Utah

Paul La Mar Martin

Brigham Young University - Provo

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

Part of the History Commons, and the Mormon Studies Commons

BYU ScholarsArchive Citation

Martin, Paul La Mar, "A Historical Study of the Religious Education Program of the Episcopal Church in Utah" (1967). All Theses and Dissertations, 4909.
https://scholarsarchive.byu.edu/etd/4909

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in All Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.
ACKNOWLEDGMENTS

A deep feeling of gratitude is expressed to all who have rendered assistance in the completion of this study:

To Dr. Walter Bowen for his assistance in suggesting this study, and his constant help in bringing the project to fruition.

To Dr. James Harris for his interest and suggestions in reading the manuscripts.

To Roy West of the Department of Seminaries and Institutes, for taking time out of a busy schedule to study this work and offer helpful suggestions.

To Mrs. Elizabeth T. Corr, recently released as Principal of the Rowland Hall--St. Mark's School, for her kindness and enthusiastic attitude in securing for the writer considerable information which was necessary to complete this study.

To Bishop Richard S. Watson, Episcopal Bishop of the State of Utah, for giving his approval to the study and contributing information.

To Mrs. Sally Maryboy, Director of Education at Bluff, Utah, for her willingness to prepare for the writer the information on the Saint Christopher's Mission.

To Mrs. Portia (Lynn) Hansen who gave much appreciated help in proof reading the thesis.

Appreciation is sincerely and gratefully extended to the writer's wife, Donna, and his family, for constant encouragement in bringing this study to completion.
TABLE OF CONTENTS

ACKNOWLEDGMENTS ........................................ iii
LIST OF TABLES ...........................................
LIST OF ILLUSTRATIONS .................................

CHAPTER PAGE

I. INTRODUCTION ........................................... 1
   Statement of Problem ............................... 2
   Delimitation of the Problem .................... 3
   Definition of Terms ................................ 3
   Method of Procedure ............................... 4

II. ORIGIN OF THE PROTESTANT EPISCOPAL CHURCH .......... 6
   Church of England ................................... 6
   Protestant Episcopal Church in America ....... 9
      Basic Beliefs .................................... 14
   Government of the Church ......................... 15

III. THE EPISCOPAL CHURCH COMES TO UTAH ............. 20
   Establishment of Mission Schools ............... 26
   Accomplishments of Bishop Tuttle ............. 28
   Succeeding Bishops ................................ 30

IV. ORGANIZATION OF EPISCOPAL SCHOOLS ............... 32
   St. Mark's School for Boys Established, 1867 .... 33
      Large Attendance Reduced City School
         Attendance ..................................... 37
      Small Enrollment in the High School ......... 38
<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The School of the Good Shepherd Established in Ogden</td>
<td>41</td>
</tr>
<tr>
<td>St. Mark's School for Girls</td>
<td>44</td>
</tr>
<tr>
<td>Further Educational Developments</td>
<td>47</td>
</tr>
<tr>
<td>V. ROWLAND HALL--ST. MARK'S</td>
<td>51</td>
</tr>
<tr>
<td>Rowland Hall--School for Girls</td>
<td>51</td>
</tr>
<tr>
<td>Rules and Regulations</td>
<td>53</td>
</tr>
<tr>
<td>Equipment of the School</td>
<td>55</td>
</tr>
<tr>
<td>Upper School</td>
<td>56</td>
</tr>
<tr>
<td>Examinations</td>
<td>58</td>
</tr>
<tr>
<td>Credit and Grades</td>
<td>58</td>
</tr>
<tr>
<td>Middle School</td>
<td>59</td>
</tr>
<tr>
<td>Lower School</td>
<td>59</td>
</tr>
<tr>
<td>Kindergarten</td>
<td>60</td>
</tr>
<tr>
<td>Nursery School</td>
<td>61</td>
</tr>
<tr>
<td>Student Government</td>
<td>61</td>
</tr>
<tr>
<td>Statement of Faith</td>
<td>62</td>
</tr>
<tr>
<td>St. Mark's School for Boys Reopened</td>
<td>62</td>
</tr>
<tr>
<td>Rowland Hall--St. Mark's School.</td>
<td>63</td>
</tr>
<tr>
<td>Philosophy and Objectives of the School</td>
<td>64</td>
</tr>
<tr>
<td>The Faculty</td>
<td>65</td>
</tr>
<tr>
<td>Curriculum</td>
<td>66</td>
</tr>
<tr>
<td>Graduation Requirements</td>
<td>66</td>
</tr>
<tr>
<td>Tuition and Fees</td>
<td>68</td>
</tr>
<tr>
<td>Activities</td>
<td>69</td>
</tr>
<tr>
<td>CHAPTER</td>
<td>PAGE</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>Attendance</td>
<td>69</td>
</tr>
<tr>
<td>Probation</td>
<td>70</td>
</tr>
<tr>
<td>Removal of Failures</td>
<td>70</td>
</tr>
<tr>
<td>Special Examinations</td>
<td>71</td>
</tr>
<tr>
<td>Basic Rules of Conduct</td>
<td>71</td>
</tr>
<tr>
<td>RHO HOTA</td>
<td>75</td>
</tr>
<tr>
<td>The Student Body</td>
<td>76</td>
</tr>
<tr>
<td>Philosophy and Objectives</td>
<td>76</td>
</tr>
<tr>
<td>VI. INDEPENDENT SCHOOLS</td>
<td>78</td>
</tr>
<tr>
<td>Purpose of the Independent Schools</td>
<td>79</td>
</tr>
<tr>
<td>What is Taught</td>
<td>80</td>
</tr>
<tr>
<td>Financial Support</td>
<td>80</td>
</tr>
<tr>
<td>The Future</td>
<td>82</td>
</tr>
<tr>
<td>VII. THE INDIAN SCHOOL AT BLUFF, UTAH</td>
<td>84</td>
</tr>
<tr>
<td>St. Christopher's Mission</td>
<td>84</td>
</tr>
<tr>
<td>School History</td>
<td>86</td>
</tr>
<tr>
<td>Organization of School Program</td>
<td>86</td>
</tr>
<tr>
<td>Kindergarten Program</td>
<td>86</td>
</tr>
<tr>
<td>Curriculum</td>
<td>87</td>
</tr>
<tr>
<td>The Evening Tutoring Program</td>
<td>87</td>
</tr>
<tr>
<td>St. Christopher's Club and Choir</td>
<td>87</td>
</tr>
<tr>
<td>Religious Education</td>
<td>88</td>
</tr>
<tr>
<td>Future Plans</td>
<td>89</td>
</tr>
<tr>
<td>VIII. STIMULATING INFLUENCE UPON THE EDUCATIONAL PROGRAM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS</td>
<td>90</td>
</tr>
<tr>
<td>CHAPTER</td>
<td>PAGE</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>Controversies Between the Mission Schools</td>
<td>92</td>
</tr>
<tr>
<td>and the Mormons</td>
<td>92</td>
</tr>
<tr>
<td>Mormons Willing to Help</td>
<td>94</td>
</tr>
<tr>
<td>Education--Change of Tastes</td>
<td>95</td>
</tr>
<tr>
<td>Mormon Leader Appeals to His People</td>
<td>97</td>
</tr>
<tr>
<td>The Rise of the Academies</td>
<td>98</td>
</tr>
<tr>
<td>The Seminary System</td>
<td>100</td>
</tr>
<tr>
<td>IX. SUMMARY AND CONCLUSIONS</td>
<td>102</td>
</tr>
<tr>
<td>Summary</td>
<td>102</td>
</tr>
<tr>
<td>Conclusions</td>
<td>105</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>109</td>
</tr>
<tr>
<td>APPENDICES</td>
<td>115</td>
</tr>
</tbody>
</table>
# LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Protestant Episcopal Day School Enrollment Data</td>
<td>48</td>
</tr>
<tr>
<td>2. Courses of Study, Grades 7 through 12</td>
<td>67</td>
</tr>
</tbody>
</table>
LIST OF ILLUSTRATIONS

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>Illustration Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Organizational Chart of Episcopal Church</td>
<td>119a</td>
</tr>
<tr>
<td>2.</td>
<td>Map of St. Christopher's Mission</td>
<td>124a</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

Church schools have played a very prominent role in the educational history of Utah, and yet, public information regarding this phase of Utah's development has appeared inadequate. This has been true of the work of the Episcopal Church. Through an educational program initiated almost one hundred years ago, in 1867, the Episcopal Church has been able to survive in Utah. The Church organization was brought here by Daniel Sylvester Tuttle, a young missionary bishop. Failing to reach the people through the usual proselyting methods, they concentrated their efforts in the field of education. By this means, primarily, they were able to establish themselves in the State of Utah. Since the founding of their first grammar school in 1867, in Salt Lake City, their efforts have made a lasting contribution to the educational progress of Utah.

The schools established by the Episcopal Church were good schools. Their teachers were well-trained and for the most part dedicated to their work. They reflected the feeling and philosophy of their Church toward education in their "teaching." The following definition by Adelaide T. Case expresses most eloquently the feeling of the Episcopal Church towards Christian Education.

Christian education is the attempt to make available the accumulated treasures of Christian life and thought in such a way that God in Christ may carry on His redemptive work in each human soul and in the common life of man, especially through the fellowship of the Church. ¹

¹Quotation given by Elizabeth T. Corr, Headmistress of Rowland Hall, Salt Lake City, Utah. Adelaide T. Case is a Professor of Theology, Columbia University.
The desire of the leaders of the Episcopal Church for their young people to participate in the educational program sponsored by them, was expressed in a meeting of the General Committee in the early 1870s.

Parents are reproached for not sending their sons to Church institutions and are urged to give liberally to no others. By 1877 the Committee had decided that there was less need for increasing the number of Church schools and colleges than for improving their quality. Yet as late as 1880 the main theme of exhortation was that the Church 'must surround and guard her children in all their training with the instruction and influence of religion.' They must be protected from the evil influence of purely secular educators. The fact that few parents were willing to adopt this protection theory of education could only be deplored.

Statement of Problem. Basically, this study was made for two principal reasons: (1) to bring to light and to trace the historical development of the educational program of the Protestant Episcopal Church in Utah from its first organized attempts until the present time, and (2) to see if their program had any stimulating influence upon the Church of Jesus Christ of Latter-day Saints in establishing their present day educational program. Consideration has been given to the following problems:

1. When did the Episcopal Church first come to Utah?
2. When and where were the first schools established?
3. How does the Episcopal Church administer and finance its educational program?
4. What is the curriculum offered in their schools?
5. What are their teacher-training requirements?
6. What are the future plans of the Episcopal Church in Utah?
7. What influence, if any, did the educational program of the Episcopal Church have upon the school system of the Church of Jesus Christ of Latter-day Saints?

Delimitation of the problem. This writing is limited by the number of schools to be studied. In earlier years the Episcopal Church had twenty-six schools in Utah. The strength of their program is now concentrated in two schools—in Salt Lake City at the Rowland Hall, St. Mark's School, which became a coeducational program in 1964, and at the present time they also have one Indian School at Bluff, Utah.

The borders of Utah are the geographic confines of the study, and the period of time covered begins with the coming of the first Episcopal missionaries to Utah in 1867, and continues until the present time.

Definition of Terms.

Church     Refers to the Protestant Episcopal Church as used throughout the study.

Diocese    The territory governed by a bishop. A diocese includes not less than six parishes.

Bishop     The ecclesiastical ruler of a diocese or a missionary district.

Parish     The local church or congregation.

Rector     Spiritual director of a local congregation. He must be a priest and is removable from office only by the bishop.

Vestry     The elected representatives of the congregation. The vestry is trustee for the property of the church. They hold all the titles to the property of the cooperation.

Diocesan Convention The government of the diocese is centered in the diocesan convention. The convention meets annually.

General Convention The Supreme legislative authority of the church. It consists of two houses, the House of Bishops and the House of Deputies.

Missionary District An area (or territory) where the church membership is not large enough to justify organizing a diocese.
Episcopalian: This is derived from the Greek episkopos, which means "bishop." It describes the type of "order" or ministry which the church maintains—that is, the bishop is looked upon as the symbol of the Churches' unity and the chief pastor of the flock.

Episcopacy: Refers to the government of the church in which one order of the clergy is superior to another.

Communicant: One who is a baptized member of the Episcopal Church and therefore is worthy to take communion when administered at religious services.

Independent Schools: Schools that are free from the pressures and restrictions which go with government controls and therefore, free to set its own standards, to select students of superior ability to work out new educational methods, and to give religious training and faith a central place in the entire educational program.\(^3\)

Gentile: As used in this study refers to one who is not of the Church of Jesus Christ of Latter-day Saints.

Mormon: The term Mormon, as used in this study, is a nickname used to identify members of the Church of Jesus Christ of Latter-day Saints.

Method of Procedure. The writer has gone to as many original sources as possible. Considerable dependence was placed upon a careful survey of historical books and articles published by the Episcopal Church. These sources were supplemented by personal interviews with Miss Elizabeth T. Corr, headmistress of Rowland Hall, and Right Rev. Richard S. Watson, Bishop of the Episcopal Missionary District of Utah, who were most helpful.

A doctoral dissertation by Laverne Bane, prepared at Stanford University was very helpful.

---

Many newspaper clippings and pamphlets were available at the Utah State Historical Society.
CHAPTER II

ORIGIN OF THE PROTESTANT EPISCOPAL CHURCH

Church of England

Christianity first came to Britain when it was a province of Rome. By the beginning of the third century of the Christian era, there was a Church organized and established among the "Roman Britons."

The invasions of the Germanic barbarians who overran the Roman Empire in the fifth century nearly destroyed the British Church. Yet once the invading Anglo-Saxons had settled down and made England theirs, St. Aidan and other Celtic missionaries from the North, and St. Augustine and his companions from Rome gradually conquered the Saxon tribesmen for the Church of Christ.¹

Near the end of the seventh century, the Saxon Church embarked upon its "four hundred years of development before the Norman conquest." The Saxon Church was closely identified with the life of its people and was ultimately strong enough "to absorb the invading Danes who threatened the Saxon state on its later years."²

During all these centuries few of the characteristics that were later associated with the church were present in England. Largely owing to the Celtic influence the English church "flowered in an intellectual and spiritual renaissance in the eighth century, the influence of which . . . helped to bring Europe out of a dark age."³

²Ibid., p. 7.
³Ibid.
After the conquest of "Saxon England" by the Normans, Christianity in England became an integral part of the developing "papal system in the West." In England, however, immediate effect of the Pope's extended authority did not take place until the Saxon period in English history had passed.¹

Like every other "regional Church in medieval Europe," the loyalty of the Church of England to the Pope was seldom questioned; papal laws were received and enforced. "There was, however, intermittent resistance to the attempts of the Pope to assert temporal authority in medieval England; conflicts between Crown and Church were frequent."²

By the time of the Reformation, many people in England looked upon the power of the Pope as an "unwarranted and alien authority, attempting to exert itself over their own rights and customs."

The English Reformation had its beginning when King Henry VIII withdrew his allegiance from the Pope "because of the latter's refusal to annul the royal marriage to Katherine of Aragon. It was the common feeling of most Englishmen that this quarrel was the nation's as well as the King's because of their concern for a future heir to the throne of their country."³

King Henry's divorce, however, was not the only reason for the break with Rome. The people of England became very hostile to the

---

¹ Ibid., p. 8.
² Ibid.
³ Ibid.
administrative policy of Rome. There were differences over doctrine, but they were minor issues as compared to jurisdictional problems. King Henry was determined that all Englishmen should belong to one church, whose government was not from abroad. From this point he advanced the doctrine that the sovereign, not the pope, "is God's representative on earth, and therefore, head, so far as it can have a human head, of the church within his dominions."\(^8\)

The Act of Supremacy, 1534, acknowledged the King as "the only head on earth of the Church of England." The passage of this act had a very definite effect on certain independent groups. To the Puritan, the Supreme Head of the Church was Christ, and "He could not have a vice-gerent."\(^9\)

To the churchmen, the doctrine that the King was the Supreme Head of the Church was incomprehensible. He looked upon England as a nation of Christian men, "in which the Church and the State were not differentiated and could not be. The King as head of the realm was head of the Church, ipso facto. To quarrel with it was like quarrelling with the structure of the human body or the solar system."\(^10\)

Such were the conditions that motivated religious groups, who recognized that religious and secular things have their own sphere, to seek and dream "of a state where the things that belong to God and the


\(^9\)McConnell, op. cit., p. 27.

\(^10\)Ibid.
things that belong to Caesar might be mutually apportioned in peace."\textsuperscript{11}

The Act of Supremacy cost the Church of England, first the good will, and then the presence of those who carried away from her enough devotion and dedication to establish a New Nation and various churches.

Here, then, in 1600, were all the elements waiting from which to create a new world. A fertile continent waiting to be settled; a righteous and verile people, ill at ease at home, for colonists; adventurous captains with their ships and crews ready to transport them; . . . The flood of immigration approached America like the coming in of the tide.\textsuperscript{12}

The real Church of England is limited to the dioceses of Canterbury and York. Besides these, there are nine churches which administer their own affairs independently, "but together they form the Anglican Communion." They are as follows: The Church in Wales, in Ireland, in Scotland, in India, in Canada, in Australia, in Tasmania, in South Africa, in New Zealand, and the Protestant Episcopal Church in America. "In all essential features they agree with one another. But there are deviations in the government as well as in the liturgy, and even in the creed."\textsuperscript{13}

\textbf{Protestant Episcopal Church in America}

The history of the Protestant Episcopal Church as a self-governing member of the "Anglican Communion" begins with its organization as a Church independent of the "mother Church of England" during the years immediately following the Revolutionary War. However, the entire history of the Church goes back many years beyond that. "Roughly 350 years have elapsed since the first Anglican parishes were formed in the English

\textsuperscript{11} Ibid., p. 28. \textsuperscript{12} Ibid., p. 13.

\textsuperscript{13} "American Episcopal Church," Grolier Encyclopedia (17th ed.), II, pp. 4-5.
settlements along the American coast. For approximately half that time
the Anglican Church in America was a collection of overseas parishes
that were part of the Church of England; during the other half it has
been the separate and independent Protestant Episcopal Church.14

The earliest known services of the Church of England in America
were in the New England colonies. However, not until 1607, was that
church permanently established on the banks of the James River in Vir­
ginia.

There were many isolated attempts to organize the church in New
England, but due to the Puritan influence there, all attempts to per­
manently establish the church proved futile.

Prior to the revolution, the church was seriously handicapped by
the lack of a bishop. Those who would be candidates for this position
were obligated to return to England to receive their consecration. This
was a long and very often dangerous journey.

Appeals were continually forthcoming for the consecration of a
bishop for the colonies, partly through political consideration and
partly by reason of the Puritan fear of an established church.15

If the Episcopal Church in America was to survive, the episcopate
had to be obtained.

The first to move toward this end were the churchmen of New
England whose churchmanship was one of principle, worked out in
opposition to the dominant Puritanism. In 1773, Samuel Seabury
was selected and sent to England for consecration. Since an oath

14 Dawley, op. cit., p. 23.
15 McConnell, op. cit., pp. 42-44.
of allegiance to the King was part of the ceremony, the English bishops could not administer the consecration. However, not to be defeated, Seabury went to Scotland and in the year 1774, he was consecrated 'the first American bishop by bishops of the Scottish Episcopal Church.'

During the Revolutionary War most of the churches were closed, and the existing leadership fled to England and Canada. The declaration of peace in 1783, found the church completely disorganized. In Virginia and Maryland attempts were made to carry on. Each state, however, jealously preserved its independence, and there was no bond of unity between them.

The first step toward unifying the church in these states was the publication of a pamphlet in 1783. It was entitled "The Case of the Episcopal Churches in the United States Considered," by William White of Philadelphia, but published anonymously and before peace was declared. It urged measures for the perpetuation of the ministry without waiting for the Episcopate (bishop), and outlined a general plan which embodied most of the essential characteristics of the diocesan and general convention as adopted later. The moment the British authorities suggested peace, the pamphlet was withdrawn.

After the Declaration of Independence, there was no organized Episcopal Church. Thus, the members of the clergy were faced with the question, "who represents the Church in England?"

---

16 "American Episcopal Church," loc. cit.

17 Dawley, op. cit., p. 42.

In order that the question might be resolved, the Rev. Dr. William Smith, in the year 1780, in Maryland, called a special conference, consisting of clergymen and laymen. "His purpose was to organize the disjecta membra into a body corporate which could have a local habitation and he gave it the name himself. He called it the 'Protestant Episcopal Church.'" This name, which still exists, does not seem to have been the result of any special thought or deliberation, "but was adopted unconsciously as the title which best expresses the fact."

They could not have called it 'The Church' in any exclusive sense for their intention was to approach the Legislature which had just declared that it was not The Church in that sense. They could not call it 'The American Church,' for there was no American Church. To call it 'The Catholic Church' would have been in the face of a common usage which had already given that title to another body. But, in common with all the Churchmen of their time, they assumed they were Protestant;—Episcopacy was their differentiate. They combined the few facts and gave the Church its present name.

This name was formally approved by a conference at Annapolis in 1783, and appears to have continued in use until definitely adopted by The General Convention in 1789.

The position of the Protestant Episcopal Church relative to the Church of England is stated in the Prayer Book, which declares that "this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship."

---

19 Ibid., p. 220.  
20 Ibid.  
21 Ibid.  
22 Dawley, op. cit., p. 45.  
23 Ibid., p. 46.
Due to certain changes which had been made in the prayer book, notably, the omission of the Nicean Creed, the English bishops were, once again, unwilling to consecrate a bishop for America. However, when the convention assembled the following year, 1786, the requests of the English bishops were complied with, with the exception of the Athanasian Creed, which was not included. And a little later, Dr. James Madison was chosen Bishop of Virginia and consecrated in London.

In the year 1789, the constitution of the Church and the prayer book were revised, resulting in the union of previous divergent views. Bishop Seabury in 1792, united with three bishops of Pennsylvania, New York, and Virginia, in the consecration of Dr. Thomas Clagett as Bishop of Maryland, "this being the first Episcopal consecration in the United States, and thus, inaugurating the distinctively American Episcopate."  

The ancient Catholic sacraments and creeds have been preserved by the Episcopal Church; this seems to have been the intention of its reformers in the sixteenth century. It was during that century that the authority of the Bishop of Rome (the Pope) was rejected, and many changes in doctrine and worship were made. Because of the modifications that were introduced, the Episcopal Church is considered a "reformed" church. There was no intent on the part of the early reformers in England to deny the "Catholic truth."  

\[\text{\textsuperscript{24}}\text{Ibid.}, \text{p. 47.}\]

Since the organization of the Episcopal Church in America, great concern has been manifest for "Christian Unity." At a meeting of the General Convention in Chicago, in 1928, four articles were adopted, which were formulated in England in 1888, to serve as a basis of reuniting Christianity. These four articles have since been known as "The Lambeth Quadrilateral." They are as follows:

(a) The Holy Scriptures of the Old and New Testaments as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of Faith.

(b) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(c) The two sacraments ordained by Christ himself--baptism and the Supper of the Lord--administered with unfailing use of Christ's words of institution and of the elements ordained by him.

(d) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His church.26

The church allows its members extensive latitude in the interpretation of the creeds, but expects the members will be loyal to her "doctrine, discipline, and worship."27

Basic beliefs. The basic beliefs of the Episcopalians are affirmed in the Apostles' Creed and the Nicene Creed.

The Apostles' Creed is the ancient baptismal statement of faith. As used in Episcopalian services, it runs: 'I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into Hell, there he rose again from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.'

26 Dawley, op. cit., p. 264. 27 Ibid., p. 245.
Both creeds state the main points of Christian belief in
a pictorial and dramatic form. Some of the phrases are clearly
'symbolic;' some parts are historical in intention (as 'born,'
'crucified,' 'dead,' 'buried,' 'rose again,'); and some parts
are philosophical, often phrased in the pictorial language which
the early church required from its Jewish background.\textsuperscript{28}

Episcopalians look upon the scriptures as the great testing
ground of Christian doctrine. Nothing may be taught "as necessary to
everal salvation excepting what can be proved by Holy Writ."

The Church tries to maintain a balance between the gospel and
tradition, on the one hand, and the use of reason on the other. It takes
the position that "freedom of investigation, restatements of Christian
faith, and incorporation of scientific truths are possible without creat-
ing violent fundamentalist--modernist controversies."\textsuperscript{29}

As pertaining to the origin of man, the Church has accepted the
theory of evolution. This doctrine was introduced into the theology of
the church sometime after the War of Independence. The teachings of
such men as "Robertson, Maurice, and the author of 'Ecce Homo,' with the
New Method in History and Criticism, was to become a solvent in many of
her accepted dogmas."\textsuperscript{30}

\textbf{Government of the Church}

The ecclesiastical government of the Episcopal Church
includes the parish or congregation, the diocese, and

\textsuperscript{28} Rosten, op. cit., p. 50.

\textsuperscript{29} Ibid., pp. 51-52.

\textsuperscript{30} McConnell, op. cit., p. 380.
The religious activities of an Episcopalian centers around an established parish church. "For many centuries the word 'parish' meant a geographical area with definite bounds." The modern parish of the Episcopal Church, however, is not usually considered as a geographical area. The church parish of today ordinarily means the group of families and individuals who are associated with the church they attend. "The parish, therefore, while still technically a geographical division, appears more commonly to be a community of people, drawn from a wide area and often with no ties of neighborhood, who worship and work together primarily as Episcopalians."

The organization of the Parish consists of the following:

**Rector**

When a priest is instituted as Rector of the parish, that canons invest him with the control of the worship and the spiritual jurisdiction, and lay upon him a large number of specific administrative, educational, and pastoral duties. All other ministers of the parish, by whatever name they may be designated, are to be regarded as under the authority of the Rector.

For the purpose of his office . . . the Rector shall, at all times, be entitled to the use and control of the church and parish buildings.

**Vestryman**

Vestrymen are the agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to its clergy.

---

31 Dawley, op. cit., p. 121.
32 Ibid., pp. 121-122.
33 Ibid., p. 125.
They are elected to office by members of the congregation, and together with the rector and wardens are responsible for the government of the parish.\(^{35}\)

**Senior Warden**
Appointment to this position is made by the Rector, he acts as the first Vice-President of the Vestry. When it becomes necessary to elect a new Rector, the 'Ecclesiastical Authority' of the Diocese must receive written notice signed by the Churchwardens.\(^{36}\)

**Junior Warden**
Appointment to this position comes through the Vestry. The one holding this position acts as second Vice-President of the Vestry.\(^{37}\)

Next to the parish comes the diocese, which is made up of the bishop or bishops, the clergy within the diocese, and laymen elected by the parishes and missions of the diocese. "The diocese are not merely units of administrative convenience, but are as with the pastoral responsibilities of a Father-in-God to the people of Christ."\(^{38}\)

Sections of states and territories not organized into dioceses are established by the House of Bishops as missionary districts.

The church recognizes three orders in the ministry—Bishops, Priests, and Deacons.

"The Bishop is a chief pastor. Concentrated by other bishops with whom he shares oversight of the welfare of the whole church and the advance of its mission."\(^{39}\) Holding this position his particular charge is the spiritual government of the diocese which has chosen him for office.

To be ordained a Priest in the Episcopal Church one must be

\(^{35}\)Ibid., p. 35. \(^{36}\)Ibid., pp. 119-120 \(^{37}\)Ibid., p. 121.

\(^{38}\)Dawley, op. cit., pp. 114-115. \(^{39}\)Ibid., p. 144.
twenty-four years of age and have served as a deacon one full year,
"unless it shall seem good to the Bishop, for reasonable cause, . . .
to shorten the time."40

Deacons must have reached the age of twenty-one. The deacon
generally acts as an assistant minister, helping the priest in the parish
or ministering under the bishop's supervision. "He cannot celebrate the
Holy Communion, pronounce Absolution, give the solemn blessing of the
Church, or perform other acts of the priesthood."41

The government of the diocese is vested in the bishop of the
diocesan convention, "the latter consisting of all the clergy, and at
least one lay delegate from each parish or congregation."42 This con­
vention meets annually, and election of the delegates is governed by the
specific canons of each diocese.

"In Missionary districts the diocesan convention is generally
called the Convocation and the standing committee is appointed by the
bishop."43

The supreme legislative body of the Church is the General
Convention, which meets once in three years. It consists of two
bodies--The House of Bishops (composed of all the bishops hav­
ing jurisdiction, also those who have resigned due to infirmity
of age), and the House of Clerical and Lay Deputies (consist­
ing of Clerical and lay representatives elected by each diocese
admitted to the convention. The number of such deputies must
not exceed four from each diocese, in each order).44

40Constitution and Canons, op. cit., p. 78. 41Ibid., p. 47.
42Dawley, op. cit., p. 130.
43Constitution and Canons, op. cit., p. 3.
44Ibid., p. 132.
At the General Convention, the House of Deputies, composed of laymen and priests, and the House of Bishops, all must concur in legislative measures. "Neither bishops nor parish clergy have any autocratic rights; all must cooperate."  

We see the following order in the administration of church government: the main unit of the church is the diocese, presided over by its own bishop, who also has his council to coordinate with the National Council. The National Council is the executive agency for carrying out the will of the General Convention.

---

45 Rosten, *op. cit.*, p. 56.
CHAPTER III

THE EPISCOPAL CHURCH COMES TO UTAH

At the close of the Civil War, the Episcopal Church, with a few enthusiastic and aggressive leaders who were willing to face the hardships and perils of new regions, joined the long march to occupy the West.

Their understanding of the western regions had come to them through such men as Bishop Philander Chase, first Bishop of Ohio and then of Illinois, and James Harvey Otley, a frontier school teacher in Tennessee. Largely, through the counsel of these men, the General Convention, in 1835, adopted a new strategy. The principle was adopted that every member of the church was a member of the "Foreign Missionary Society." It was determined that the missionaries who would come West would be "missionary bishops supported by the Society as the Church's instrument for advance work, and to establish the church in new regions, and find clergy for them."\(^1\)

In 1860, Joseph C. Talbot became the Missionary Bishop of the vast regions of the West. He was responsible for the following areas: Nebraska, the Dakotas, Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, and Idaho. With no adequate means of transportation such a task was impossible. Talbot, therefore, concentrated on Nebraska where he made his home.

\(^1\)Lawrence L. Brown, "Episcopal Church in Utah," Historical Magazine of the Protestant Episcopal Church, XXX (September, 1961), p. 142.
In 1863, he was able to make a stupendous journey through New Mexico, Arizona, Utah, and Idaho. Upon his return, he made a report of his findings and recommendations to the Domestic Committee of the Society.

His findings and recommendations were accepted by the committee, and in 1865, he accepted a new assignment in Indiana.2

In order that the territory might be more conveniently worked, it was recommended to the House of Bishops, in October, 1866, that the territories of Montana, Utah, and Idaho form a new jurisdiction. These recommendations were accepted by the House, which then proceeded to elect the Rev. Daniel Sylvester Tuttle, rector of the Zion Church, Morris, New York, to be Missionary Bishop of Montana, with jurisdiction in Utah and Idaho.3

Due to unavoidable circumstances related to his consecration, the bishop sent ahead of him to Salt Lake City, two helpers, the Reverends George W. Foote and T. W. Haskins, to begin the mission. They arrived on May 1, 1867, the same date that Rev. Tuttle received his consecration as bishop. They secured the old Independence Hall, and here the first services were held.4 The mission was given the name of St. Mark's.

---

2 Ibid., pp. 142-143.
3 Brown, op. cit., p. 150. When elected as a Bishop, Rev. Tuttle was not quite thirty (by a few months). Therefore, he could not be consecrated as a Bishop. He decided not to come west until he had received his consecration which was administered on May 1, 1867.
Upon the arrival of Bishop Tuttle, July 2, 1867, he was pleased to hear that the two clergymen who had preceded him had received a warm welcome from the "Gentile" community in Salt Lake City.

At the end of August, having been here only two months, he sent off his first annual report to the Board of Missions.

Utah, with an area he estimated at ninety-two thousand square miles, had about one hundred thousand people in it. They were almost solidly Mormons, only Ft. Bridger and Stockton having a majority of Gentiles, and Salt Lake City containing a significant Gentile minority. The only non-Mormon ministers in the whole territory were the two whom he had stationed in Salt Lake to minister there and at Camp Douglas nearby.  

In the history by Chauncey P. Overfield, he gives us the following description of the young Bishop's assignment. "The field to which he was assigned had a population of approximately 155,000,--100,000 of whom lived in Utah, of whom less than 1,000 were non-Mormons. The area of this vast jurisdiction was 340,000 square miles."  

Most Latter-day Saints who knew Bishop Tuttle thought of him as "a man of character, honest in heart, a high sense of justice and a

---

5 Brown, op. cit., pp. 150-151.

generous person. The Mormons loved him because of his fairness and candor."7

Even though he had points of difference with the Latter-day Saints, he never stooped to abuse or misrepresent them, but took pleasure in "testifying of their good traits, their honesty, industry and morality." In this way he won the hearts of the people of Utah, and they held him in high esteem.8

President Levi Edgar Young, of the First Council of Seventy, Church of Jesus Christ of Latter-day Saints, in his book The Founding of Utah, made the following comment:

No more beautiful story could be told than that of the late Episcopal Bishop Daniel Tuttle, who came to Utah by stagecoach years before the railroad, and later raised funds for the establishment of a denominational school in Salt Lake City.9 Bishop Tuttle, together with his colleague, the late G. D. B. Miller, left an influence on the educational ideals of the state that will never be forgotten.10

Of all of the places where the church chose to work, Utah must have seemed the most unpromising. However, two factors seemed to modify the situation. "The first was the extremely strict discipline of the Mormon church." "Heterodoxy" was viewed very seriously, and could result in making its proponents extremely uncomfortable in the community. Of

7Whitney, op. cit., p. 314.  
8Ibid.  
9The Deseret News, July 31, 1950. "Bishop Daniel S. Tuttle established the Episcopal Church in the intermountain region. He was a good friend of the people of Utah and was always regarded with esteem by leaders of the Church of Jesus Christ of Latter-day Saints and other churches of the community."  
this condition, Bishop Tuttle wrote:

This strange town is filled up with people: —with poor Mormons, but especially with poor 'apostates.' These cannot get help or employment from the 'orthodox.' In distress or sickness they have come to us; calls for aid that rouse all our sympathies are constantly made to us.

The second factor which made an opening for the Church was the mining industry. Brigham Young had counseled the 'Mormons' not to work in mines; however, this industry developed in Utah and valuable minerals were discovered, many 'Gentiles' came to exploit them.\textsuperscript{11}

With the care of these two groups, (1) the ostracized apostates, who found it difficult to live here, and (2) the gentiles who came here for mining, Bishop Tuttle felt there was sufficient justification for the mission of the Church, especially since no other denomination had survived here.

The greatest emphasis of the Utah Mission was from the outset educational. A school was set up in Salt Lake with the arrival of the first ministers, and occupied most of their time and attention. A Sunday School started by the Congregationalists before their departure, was taken over also, and the congregation of St. Mark's Church organized for the worship life of the Gentile community. An increasing number of English, Scottish, and Welsh immigrants to the Mormon Zion, becoming disillusioned by the gap between the promise of the Mormon missionaries and Utah reality, began drifting back to their Mother Church, since it was established among them. Many more, lacking courage or resource for a clean break, began sending their children to the Episcopal schools.\textsuperscript{12}

The most important strategic consideration for the Church's mission was that of its approach to the people of the West. The most clearly expressed statement of strategy was written by Bishop Tuttle. In his statement emphasis is given to the problem of working not only among the Mormons, but also the strategy of the entire Western Mission.

\textsuperscript{11}\textit{Brown, op. cit., p. 159.}\textsuperscript{12}\textit{Ibid.}
Doubtless the question will be asked: What do you prophesy about Mormonism? What plans do you form to guide you in dealing with Mormonism? I answer, I need not have come to Utah, to think and know that Mormonism, so far as it has any fixed theology about it, is a wild heresy; in its practical operation, a deluder of ignorant people; in its allowed and approved system of polygamy, illegal, immoral, cruel, and infamous.

Having come to Utah, I do not find it is a part of my mission to utter prophesying, or to retail gossip, in an official report. My plan for dealing with Mormonism and for putting down Mormonism, immoral as it is, infidel as it is, heathenish as it is, in God's own time is by preaching the full truth of the everlasting gospel, as contained in the Holy Bible and embodied in the church, and by striving constantly, with His help, to do unto others as I would that others should do unto me.\textsuperscript{13}

Again, speaking at a public missionary meeting celebrating the Jubilee of the Missionary Society at Baltimore on October 6, 1871, Bishop Tuttle said:

'... speak the truth in love.' I live in Salt Lake City. God helping me, I try to speak the truth, and I ask my people to speak the truth, without compromising principle, but I also add, for my own guidance and for their guidance: 'Speak the truth in love.' Let us look at the practical bearing of this one mode; suppose we had tried the other mode; suppose we had gone to Salt Lake City, gone to work immediately with controversial sermons on this question and that question, upon Joseph Smith as a prophet in these modern days, and upon polygamy ... and had begun to denounce, and had preached bitterness ... I honestly believe that we should not be in as good a condition as in God's sight we are today. We should have aroused prejudices, we should have shut ears--closed them up utterly against us--that are now open and ready to hear. So we have gone through, and, with God's blessings, we have tried to feel pity for those poor souls, have tried to love them as brethren, tried to be pitiful ... courteous ... to remember that they were souls for which Christ died ... that there was a great deal of earnest religion among those people, though it is a false ... and fanatical religion, and that the very worst thing in the world to do ... was to begin to denounce, and to preach bitterness and contention.\textsuperscript{14}

\textsuperscript{13}Ibid., p. 165.
\textsuperscript{14}Ibid., pp. 165-166.
The bishop went on to say that by their "benevolence to the poor they had gained the respect of the Mormon leaders, and by educating Mormon children they had greater hope for the future."^{15}

It soon became apparent to Bishop Tuttle and his assistants, the Revs. Foote and Haskins, that their greatest missionary success would be found in the field of education and among the young people. The great need for schools was expressed by Tuttle in the following observation:

By and by . . . a school not only thorough in its mental training, but also earnest, prayerfully at work for the good of the souls of its pupils, and for the formation and culture of their manners and habits . . . that may form the nucleus for the gathering of associated,--centralized work--ministered work, educational work, diocesan work."^{16}

Establishment of Mission Schools

When the mission schools were established in the State by the Episcopal Church and other Protestant groups, their first purpose was to rescue "young Mormons from Mormonism." The fervor and zeal which actuated these groups is illustrated by the following quotation:

Two centuries the churches of the Pilgrims Faith has been established in America when Mormonism arose to threaten the social and religious well-being of this people. Against that insidious foe many were persuaded after long consideration that the Christian school was the most effective weapon. They believed the teachers could get a foothold where the preacher would not be given a hearing."^{17}

In contemplating his assignment of establishing the church in

---

^{15}Brown, op. cit., p. 166.

^{16}Ibid., p. 151.

Utah, Bishop Tuttle saw the opportunity for growth in three areas:

First, among the English immigrants into Utah were found not a few who had once been members and communicants of the Church of England. Some of these were disgusted with Mormonism and ready to apostatize from it.

Second, we were to win from the Gentile inhabitants all we could by commanding the 'Evangelic truth and Apostolic order' of the church to them.

Third, we were to gain confirmers and communicants from our parish school. In 1867, we admitted nine of the first class and five of the second. In 1868, of the classes, in order, respectively five, eleven, and six, in 1869, two, six and eight. Thereafter, a large percentage came from our parish schools.°

When the Episcopal schools were opened, both the apostate Mormons and the orthodox Mormons sent their children. "They said they wanted their children to get a good education." Since there were no regular public schools previous to this time, it is quite apparent that many Latter-day Saint young people did attend the missionary school. At one time almost fifty per cent of their enrollment was Mormon children.¹⁹

It is also interesting to note that in the mission schools that were located in Logan and Plain City, all of the students were of Mormon birth, there being no "gentile population" whatever in either town.²⁰

---


¹⁹ Ibid., p. 377.

Bishop Tuttle had been in Utah only ten days when he approved the recommendation of Foote and Haskins, that a day school would be the "most efficient way of doing good missionary work."

The Revs. Foote and Haskins were prompt to act and schools were soon opened. They became the "backbone" of the missionary work in Utah. "Adults were fanatics, and so beyond the reach of our influence, . . . But the plastic minds and wills of the young we could hope to win to better views and could mould in nobler ways." 21

Following his successful and rewarding work in Utah, Rev. Haskins received a new assignment in California. In 1891, he gave the following information concerning the early missionary work in this area. 22

Those who know Salt Lake City today, with its churches, schools, railways, and its increasingly powerful Gentile and Christian element, should know also that one of the redeeming features in the transformation of the community was this Christian mission which was so modestly undertaken by the Episcopal Church. Little did we realize the importance of the work then begun in Independence Hall, or into what it would grow. The then Secretary of State, Mr. William H. Seward, however, said eighteen months later that 'the church and schools undertaken by the Episcopal Church in Salt Lake City would do more to solve the Mormon problem than the army and the Congress of the United States combined.' 23

Accomplishments of Bishop Tuttle

On July 1, 1867, one day before Bishop Tuttle arrived in Utah, St. Mark's school was opened. It was held in an old bowling alley on

21 Ibid., p. 363.

22 Tuttle, op. cit., p. 363. "In 1891, when Rev. Haskins was a pastor in Los Angeles, California, Mrs. (Dr.) Hamilton of Salt Lake wrote to ask him to put on record for her an account of the early days of the 'Episcopal Mission in Salt Lake City.'"

23 Ibid., p. 365.
the west side of Main Street. "The first day there were registered sixteen pupils, which number was doubled within two weeks."  

Three years later, in the month of July, 1870, the corner stone of St. Mark's Cathedral was laid, and by September of the following year was ready for occupancy. Prior to this time, however, St. Mark's parish had been organized. Bishop Tuttle became the first rector of the parish. The continued progress of these people is further exemplified, when in the year 1872, St. Mark's Hospital was organized, having the distinct honor of being the first institution of its kind to be established in the West.  

Nine years later, the church organized "a boarding and day school" for girls.

When Bishop Tuttle left Utah for Missouri in 1886, there were in the jurisdiction of the Episcopacy eleven clergymen, seven church buildings, eight hundred and thirty-six communicants, five schools, seven hundred and sixty-three pupils, one thousand and forty Sunday School children and church property worth twenty thousand dollars.  

After forty-eight years of teaching experience, Bishop Tuttle expressed his views about church schools and their strengths:

Church schools are excellent instrumentalities for turning the young to become intelligent churchmen and churchwomen. The Christian Church from the very earliest has enlisted learning

---


25 Inventory of the Church Archives of Utah (Prepared by the Utah Historical Society, 1940). In this record it states that Bishop Tuttle was so successful in his work that in four years his organization was strong enough to support the erection of an edifice. The St. Mark's Cathedral was completed in September, 1871, p. 25.

26 Whitney, op. cit., p. 316.
to be the handmaid of religion. Education to be complete cannot ignore the tripartite man. It is not enough that the body shall be exercised and the mind trained, but the soul also is to be enlightened, guided, and disciplined. And in such spiritual enlightenment, guidance, and discipline, the potent forces of the will, the conscience and the habits are involved. Out from the three-fold training in church schools may emerge in most wholesome manner and degree, faith that is not afraid to reason and reason that is not ashamed to adore.  

Among the schools established by Bishop Tuttle was one at Logan, where the Rev. W. H. Stoy began services and established St. John's School in 1873. A beautiful chapel is still in service in Logan, Utah.

In Plain City, fifteen miles northwest of Ogden, Utah, under the guidance of Mr. Gillogly, St. Paul's School was organized in 1873. "Into this Mormon town where we have, to this day, a small chapel, no other church than our own has ever come." In another Mormon neighborhood, Layton, Utah, twenty miles north of Salt Lake, St. John's School was organized in 1886.

In the schools of Ogden, Logan, Plain City, and Layton, easily one thousand pupils were trained and brought under the instruction of the Church. All four schools, during their existence, were made possible by reason of the generosity of the Church in the east.

Succeeding Bishops

The second Bishop of Utah was the Rt. Rev. Abiel Leonard. He served from 1888, until his death in 1903. Bishop Leonard is described as "a lovable character, devoted to the work and during his episcopate established missions in various parts of Utah, including the Indian work in the Uintah Basin."
The third Bishop of Utah was the Rt. Rev. Franklin S. Spaulding, who served as Bishop from 1904 until his untimely death in 1914. "He had an unbroken record of exceptionally able work and development of the Church in Utah. It was Bishop Spaulding who opened new fields in the mining camps and in other places hitherto untouched by the Church, and his death was a loss to the Church, not only in Utah, but throughout the land."

The fourth Bishop was the Rt. Rev. Paul Jones. He served for about four years, "his episcopate being terminated by his resignation tendered to the House of Bishops in 1918. Of Bishop Jones it can be said that his work, in Utah, while brief, was well done and the regrettable divergence of opinion which culminated in his resignation, . . . is a sad story. Utah is a missionary district among the Mormon people, who, themselves, had been under criticism in earlier years for their alleged lack of allegiance to the United States, but who had always entertained high respect for the Episcopal Church in Utah, . . . the House of Bishops exercised wisdom in the acceptance of his resignation."  

The fifth Bishop of Utah was the Rt. Rev. Arthur W. Moulton. "A genial, kindly, and considerate gentleman, and a man who had done his utmost to further the work of the Church in Utah. It has been during his tenure of office that Rowland Hall has accepted the decree of the National Council and has become self-sustaining."  

---

30 Ibid.  
31 Ibid.  
32 Ibid.
In 1946, the Rev. Stephen C. Clark was elected as the sixth Bishop of Utah. "With the great energy and tirelessness which he has shown in getting to know all the phases of the work in Utah and with the clear vision and statesmanship shown in his approach to the work and its needs, there comes the promise of real advance in the Church's work. The Church has had a life of over 80 years in Utah, and now has a communicant membership of 2,784. It has worked, experimented and grown."

The Episcopal Church in Utah, enjoys high prestige. Bishop Tuttle, with his foresight and ability, placed the standards of the Church at a very high point. His method of not antagonizing the Mormon people, but rather of maintaining the tenets of our faith and all that it stands for, and placing ourselves as a friendly example to the Mormon people, was a wise policy. His keynote has been followed, . . . by his four successors and with profit, for the leaders of the Mormon Church have, in the main, come from early New England families of solid Revolutionary stock and are a thrifty and substantial people. The work in Utah . . . must and shall continue to be well done.

"If the past can build a present and the present a future, then there is in the future great hope and happiness for the Church."

---


34 Overfield, loc. cit.

35 Utah, A Centennial History, loc. cit.
CHAPTER IV

ORGANIZATION OF EPISCOPAL SCHOOLS

With few exceptions, most of the early colonists of Utah were Mormons. Even though they were desirous of remaining isolated from those whose religious beliefs differed from their own, it was only a short time until non-Mormons came to Utah to make permanent homes.

The Mormon school teachers had been instructed to teach the theology of their church in order that their young people might grow up under its influence. This procedure provoked the non-Mormon population to discredit the Utah schools; and after their numbers had increased sufficiently, they began to organize their own schools. For several decades before, and some instances following the turn of the century, the best, and frequently the only secondary schools were those supported by the Mormons and other churches.¹

In these times the Mormons were faced with a pioneering situation. Money was scarce and less than half of the school age children were enrolled in the district schools. Due to the lack of adequate facilities, schools were usually held in the buildings which served the Mormons as a church and recreational hall.²

The newcomers to this area were unwilling to subject the educational welfare of their children to such influences. Children came to be listed in the school reports as "Mormon" and "non-Mormon." Objections were made by those not within the Mormon Church to paying taxes for maintenance of school houses unless "a public body established by civil law, and not the Church, held title to the ground and school houses thereon." Throughout the years, this strife existed. The Mormon Church operated its own schools, which impelled other denominations to maintain their private schools.

St. Mark's School for Boys Established 1867

The first Episcopal school established in Utah was opened in Salt Lake by Revs. R. S. Foote and Haskins, who secured the half-ruined adobe bowling alley located on Main Street between Second South and Third South streets. They raised the necessary funds and directed the remodeling of the place into a building that could be called a school house.

The "school was founded as a day school for boys and girls. It compensated in a limited degree for the absence of public schools in Salt Lake City, by admitting without charge the children of families who were unable to pay tuition. The aim of the school was to give a thorough and practical grammar and high school education. Special opportunities were afforded for preparing boys for entrance to Eastern colleges."

---

3 Moffitt, op. cit., p. 51.
4 Interview with Miss Elizabeth T. Corr, presently Principal of The Rowland Hall-St. Mark's School, July 13, 1966.
Indicative of the attitude of Revs. Foote and Haskins, especially Mr. Haskins, towards the people among whom they had come to work, is this portion of a letter which Mr. Haskins wrote to Bishop Tuttle. He is telling of his first steps to start the school at Salt Lake:

Not to leave any stone unturned, however, Mr. Foote and I called on Brigham Young, to whom we had letters of introduction, and made our desires known. Mr. Young received us cordially and treated us with much apparent courtesy. He expressed his pleasure that we had come among his people, promised us every facility in planting the church, said he would secure us the Social Hall on First East St. near the Theater, for the following Sunday. He spoke frankly of his knowledge of the Episcopal Church and of his knowledge of its ministry and its members. This seemingly cordial reception almost threw us off our guard, but we had determined to accept no courtesy from the Mormons, so we declined his invitation. We expressed ourselves willing, however, to enter into a business contract to rent the Social Hall. As we withdrew he followed us to the door; in parting with us he said to Mr. Foote: 'What a pity we Christians cannot see eye to eye!' In this he overdid the thing; we saw the fang of the serpent in the leer of his eye and in his sensuous mouth as he watched the effects of his words."

Mr. Haskins further describes the first day of the school and the difficulties encountered in getting started:

They obtained the bowling alley . . . where the Walter House now stands. This place had been gutted by the Mormons shortly after the assassination of Dr. Robinson, under the pretense that it was an immoral resort. The securing of this building, the raising of the necessary funds, and the expeditious conversion of the place into a very fair school building were due to the energy, faith and good judgment of the Rev. George W. Foote, who saw the opportunity and was not slow to seize it. Two single unpainted board partitions were thrown across the alley near the centre, leaving the centre for entrance and hall-way, and each end for a school-room, one room for the primary, and the other for the grammar department. A few plain pine desks, such as were used a hundred years ago, were ordered. For this work, slight and simple as it was, if memory serves me correctly, about one thousand dollars was

---

required, so enormous was the cost of labor and material in those days. For this sum Mr. Foote assumed the responsibility, and he was nobly sustained by his friends and friends of the Church in the East.\(^6\)

The day after the successful inauguration of the school, on July 2, 1867, Bishop Tuttle arrived in the coach from the east.

When the new school opened on Monday morning, July 1, 1867, sixteen pupils presented themselves for admission. The school gained favor so rapidly that in September of the following year, it was moved to Independence Hall and moved again to larger rooms in 1869. It soon became necessary to build a house large enough to accommodate all of the children who came flocking to its doors.

A site was secured on First South Street opposite the City Hall, and here was erected a large and commodious structure, containing a large chapel, and a sufficient number of classrooms, to take care of the children. It was the finest educational building in the territory, well equipped and convenient. A library of three hundred and thirty-four volumes was then given by the widow of the late Spencer Smith, which has since increased to one thousand volumes. This school developed into a thoroughly graded school, commencing with the primary grade, and conducting its pupils through a complete and systematized English course, comprising the higher mathematics, the elements of the sciences, and English literature, in addition to a classical course, which met the demands of Eastern colleges. No child was turned from its doors for lack of money, but all who could must pay something; friends in the East sent money for its support.

This new school building was built at a cost of $22,000, of which $4,000 was given by Salt Lake people. The new school opened on September 7, 1873, with an enrollment of one hundred and eighteen pupils.


Miss Davenport, an experienced teacher from Brooklyn Public Schools, aided Mr. Foote with his teaching. The school continued in the same location until it was closed in the spring of 1891.  

As anticipated by the missionaries, the people were excited about the new school and received it anxiously. Especially was this true of the gentile population. The newspapers, particularly the Tribune, frequently carried complimentary editorials about the work.

Bishop Tuttle did much of the teaching and administering of the school in its early days. He believed that education was the only hope for "saving" the Mormons from their deplorable circumstances.

His first impressions of the Mormons are reflected in a letter to his wife shortly after his arrival in Utah:

There are, therefore, young men and young women who have never seen aught of the outside world, who have never witnessed Christian worship of any kind whatever, who have been taught (and from specimens here they may well believe) that all Gentiles are a cheating, blasphemous, licentious set of men

... Meanwhile, let it be said, there seems to be less profanity, rowdyism, rampant and noisy wickedness among the young Mormons than among the youth of any other town or city where I've been. Drunkenness is a crime almost unknown among them. They exceed the Methodists in their expressions of equality and affection....

Later in 1867, he again wrote, this time in a different vein:

I think Mormonism is a desperately, hideously, growing strong institution; and have more fear (humanly speaking) that it will swallow us up than that we will cause much weakness in it. In members, by immigration and polygamy, the Mormons are multiplying astonishingly. They hold all the soil. Their

---

8 Tuttle, op. cit., p. 363.
9 Ibid., p. 374.
children are carefully trained and see and know nothing else, as to religion and social life, but Mormonism and polygamy. Their organization is perfect. Their autocrat is terribly crafty and wise. Their tithing system heaps up riches for power.\textsuperscript{10}

Further indication of the solidarity that existed among the Mormons is reflected in The Seventeenth Annual Report of the Missionary Bishop of Utah and Idaho:

The years come and go, but in their passing not much change can be discerned in the aspect of Mormonism by us who live within its strongholds, . . . Its numbers are steadily increased by both natural growth and subsidized immigration. Its iron discipline—ecclesiastical, political, social—keeps all its people well enranked and hard at work. I think disintegrating forces are really in operation, especially in the hearts and thoughts and converse of the younger ones; but to all appearances there is no break as yet in the solidarity of the ranks, nor jar in the perfectness of the unity.\textsuperscript{11}

Large attendance reduced city school attendance. The total attendance at St. Mark's, which numbered three hundred and ten in 1871, increased to 406 in 1873. However, within the next two years, their enrollment dropped to 309 as other churches came into the area and began to establish schools.\textsuperscript{12} This, of course, brought about a low public school attendance. The Superintendent of Schools in Salt Lake County, in commenting on the low attendance in 1872-1873, indicated that the St. Mark's school received patronage to the same extent as the University model school.\textsuperscript{13}

\textsuperscript{10}Ibid., p. 375.

\textsuperscript{11}The Seventeenth Annual Report of the Missionary Bishop of Utah and Idaho.

\textsuperscript{12}Salt Lake Tribune, June 23, 1873.

\textsuperscript{13}Ibid.
The Catalogue of the St. Mark's Grammar School for 1875, reported that 1,272 students had attended the school since its beginning. Due to the rapid growth of the school, it became necessary to refuse some applications for admission. This may have caused the administrators of the institution to more than double the tuition fees in 1876. By 1880, the enrollment for the entire year had increased to 539, but the average daily attendance was only 80. "The divergence between these two figures makes clear the transient, rapidly shifting character of the student body." The year of 1883, was a bad year for St. Mark's. Due to the depression and the organization of new day schools by other religious groups, their attendance barely held its own from 1880 to 1886. The attendance at the school was gradually reduced during the next four years.15

In 1888, Rev. Abel Leonard, the principal, reported an attendance of 319 students, of whom 38 were taking secondary work. In 1889, 309 students and a staff composed of one man and eight women, were reported. In 1890, only 19 secondary school students were reported, and in 1891, the last year of the school's history, fourteen secondary and 180 elementary students were reported by B. Howard, who had just completed a one-year term as principal.16

Small enrollment in the High School. When the St. Mark's school was first established, it was devoted primarily to instruction in the elementary subjects. However, an offering

14 Laverne Bane, "A History of Education in Utah, 1870-1895" (unpublished PhD dissertation, Leland Stanford University, Palo Alto, 1940), p. 120.

15 Ibid.

was made on the secondary level that was somewhat similar to the current curriculum of a small high school. The fact that the school was given more to elementary subjects is brought out by the following schedule of examinations as printed in The Salt Lake Tribune, June 22, 1871:

The order of examinations at St. Mark's will be as follows: Thursday, primary department and 3c, 3b, and 4a arithmetic and geography; Friday a.m., 3a arithmetic, 2c composition, 3c reading and spelling; Friday p.m., 3a and 2c reading and spelling, 3a and 2c history; Monday a.m., 2c and 2b arithmetic, 2b reading and spelling; Monday p.m., writing 3a, geography; Tuesday a.m., Greek, Latin and Geography, 2a, 2b and 2c; Tuesday p.m. 2b Latin, English, history and botany; Wednesday a.m., 2a arithmetic and algebra, grammar; Wednesday p.m., 2a geometry, 2b history. 

The main provision for high school students was a promise that an educational program would be offered to any who might present themselves. The school catalogue of 1871, gives an indication of the nature of the curriculum: Algebra, Geometry, English literature, Greek, Latin, Astronomy, and bookkeeping. 

In 1882, the school offered primary, preparatory and high school work. The high school program being characterized by the scheduling of a number of optional courses. The subject list, with the exception of church history and chemistry, which were added that year, was almost identical to the one announced in 1871, and it remained unchanged throughout the life of the school.

Scholarships were available throughout the entire life of the school. Under certain circumstances, students who were unable to pay tuition costs received them free. During the school year of 1872-1873, 200 free pupils were instructed. Inasmuch as some students were ad-

17 The Salt Lake Tribune, June 22, 1871, p. 3.
18 Ibid.
19 Bane, op. cit., p. 122.
mitted free, the school was limited as to the number of scholarships it could provide. Therefore, appeals were made to friends of the church to contribute to this special fund. The following excerpt is an example of such an appeal:

The schools are and evermore have been among our most efficient forces for good. In them 775 children are under our daily instruction in Utah. Many of them are being confirmed each year . . . .

Toward this valuable school work in Utah it cannot be too often repeated that the scholarships of $40 per year, which are sent to us from individuals and Sunday Schools, are most helpful and quite necessary adjuncts. 20

For those students who were able to pay, the following schedule of tuition charges was in force in 1872:

<table>
<thead>
<tr>
<th>Terms Per Month - (In Advance)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary School ...............  $ 2.00</td>
</tr>
<tr>
<td>Grammar School ...............  3.50</td>
</tr>
<tr>
<td>High School ..................  5.00</td>
</tr>
</tbody>
</table>

**Extras**

<table>
<thead>
<tr>
<th>Extras</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>German or French (per month)</td>
<td>3.00</td>
</tr>
<tr>
<td>German and French (per month)</td>
<td>5.00</td>
</tr>
<tr>
<td>Piano Music (per quarter)</td>
<td>24.00</td>
</tr>
<tr>
<td>Class Lesson in Vocalizing (per month)</td>
<td>3.00</td>
</tr>
</tbody>
</table>

The following complimentary comment to the work of the St. Mark's School appeared in *The Salt Lake Tribune*, May 25, 1876:

The work done by the St. Mark's School is worthy of recognition. St. Mark's Grammar School was the first mission school opened in the territory, and during its nine years' existence it has performed an important work. Over three-fourths of the young persons taught there receive free

---


21 Bane, *op. cit.*, p. 123.
scholarships; that is, the cost of their tuition is paid by some benefactor in the East. The Episcopal denomination, in planting a mission church in this city, have shown a liberality and persistence which gives proof of their earnestness in good deeds.  

Evidence that the school was a success is indicated from Superintendent Robert Campbell's biennial report of public schools for 1872-1873, wherein mention is made that St. Mark's was so popular, it was drawing students from the public schools.  

The School of the Good Shepherd Established in Ogden, Utah  

With the success of their first school being well established, the Episcopalians next turned their attention to Ogden. There, in 1870, they initiated the School of the Good Shepherd. The Rev. Mr. Haskins held the first services of the church in that area. In April of the same year, the Rev. F. L. Gillogly took up his life's work in Ogden. He had charge of the school and built the Church of the Good Shepherd which was completed and consecrated February 6, 1875.  

The first services were held in the waiting room of the Union Depot. The first rectory was a boxcar on a siding in the railroad yard, where James Lee Gillogly, the first pastor, and his wife lived for several months during 1870. There were only two communicants in the

---

22 The Salt Lake Tribune, May 25, 1876.  
city at that time.

The Ogden Standard Examiner reported the early beginnings of the Episcopal Church in their community in its issue of March 5, 1939:

A short time later a frame shack, formerly a saloon, was acquired, and Sunday School classes were opened in July, 1870, with Mahlon N. Gilbert as teacher. Owing to the discouraging aspects of church affairs it was recommended by a Committee of the diocese that work here should be suspended for a time, but Mr. Gillogly determined to stay and obtained the consent of Bishop Tuttle to remain at least another year.

In 1871, the site of the present church was purchased and an old tannery building located on the property was remodeled for church and school purposes. This building was utilized until 1874, when the present church building at 2374 Grant was erected.²⁵

Funds for this building were supplied by James Hammersley of New York City, in memory of his daughter, Mrs. Catherine L. Livingston, "who had died in Ogden while on her way to California from her home in New England. The cost of the building was $11,000."²⁶

The School of the Good Shepherd was conducted in connection with the church. The school was founded in September, 1870, by Mr. Gillogly. He placed in charge Mahlon N. Gilbert, who remained as principal from 1873 to 1875, when he was succeeded by the Rev. Charles G. Davis.

Tuition in 1889, was $1.00 per month for primary; $1.50 for intermediate; and $2.00 for the higher department."²⁷

It was soon recognized that the tuition rates were inadequate to operate the school. The money obtained from these sources only covered

²⁵Hugh F. O'Neil, "First Church Services Held in Depot Room," Ogden Standard Examiner, March 5, 1939.

²⁶Ibid.

²⁷Ibid.
fifty per cent of the expenses. Similar to the school organized in Salt Lake, the School of the Good Shepherd was dependent on the annual scholarships of $40, which were given by Sunday Schools and generous individuals in the East who appreciated the importance of the missionary work.  

Starting with 13 pupils in 1870, the enrollment had increased to 92 in 1878. "The total enrollment of the school up to 1883, was 1,000 and the yearly enrollment at that time was 175." Three departments of the school were operated in 1883, the primary, intermediate, and high school, under the care of four teachers. A new school building was erected in 1877. The school was discontinued about 1890.

One of the best proofs of the school's success was the interest of the parents in the welfare of the school and the increasing number of applications for admission. There were times when the principal of the school had to refuse admission to new pupils because of over-crowded conditions and lack of seating capacity. Due to the lack of adequate facilities, it was determined that "strenuous efforts would be put forth to accommodate all young people who were desirous of attending this fine school."

The courses of study were modeled after the courses of some of the eastern public schools. All students who attended could expect to


29 O'Neil, loc. cit.

30 Tullidge, loc. cit.
ceive a good high school education before graduating from the School of the Good Shepherd.

**St. Mark's School for Girls**

In 1871, at the request of many families in the area, St. Mark's School for Girls was established in what was then the basement of St. Mark's Cathedral Church, with a minimum of 50 pupils in attendance. The school was designed to meet the special educational needs of girls at the time. However, boys under ten years of age were received and prepared for entrance to St. Mark's School, which by this time had become known as St. Mark's Grammar School.  

According to Bishop Tuttle, this institution was one of the well-known and widely popular creations of the "Episcopal friends." "Its aim is to give intellectual training, combined with social culture, and Christian influence, and special attention is given to the manners, habits and conversation of pupils, as well as their studies."  

It was established for the convenience of those desiring to prepare their daughters for Eastern colleges (or give them a finished education without sending them East)... in this connection it is proper to say that its certificate admits to either Smith or Wellesley colleges, this being the only colleges recognized by Eastern ones as a preparatory school."  

---

31 "History, Philosophy and Objectives," Rowland Hall, Salt Lake City, Utah, Privately Published, p. 2. (n.d.)


33 Ibid.
At the Fourth Annual Convocation of the Mission Schools in Utah, it was reported that the schools were in good hands and were bringing respect to the church. The following is a brief excerpt from the committee's report:

Your Committee finds that thorough work is done in the fundamental branches of a common school education, and much attention given to physical and manual training. In three of the schools the pupils are carried through the higher mathematics, the elements of natural science, and the classics required for admission to college. Lessons in needlework are regularly given to the girls in St. Mark's School by the kind and voluntary assistance of ladies of the parish . . . . St. Mark's has a library of 1,446 volumes, and Rowland Hall, 773 . . . . To the apparatus for illustrating the natural sciences in St. Mark's has been added a fine telescope, the funds for the purchase of which were raised mainly among former pupils of the school. Two valuable engravings were presented to the school chapel by Mr. W. Webster.

The number of pupils enrolled for the year 1885-6 has been 769. The number of teachers engages for caring for these children has been twenty-nine. Of this number of scholars many receive their education without charge, in case the parents are unable to pay the tuition fees, and your committee is pleased to learn from inquiry that this misfortune is not, and has never been a bar to a child's entrance into the Church Schools. From two schools alone which have reported on the matter, we learn that over 3,800 pupils have received the greater part of their education within their walls.

From the St. Mark's School 256 boys and girls have been confirmed in the Church. As to the age and grade of the pupils your Committee is unable to report, nor has it anything to say in regard to the means employed to train the children in the ways of the Church.

34 Popular History of Utah (Salt Lake City: The Deseret News, 1916), p. 115. The Episcopal Church reached the peak of its missionary school program in 1885 when it employed twenty-nine teachers and enrolled 769 pupils.

Bishop Tuttle reports that the school which finally opened officially September 10, 1871, was conducted in "three ample apartments" located in the church basement. "These were beautifully finished and provided with beautiful furniture." The aim of the school, as stated, was to develop the physical, mental, and moral abilities of the pupils and to train healthy, companionable, and self-reliant Christian girls. Very few rules of government were laid down, for it was the desire of the staff to "instruct the conscience, to instill just principles of action, and to cultivate a love of right doing, making government easy by teaching the pupils to govern themselves." The sessions lasted from nine to twelve noon, and from twelve thirty to two-thirty, p.m. Inasmuch as the school was entirely self-supporting, it became necessary to charge a higher tuition than that required at St. Mark's school for boys. 36

In 1875, the charges for a ten-week quarter were as follows:

- Eight dollars for the primary department;
- Ten dollars for the intermediate department;
- Twelve dollars for the grammar department;
- Fifteen dollars for the high school department;
- Eight dollars for the French department. 37

Throughout the history of St. Mark's School for Girls, registration in the higher grades was extremely light. As late as 1880, no students were registered in high school subjects and only five in the second grammar form. In 1880, the total enrollment was sixty, with over

---

36 Tuttle, loc. cit.
37 Bane, op. cit., p. 124.
half of the pupils registered in the primary grades. In 1881, the St. Mark's School for Girls was merged with the newly established Rowland Hall.

Further Educational Developments

In addition to the schools already mentioned, schools were established at Logan, Plain City, and Layton. These schools did not experience the success of their predecessors. One of the problems faced by these three schools was expressed by the Bishop in his Seventeenth Annual Report:

The Rev. P. McD. Bleecker, at Logan, is more hemmed in by strong Mormon influence and by an overnumbering Mormon population than any of us. Hence less local support is forthcoming at Logan than elsewhere. He is enlarging the St. John's schoolhouse, expecting to make of the enlargement a habitation, as a 'rectory' for himself and wife.\(^{39}\)

From Table 1, which follows on p. 48 herein, an idea can be obtained as to the success of their school program.

As indicated by the chart, the year 1882-1883 was the peak year of enrollment for these schools. It is of interest to note that during the next four years, only the School of the Good Shepherd at Ogden increased their attendance. The reduction of the number of free scholarships available cut attendance at St. Mark's by over 100 students in 1890. Only eighteen teachers and 611 pupils were reported in that year. The following year, due to the improvement of public schools,

\(^{38}\)Catalogue of St. Mark's Grammar School, 1880-1881, Salt Lake City, Utah, privately published, p. 22, (n.d.)

\(^{39}\)The Seventeenth Annual Report, op. cit., p. 21.
### TABLE I

**PROTESTANT EPISCOPAL DAY SCHOOL ENROLLMENT DATA**

<table>
<thead>
<tr>
<th>Scholastic Year</th>
<th>Clergy</th>
<th>Teachers</th>
<th>Members</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1867-1868</td>
<td>5</td>
<td>4</td>
<td>87</td>
<td>137</td>
</tr>
<tr>
<td>1868-1869</td>
<td>6</td>
<td>10</td>
<td>130</td>
<td>222</td>
</tr>
<tr>
<td>1869-1870</td>
<td>8</td>
<td>8</td>
<td>161</td>
<td>237</td>
</tr>
<tr>
<td>1870-1871</td>
<td>6</td>
<td>12</td>
<td>193</td>
<td>237</td>
</tr>
<tr>
<td>1871-1872</td>
<td>9</td>
<td>14</td>
<td>245</td>
<td>570</td>
</tr>
<tr>
<td>1872-1873</td>
<td>9</td>
<td>20</td>
<td>321</td>
<td>752</td>
</tr>
<tr>
<td>1873-1874</td>
<td>11</td>
<td>20</td>
<td>402</td>
<td>656</td>
</tr>
<tr>
<td>1874-1875</td>
<td>13</td>
<td>21</td>
<td>450</td>
<td>667</td>
</tr>
<tr>
<td>1875-1876</td>
<td>13</td>
<td>22</td>
<td>479</td>
<td>582</td>
</tr>
<tr>
<td>1876-1877</td>
<td>12</td>
<td>20</td>
<td>535</td>
<td>688</td>
</tr>
<tr>
<td>1877-1878</td>
<td>12</td>
<td>25</td>
<td>580</td>
<td>654</td>
</tr>
<tr>
<td>1878-1879</td>
<td>15</td>
<td>23</td>
<td>630</td>
<td>724</td>
</tr>
<tr>
<td>1879-1880</td>
<td>10</td>
<td>29</td>
<td>828</td>
<td>682</td>
</tr>
<tr>
<td>1880-1881</td>
<td>10</td>
<td>23</td>
<td>547</td>
<td>758</td>
</tr>
<tr>
<td>1881-1882</td>
<td>12</td>
<td>25</td>
<td>606</td>
<td>773</td>
</tr>
<tr>
<td>1882-1883</td>
<td>12</td>
<td>27</td>
<td>667</td>
<td>817</td>
</tr>
<tr>
<td>1883-1884</td>
<td>12</td>
<td>29</td>
<td>725</td>
<td>788</td>
</tr>
<tr>
<td>1884-1885</td>
<td>12</td>
<td>25</td>
<td>758</td>
<td>763</td>
</tr>
<tr>
<td>1885-1886</td>
<td>12</td>
<td>29</td>
<td>801</td>
<td>769</td>
</tr>
</tbody>
</table>

*Fourth Annual Convention of the Missionary District of Utah and Idaho, p. 32.*
public schools, the church leaders decided to disband their schools, with
the exception of Rowland Hall.41

Bishop Tuttle, in his reminiscing, summarizes his evaluation of
the church's educational efforts:

As Americans and as churchmen we did the right thing to take
hold of the school work in Utah. There were no public schools
in the American sense among the Mormons. It is true that they
called their churches "schoolhouses" and day schools were under
the control entirely of the "Church" authorities, and payment
of tuition was exacted. Besides they were very elementary af-
fairs.

Apostate Mormons hailed with great delight the opening of our
schools, and gladly sent us their children, willingly paying their
instruction if they were able to do so. Even some of the ortho-
dox Mormons sent their children to get a good education, and they
declared that our schools were the best places in the territory
for them to get this education. They said furthermore: We can
look after our children in the home and on Sundays, and can see
to it that they do not embrace the heresies of the mission schools.
Therefore we have no hesitation in sending them to you for the
good mental training they will get from you.

Our schools are to be reckoned, I am quite sure, among the
redeeming, regenerating, and disenfranchising influences which
have changed the fanatical, oligarchic community of 1867 into
the American Utah of today (1900), it being now the forty-fifth
of the sovereign states of the Union.42

In 1907, the Rev. Franklin Spaulding became the Mission Bishop
in Utah. At the General Convention of 1907, the line of the districts
were changed. Idaho and Nevada were placed in another district, and
the jurisdiction of Bishop Spaulding became the State of Utah.

He was intensely interested in education and felt that "the
church's leadership should be most evident near educational institutions.43

41 The Rowland Hall-St. Mark's School, See Chapter V.
42 Tuttle, op. cit., p. 373.
43 Utah, A Centennial History, p. 666.
In 1906, he established an associate mission, with the Rev. Paul Jones and the Rev. D. K. Johnston at St. John's Mission in Logan. "This became a center for town and college work. A new church and fine large rectory to be used as a recreational center soon came into being."\(^{43}\)

In his efforts to reach the educational institutions, the bishop directed the Rev. W. F. Buckley to go to Provo as minister in charge at St. Mary's. His instructions were to work with and through the Brigham Young University, and thus get in touch with the youth from around the state.

Because of his interest in the students at the University of Utah, Bishop Spaulding was able to secure a gift from Mrs. Emery to establish a center at the University.

Emery house was built to house 50 students and to provide recreational and social life for other students. From 1910 until just before the First World War the work was in charge of the Rev. Maxwell Rice. During the war it was used as a center for training men in the armed forces and later returned to its original work. The depression made it difficult to carry on the regular student work. In the late thirties the United States government leased it for its youth work and later it became a youth center under the leadership of the Salt Lake City Commission.\(^{44}\)

Emery House not only served Utah students both materially and spiritually, but was one of the early experimental centers through which the Episcopal Church developed its Christian Student Program.\(^{45}\)

\(^{43}\)Ibid.

\(^{44}\)Ibid., p. 667.

\(^{45}\)Ibid.
Rowland Hall--School for Girls

Rowland Hall was established as a girls's boarding and day school in 1880. However, it was not called by that name when it started as a day school for primary pupils in 1871. It was called the "basement school," because at first classes were held in the basement of the newly completed St. Mark's Cathedral. The school was very popular from the beginning, never having less than fifty pupils and sometimes more. By 1881, through the efforts of Reverend and Mrs. R. N. Kirby and the kindness of Mrs. Benjamin Rowland, the mother of Mrs. Kirby, the school was able to move from its basement location to a larger and more desirable one on the present site of Rowland Hall. The original building was a large two-story structure on the north bench, two blocks above St. Mark's Cathedral. The building (which is still standing) was built by Brigham Young for one of his daughters. It was named Rowland Hall in honor of the father of Mrs. Kirby who had passed away.¹

The school was established under the auspices of the Episcopal Church for the purpose of providing "a home away from home where qualified girls from the remote ranches and mining camps could attain a sound education to prepare them for college and at the same time offer a home

¹ Edward W. Tullidge, Tullidge's Histories (Salt Lake City: Juvenile Instructor Office, 1899), II, p. 181.
environment in which good religious and moral principles might be taught
and developed."

For many years the schools co-existed in Salt Lake City—Rowland Hall serving the needs of the remote ranchers and miners, and St. Mark's Grammar School and St. Mark's Preparatory School (formerly St. Mark's School for Girls) offering fine education to the children of Salt Lake families.

Finally, when the public school system improved, the Church closed all of its schools except Rowland Hall, in order that the full backing of the church might be given to the developing of a real public school system.

Rowland Hall School, however, had been partially endowed and had received several scholarships from generous friends in the East, and had an excellent record of scholarship, so for these reasons, and because it still was meeting the specific needs of the girls from remote places, Rowland Hall was continued as a surviving institution of what had been a rather extensive "school system" throughout the territories of Bishop Tuttle's Missionary District.

Since its inception, Rowland Hall has been an independent boarding and day school. The school is governed by the Bishop of Utah as Rector of the school and Chairman of the board and is directed by a headmistress appointed by the board.

---

2 Seventeenth Annual Report of the Missionary Bishop of Utah and Idaho, p. 20. According to this report, the late Mrs. J. McGraw Fiske, of Ithaca, New York, left in her will the sum of $10,000 for the Utah Mission. Bishop Spalding devoted all of it to the help of Rowland Hall. Half was invested at eight per cent per annum as an endowment of the "McGraw Fiske Scholarship". . . . The other half was used for enlarging and improving the Hall. The Bishop also received $500 from Mr. V. L. Rowland, the founder of the Hall, to be used for library purposes.

3 History, Philosophy, and Objectives, Rowland Hall, Salt Lake City, Utah, Privately published.
Rowland Hall is fully accredited by the Northwest Secondary and Higher Schools Association. It is a member of the National Association of Independent Schools and of the Secondary Education Board.\footnote{Rowland Hall School for Girls, Salt Lake City, Utah, Privately Published.} 

At Rowland Hall, the day always begins with services in St. Margaret's Chapel conducted by the students. Illustrating the importance of such services is a statement by a student, Alan Paton, "In a school . . . of Christian intention, I take part regularly in worship, prayer, and praise, so that I remember who I am and whither I go."\footnote{Tbid.}

The girls are also required to attend church regularly on Sunday mornings (this can be the church of their own preference) and evening prayer at the school. All students, day and boarding alike, are required to attend morning chapel service.\footnote{Rowland Hall School for Girls--Primary to College, Publication for Rowland Hall, Salt Lake City, Utah, Privately Published.} This is an integral part of the school life at Rowland Hall. It is intended to be a meaningful and enriching experience for students of any faith.

Rules and Regulations. Prior to 1890, it was the policy of the school to avoid setting up formal rules. However, in that year a set of specific rules were formulated which are still in effect, with the addition of only a few minor changes in recent years.

1. Pupils may receive their friends only on Saturday.
2. No visiting or riding for pleasure on Sunday.
3. No pupil may leave the grounds without permission.
4. Borrowing and lending money, etc., prohibited.
5. A list of approved correspondents must be furnished by the parents or guardians.
6. No medicines or eatables are allowed in pupils' rooms without permission.
7. Dressmaking and dentistry should be attended to before the opening of school.

8. Each boarder will be allowed such an amount of spending money as the parent or guardian chooses, but is required to render an account of the expenditure thereof.

9. The first Saturday of every month pupils who have lost no marks in department will be permitted to visit their friends in the city.7

The girls attending Rowland Hall are privileged to enjoy the privacy of their own room. Therefore, in order that they may have some little feeling "for the home atmosphere," each girl is expected to take care of her own room. As a stimulator to see who can be the best housekeeper, a prize is given each year to the girl whose room has been kept the neatest throughout the year.

Due to the high scholarship ideals maintained by the school, it is required that school work take precedence over all other interests. "Nothing is allowed to interfere with study and recitation periods."8

It is permissible for a student to be absent one week in each term. "Failure to return in time for school after a vacation or leave of absence, will cause a girl to lose her privileges after her return until such time as the Principal sees fit to restore them." Special leaves of absence are regarded as "rewards of merit." They are not granted to girls who have fallen behind the average in their studies, or who have "infringed upon the rules of their school."9

---

7 Announcement of Rowland Hall, Salt Lake City, Utah, 1890, p. 24. Privately Published.

8 Rowland Hall School for Girls--Primary to College, op. cit., p. 11.

9 Ibid., p. 11.
Students are permitted to have members of the immediate family visit with them on any date after school hours or on Saturday, "if they happen to be passing through town." All other guests are expected to present a letter of introduction from parents or guardian, unless they are known to the Principal.

"Permission for visits to be made on Sundays should not be requested except by parents who happen to be passing through town, or in unusual cases." Special privileges of this nature are granted to seniors, or occasionally to girls who have done exceptionally good work.

Only the Principal, or one whom she may appoint, receives telegrams or telephone messages. Exceptions to this rule are members of the pupil's family. Students are not allowed to make long distance calls.¹⁰

Equipment of the school. The home building occupies a large, well ventilated, three story building heated by steam. "It contains a girl's living room, library, and dining room on the first floor. On the second floor is a large, well lighted and ventilated infirmary where patients may be completely isolated."¹¹

The apartment of the headmistress is also on this floor. There are rooms for teachers on both floors of the home.

Between the home and the school buildings, and opening into both, is the chapel--the religious life of the school centers in this building. Each morning one of the clergy of the city, regardless of denomination,

¹⁰ Ibid.
¹¹ Ibid., p. 9.
is invited to conduct a short service in this chapel, "and here, on certain greater festivals of the Church year, the Holy Communion is celebrated." Once a month the members of the choir meet in the afternoon for a social hour.

The school has a well-equipped gymnasium that occupies two stories, with a gallery for visitors. Opening from the south wall is a well-equipped stage for dramatics. This converts the gymnasium into a little theater.

**Upper School.** The upper or high school level of Rowland Hall includes grades nine through twelve and is fundamentally a preparatory school for college. The average class load per teacher is approximately twelve students. This contributes to a unique relationship between teachers and students. This personal relationship "finds expression in an accelerated development of the individual and growth in responsibility as a citizen."\(^{13}\)

A candidate for graduation seeking the "Rowland Hall Diploma"\(^{14}\) must meet the following requirements:

\(^{12}\)Ibid.

\(^{13}\)Ibid., p. 12.

\(^{14}\)Personal interview, Miss Elizabeth T. Corr, Headmistress of Rowland Hall, Salt Lake City, Utah. A certificate of graduation may occasionally be given to a special student who meets the requirements of the Utah State Department of Education, even though he may not meet the requirements for the Rowland Hall--St. Mark's diploma.
1. At least 16 units of credit, each of which represents 36 weeks of study, with classes five days a week, or the equivalent.

2. Bible: 4 years once a week—one credit for 4 years.

3. English: 4 years.

4. History: minimum 2 years. World History; or Ancient and Medieval and Modern History; Civics and Government, including U. N. activities.

5. Laboratory Sciences: 2 years.
   General Science
   Biology

   Algebra
   Plane Geometry

7. Foreign Language: 2 years of Latin and 2 years of French or Spanish, or 3 years of French or Spanish.\(^{15}\)

There are three courses of study offered in the Upper School:

I

A preparatory course for college, requiring four or five years as the case may be. This course is prescribed by the college Entrance Examination Board, this is designed to prepare students for entrance at Bryan, Mawr, Bernard, Vassar, Wellesley, Smith, Radcliffe, and other colleges.

II

A general course of four years. In this course are required four years of English literature and composition, two years of mathematics, three years of history, four years of a modern language, two years of Latin\(^{16}\) or Household Economics, and enough electives to fill out the course.

III

A special course for students who do not intend to graduate. This course may be made up of electives in the various departments of music, art, etc. But it is hoped that such students will elect courses in English literature and composition and history, and a modern language. A certificate will be given for the course.\(^{17}\)

\(^{15}\)Rowland Hall School for Girls--Primary to College, op. cit.;

\(^{16}\)Ibid. To students who have successfully completed four years of Latin, a classical diploma is awarded. To those who have successfully completed the General Course, an English diploma is awarded.

\(^{17}\)Personal interview, Miss Elizabeth T. Corr, Headmistress of Rowland Hall, Salt Lake City, Utah.
Examinations. The students of Rowland Hall receive frequent oral and written tests. At the close of each semester all departments administer a written examination, not to exceed two and one half hours duration. Promotions are determined by the combined results of daily recitations and examinations; "the recitations counting as two-thirds. Pupils obtaining a mark of 90 per cent in the work of the term may be exempted from taking the final examination of the semester."18

Parents are kept informed of the progress of their children as reports of attendance and grading are mailed out quarterly.19

Credit and Grades. To obtain a diploma, eighteen credits must be obtained, sixteen of them to represent solid subjects. "In the general course, music may receive a credit, provided that the work is done as outlined by our music department."

For students looking toward a college diploma, no credit is accepted for work done in previous schools "except from schools to which the standard college gives certificate privileges, or in case of exceptional work in the college preparatory department of Rowland Hall." In general, a diploma is not granted unless the last two preceding years have been taken at this school.

---

18 *Rowland Hall School for Girls--Primary to College*, op. cit.

19 Ibid.
For promotion in any subject, a passing grade of 75 per cent is required. For recommendation to the College Admission Boards, "a mark of 85 per cent in each subject is required. An average of 90 per cent or above gives what is called in this school a High Honor. An average of 85-89 per cent gives what is called Honor."\(^{20}\)

Work done with a private teacher or in Summer School is not counted as a course in Rowland Hall, therefore no credit is given. If students get behind in their work because of sickness, it may be made up "in absentia by and with the advice of the Principal."\(^{21}\)

The Middle School. The seventh and eighth grades form a separate unit called the Middle School. The purpose of this division is to carefully "prepare students academically and socially for the responsibilities of the high school."\(^{22}\) During these years it is important that the girls receive wise counseling and that a close personal relationship is maintained. "We plan carefully to accomplish this. Social events are independently planned often with the help of interested parents."\(^{23}\)

Lower School. In the lower school are grades one through six.

It is here that the basic skills are acquired, upon which the total educational structure is based, and here we try to build a balanced spiritual, mental, emotional, and physical experience for each student. Also, we must awaken the hidden possibilities that can result in real educational fulfillment.

\(^{20}\)Ibid.

\(^{21}\)Ibid.

\(^{22}\)Ibid.

\(^{23}\)Ibid.
Each class is limited in number and is in the charge of one teacher who is responsible for the basic subjects. Special teachers handle art, music, and dancing.  

The subject matter and assignments of the lower school corresponds to that done in the "most approved grade schools in the country." All pupils are required to take simple lessons in French conversation.

The aims of the mathematics department of the lower school are "accuracy and quickness in the fundamental processes, and power to apply rules, rather than to comprehend the whole of arithmetic. . . ."

It is required of all children, unless excused by a doctor's certificate, to have physical workouts in the gymnasium. They participate in folk dancing and games; all are taught to swim.

Kindergarten. At any time after a child has reached the age of four and one half years, he/she may be entered into the Kindergarten. They are then prepared by easy stages for the first grade.

The Beacon system, used in the first schools in the country, is followed throughout the primary department. By this method the children are taught by play to read, spell, and number. Games, folk songs and dances, sand tables, etc., with frequent recesses keep the children busy and happy, and not only do they arrive at first or second grade imperceptibly to themselves, but a firm foundation has all along been laid for work of later grades.

Boys are admitted to the kindergarten and to the first and second grades.

24 Ibid.
25 Ibid.
26 Ibid.
The students of the Lower School are welcome to participate in the general public exercises of the school. "Halloween festivals, Christmas Pageant, Field Day, etc., and a grade party to which parents are invited each year." 27

Nursery School. The Nursery School is housed in a separate building on campus. Here, in secure and interesting surroundings, the two, three, and four-year olds learn to work and play together. 28

Student Government. For several years the students of Rowland Hall have enjoyed the privilege of having their own student government. This privilege has made a closer relationship between the faculty and the pupils. It has also helped the girls "understand the laws of our country and how to be good citizens." Each year a new student council is elected to make the rules for the school. The council consists of representatives from each class in "upper-school" with a President at the head. "All loyal Rowland Hall girls do their best to keep up the standards of the school government so that it may always be a success." 29

27 Ibid., p. 15.

28 Personal interview, Miss Elizabeth T. Corr, Headmistress of Rowland Hall, Salt Lake City, Utah.

29 The Lantern of 1943. Yearbook published by the Lantern Staff Rowland Hall School for Girls, p. 23.
Statement of Faith. The following statement of faith was developed by the National Council of Independent Schools and was later adopted by the Rowland Hall School.

We believe in God and in the universal brotherhood of man . . . We believe that the inalienable rights of the individual are derived from God. We believe that the individual has inescapable duties which flow from these rights, and we hold it an obligation on the school to teach both these rights and these duties.

. . . We hold it the duty of our schools to teach how to meet and manage difficult intellectual tasks. We believe that all good teaching is rooted and grounded in character carefully cultivated and based on religion and ethics. . . .

This has served as a guide to both the faculty and students of Rowland Hall in bringing the school to the status it now enjoys.

St. Mark's School for Boys Reopened

In 1956, under the direction of Bishop Watson, presently Bishop of the Episcopal Church in Utah, St. Mark's School for Boys was reactivated as a college preparatory school designed to offer a solid academic education preparing boys for admission to higher education.

When announcing the reopening of the school, Bishop Watson indicated that it would be named "St. Mark's School, reviving the name of the school founded here in 1871, by the Episcopal Church. That school had an enrollment of 463 students in 1878."
St. Mark's was to be separate from the Rowland Hall School for Girls which was established in 1881.

Bishop Watson also indicated that each of the two schools would have its own administration board and faculty. "In some cases, however, the two schools will share some facilities and operate co-educationally."

The school was designed to serve boys of all denominations from the Intermountain area. It was equipped to accommodate students in the seventh, eighth, and ninth grades the first year. "Enrollment was limited to fifteen students in each of the three grades." One grade was to be added each year until they had established a complete high school curriculum. It was intended that the boys of St. Mark's would be afforded the same educational opportunities as the girls of Rowland Hall.

**Rowland Hall—St. Mark's School**

In 1964, the two schools—Rowland Hall School and St. Mark's School—were merged under the name of "Rowland Hall—St. Mark's School."  

The combined school offers education for girls in Nursery School, Kindergarten, and grades one through twelve, with boarding facilities for girls in grades seven through twelve.

Boys are afforded education in Nursery School, Kindergarten, and grades one and two, and again from grades seven through twelve. In

---

32 Ibid.

33 *History, Philosophy, and Objectives*, op. cit.
September, 1964, a boarding department for boys was opened under the supervision of the school but in an off campus location a few blocks from the school.\(^{34}\)

The schools were founded by the Episcopal Church and have retained that affiliation. However, the school is not financially supported by the Church.

The Rowland Hall—St. Mark's School is small in size, accommodating only 350 students who are "selected by rather stringent admission standards, including tests, recommendations and previous academic achievement. A total of 95 per cent of the graduates of the past 15 years have entered college."\(^{35}\)

Rowland Hall—St. Mark's is accredited by the Northwest Association and is a member of the National Association of Independent Schools and the Episcopal School Association.\(^{36}\)

Philosophy and Objectives of the School. The fundamental concern of the Rowland Hall--St. Mark's School is education.

Because it is a Church school, we feel the importance of religion and the obligation to bring the student to an understanding of religious experience, no matter what his faith or creed. Our responsibility is to the highest standard of behavior and academic achievement based on a belief in God and in the essential worth of all men.

We believe in the American democratic form of government and in the rights of man as set forth in the Bill of Rights. We believe that the individual has inescapable duties and

\(^{34}\) 1966-67 Bulletin Rowland Hall--St. Mark's School Episcopal College Preparatory, Salt Lake City, Utah. Privately published.

\(^{35}\) Ibid., 1965-66, p. 1.  

\(^{36}\) Ibid.
responsibilities which flow from these rights, and we hold it an obligation of the school to teach both these rights and these duties.

We believe that teachers and students are best able to realize their purpose in an atmosphere of freedom which derives from discipline and that all members of the school community must accept the responsibility of honor.\textsuperscript{37}

Therefore, in accepting a student for admission, the school makes the following assumption:

1. That each student, by the very fact he or his parents chose Rowland Hall—St. Mark's School and the school chose him, accepts the standards of personal conduct which the school considers fundamental to group living and learning.

2. That each student earnestly desires to achieve social and cultural maturity, and will therefore take advantage of the opportunities to make increasingly wise decisions regarding his own conduct and work.

3. That each student assumes personal responsibility for the honor of the school, as an institution, and agrees to conduct himself in accordance with its standards.

4. That whenever a student demonstrates, in the judgment of the faculty, that he is unable or unwilling to maintain Rowland Hall standards of conduct, work, and growth, his period of residence and/or attendance shall be terminated by the school.\textsuperscript{38}

The Faculty. Thirty-eight instructors comprise the faculty with seventeen of these on a full-time basis. Their academic background is represented from the following universities: Harvard, Boston, Oberlin, Stanford, Claremont, University of California, Illinois, Michigan, Wisconsin, North Carolina, Wyoming, Utah, and Utah State, as well as Westminster College; Rigling School of Art, Lycee Francais (Beyrouth),

\textsuperscript{37} Ibid., p. 2. \textsuperscript{38} Ibid.
University du Praval (Belgium) and Rodes University (South Africa). 39

The school does not require its teachers to be members of the Episcopal faith. However, it is required of all teachers, regardless of religious preference, to attend morning chapel service. Those teachers not professing the Episcopal faith are under obligation not to bring their own religious beliefs into their instruction. 40

Curriculum.

The school attempts to keep its curriculum flexible, its teachers resourceful and enthusiastic and its methods suited to individual needs. In doing this the school recognizes a responsibility to develop every student in four phases—intellectual, spiritual, physical and social. For optimum development of the college-bound student, this kind of education must begin, certainly no later than grade seven. 41

A detailed Course of Study for grades seven through twelve follows on page 67.

Graduation Requirements. To receive the Rowland Hall—St. Mark’s diploma candidates must meet the following requirements:

1. At least 16 units of credit with a grade average of C or above.
2. Bible: 2 years, twice a week—one credit for 2 years.
3. English: 4 years.
4. History: minimum of 3 years, must include Ancient and Medieval, Modern and United States History with electives of World Government (including U.N. activities) and Cultural History.
5. Laboratory Sciences: 1 year minimum.
6. Mathematics: 3 years, must include Algebra 1, plane Geometry, Intermediate Math.

40 Personal Interview, Miss Elizabeth T. Corr, op. cit.
# TABLE II

## COURSES OF STUDY

Grades 7 through 12

<table>
<thead>
<tr>
<th>Grade 7</th>
<th>Grade 8</th>
<th>Grade 9</th>
<th>Grade 10</th>
<th>Grade 11</th>
<th>Grade 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>English &amp; Speech</td>
<td>English &amp; Speech</td>
<td>English I</td>
<td>English II</td>
<td>English III</td>
<td>English IV</td>
</tr>
<tr>
<td>Arithmetic</td>
<td>Arithmetic</td>
<td>Algebra I</td>
<td>Geometry</td>
<td>Intermediate</td>
<td>Modern Language</td>
</tr>
<tr>
<td>U. S. History</td>
<td>U. S. History</td>
<td>Ancient/Medieval History</td>
<td>Modern History</td>
<td>Math</td>
<td>Math</td>
</tr>
<tr>
<td>World Geography</td>
<td>World Geography</td>
<td>History</td>
<td>latin I or modern foreign language</td>
<td>U. S. History</td>
<td>U. S. History</td>
</tr>
<tr>
<td>Foreign Language (selected students)</td>
<td>Foreign Language (selected students)</td>
<td>Latin I or modern foreign language</td>
<td>Modern language</td>
<td>Modern language</td>
<td>Modern language</td>
</tr>
<tr>
<td>Music</td>
<td>Music</td>
<td>P. E./Health</td>
<td>P. E.</td>
<td>P. E./Health</td>
<td>P. E.</td>
</tr>
<tr>
<td>Art</td>
<td>Art</td>
<td>Electives (For students with high academic ability only)</td>
<td>Electives</td>
<td>Electives</td>
<td>Electives</td>
</tr>
<tr>
<td>P. E./Health</td>
<td>P. E./Health</td>
<td>Biology</td>
<td>Biology</td>
<td>Chemistry</td>
<td>Biology</td>
</tr>
<tr>
<td>Grade 9</td>
<td>Grade 9</td>
<td>Earth Science</td>
<td>Journalism</td>
<td>Journalism</td>
<td>Art</td>
</tr>
<tr>
<td>Ancient Semitic History</td>
<td>Ancient Semitic History</td>
<td>Art</td>
<td>Choir (by audition)</td>
<td>Choir (by audition)</td>
<td>Choir (by audition)</td>
</tr>
<tr>
<td>Music</td>
<td>Music</td>
<td>Choir (by audition)</td>
<td>Creative Writing</td>
<td>Creative Writing</td>
<td>Creative Writing</td>
</tr>
<tr>
<td>Art</td>
<td>Art</td>
<td>Art</td>
<td>Art Appreciation</td>
<td>Art Appreciation</td>
<td>Art Appreciation</td>
</tr>
<tr>
<td>P. E.</td>
<td>P. E.</td>
<td>Choir (by audition)</td>
<td>Choir (by audition)</td>
<td>Choir (by audition)</td>
<td>Choir (by audition)</td>
</tr>
</tbody>
</table>

Note: Remedial courses are offered as needed. All students must carry at least four solids each year.

---

Rowland Hall—St. Mark's Student Handbook, 1965-66, Salt Lake City, Utah, p. 5. Published privately.
7. Foreign Language: 2 years of Latin and 2 years of a modern language, or 3 years of a modern foreign language. 42

Tuition and Fees. A reservation deposit is required for all students:

- Nursery School Through Grade 6 . . . . $35
- Grades 7 through 12 (day) . . . . . . . . 50
- Grades 7 through 12 (resident) . . . . 110
  (includes room deposit of $60)

In Nursery School and Kindergarten the reservation deposit is used for juice and supplies. In grades one through twelve, the reservation deposit is credited to the tuition account. Should a student not be accepted by the school, $15 of the reservation is forfeited to cover the cost of processing the application and of testing. The balance is refunded to the parent or guardian. 43

<table>
<thead>
<tr>
<th>DAY STUDENTS</th>
<th>Tuition</th>
<th>Fees</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursery and Kindergarten</td>
<td>$400</td>
<td>$35</td>
<td>$435</td>
</tr>
<tr>
<td>Grades 1 and 2</td>
<td>500</td>
<td>55*</td>
<td>555</td>
</tr>
<tr>
<td>Grades 3 and 4</td>
<td>550</td>
<td>55</td>
<td>605</td>
</tr>
<tr>
<td>Grades 5 and 6</td>
<td>600</td>
<td>55</td>
<td>655</td>
</tr>
<tr>
<td>Grades 7 and 8 (incl. lab fee)</td>
<td>750</td>
<td>95</td>
<td>845</td>
</tr>
<tr>
<td>Grades 9, 10, and 11**</td>
<td>850</td>
<td>100</td>
<td>950</td>
</tr>
<tr>
<td>Grade 12 (includes graduation fee)</td>
<td>850</td>
<td>125</td>
<td>975</td>
</tr>
</tbody>
</table>

*Fees include basic books for four courses.

**$100 matriculation fee for students entering after Grade 10.

<table>
<thead>
<tr>
<th>RESIDENT STUDENTS</th>
<th>Tuition</th>
<th>Board and Room</th>
<th>Fees</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grades 7 and 8</td>
<td>$2,000</td>
<td>$165</td>
<td>$2,165</td>
<td></td>
</tr>
<tr>
<td>Grades 9, 10 and 11</td>
<td>2,000</td>
<td>170</td>
<td>2,170</td>
<td></td>
</tr>
<tr>
<td>Grade 12</td>
<td>2,000</td>
<td>195</td>
<td>2,19544</td>
<td></td>
</tr>
</tbody>
</table>

Past due balance subject to \( \frac{1}{3} \) per cent interest per month.

---

43 Ibid.
44 Ibid.
Activities. The major activities that are anxiously looked forward to during the school year are as follows:

Hello Day Picnic  Skiing
Bazaar  Basketball
Fall Dance  Cheerleading
Skits Assembly  Tennis
School Play  Spring Dance
Christmas Dance  Senior Girls' Trip
Candle and Carol  Senior Boys' River Trip
Senior Play  Field Day
Snow Sculpturing  French Club Mardi Gras
Junior Prom  Latin Club Banquet
Senior Breakfast  Spanish Club Party
Altar Guild  Model United Nations

Chapel Guild

Attendance. The students who would attain high scholastic standing at Rowland Hall—St. Mark’s must be regular and punctual in attendance and make up all work after an unavoidable absence. "Unnecessary and frequent absence and tardiness can have only adverse effects on grades and achievement."\(^4\)\(^6\)

When a student has been absent from the school, a note, stating the reason for the absence and signed by a parent, must be brought to the office before a student can obtain an admission slip to be readmitted to classes.

Students who have been absent because of illness are required to see the school nurse before going to Chapel or class.

If it becomes necessary for a student to leave school during

\(^4\)\(^6\)Ibid., p. 14.
the day, a note must be brought from home, and a passport obtained from the office before leaving. A note or a slip from a doctor of dentist, showing appointment time, will serve to obtain a readmission slip.

Students who are late to class or roll-call must present a legitimate excuse from a faculty member.\textsuperscript{47}

\textbf{Probation.}

1. A student who is absent ten (10) consecutive days or fifteen (15) total days in one semester shall be on probation.

2. A student who, in any one semester, receives 20's, or 1 F, regardless of other grades, will be placed on probation for the following semester.

3. Probationary status can be removed in the following way: Making passing grades in all subjects, only one of which may be a D, during the semester of the student's probation.

4. If the probationary status is not removed at the end of one semester the student will either (a) be requested to withdraw, or (b) be required to repeat a grade.\textsuperscript{48}

\textbf{Removal of Failures.} If a student receives an "F" in a course which is not required for graduation, it is not necessary to remove the grade. However, the student is responsible for making certain this loss of credit will not jeopardize graduation.

To remove a failure for any semester, the particular course must be repeated. If this is done at schools other than Rowland Hall--St. Mark's or by tutoring, a special examination must be given to validate the credit before the opening of the next regular semester. "In general, a passing grade in the first semester of any course is a prerequisite

\textsuperscript{47}Ibid., p. 14. \hspace{1cm} \textsuperscript{48}Ibid., p. 8.
to the second semester."

Special Examinations. When it becomes necessary to administer a special examination for any reason other than illness, the student is assessed a fee of $5.00. This fee goes to the teacher involved, "who is responsible for making out a special examination, proctoring the examination, correcting it and turning in the grade to the office."  

Basic Rules of Conduct.

We believe the basic philosophy that each adult is, in a measure, responsible for the well-being of all children, and that this becomes specific in a teacher-student relationship. Rowland Hall-St. Mark's School assumes that each teacher accepts responsibility for the well-being, right thinking and behavior of all students, regardless of class or age. This means that any teacher will correct any student in a situation requiring attention, and that students will be expected to accept the correction from any adult in the enforcement of school rules.

Members of the faculty have agreed upon some basic simple rules to be guidelines for student conduct in classrooms, halls, on campus, and at official school functions. These rules are conceived and listed in order to promote agreement and consistency, not because it is felt that our students are undisciplined. On the contrary, the faculty of Rowland Hall-St. Mark's School is pleased with good citizenship of the student body of the school. In any society the necessity for ground rules is obvious if people are to live in community.

The rules agreed upon by the faculty are divided into the following categories: a minor offense, a major offense, and a category to be known as "on report."
I. MINOR OFFENSE

Teachers will report violations of the following regulations and requirements to the Principal of the school as minor offenses. Any student so reported will appear on an assigned day, after the 8th period, to perform a constructive work task as punishment for the infraction. The regulations fall into five general areas as follows:

1. Violation of good conduct in the halls or on stairways.
   (a) Halls are for passing, and for collecting books—not for running, scuffling, shouting, or general play.
   (b) Stairs should be taken one step at a time, as a normal walking pace to the right of the staircase.

2. Violation of good conduct in quiet zones.
   (a) Halls, between 8:25 a.m. (that is, when passing from homerooms to Chapel) shall be quiet zones—which means no talking.
   (b) For the sake of the lower grades in session, halls in Building "A" shall be quiet zones during the lunch periods. The gym, dining room, and recreation room in Building "B" are set aside as places of relaxation during lunch period.

3. Violation of good conduct on the campus.
   (a) Students may not leave school grounds at any time during the school day to go to cars without proper permission.
   (b) Snowballing must be confined to the tennis courts.
   (c) Tables in the cafeteria which are used for lunch must be left as clean as they were found—each student being responsible for the entire table at which he sits.
   (d) The girls' boarding department is off limits to all students during school hours, and the main entrance to the boarding department is not to be used for passage during school hours.
   (e) The use of chewing gum and the eating of food other than at lunchtime is not allowed.
   (f) Students should be careful of litter. Refuse must be placed in proper containers and not scattered about the school.
(4) **Violation of good conduct in dress.**

(a) As in most private, independent schools, Rowland Hall—St. Mark's students wear the uniform of the school. Students are expected to be in suitable uniform unless specific permission has been given otherwise. In the case of a uniform violation due to reasons of cleaning, etc., a note from parents or guardian explaining such deviation will excuse the student.

The **uniform for girls** is (1) a grey flannel blazer with the school emblem, worn with the uniform skirt (grey or plaid), and the uniform blouse (pink, blue, or white); or (2) the uniform sweater (grey or red) worn with the uniform skirt and blouse; or (3) the earned letter sweater may be worn in place of the blazer or uniform sweater. Black or red tights, white anklets and grey or red knee socks may be worn with the leather oxfords. Grades 9-12 will wear the uniform blazer to chapel every day, and grades 7 and 8 wear the red or grey sweater to chapel. Girls will also wear uniform caps to chapel. For the warm days of fall and spring, girls wear a cotton dress in pastel colors (pink, blue, or yellow) with matching or white cardigan sweater.

The **uniform for boys** is the school blazer (Dartmouth green) emblazoned with the school emblem or the letter sweater or jacket, worn with a dress skirt and conservative tie and clean, pressed slacks. For the warm days of fall and spring the blazer need only be work to chapel, but shirt with ties remains standard.

(b) Students out of uniform will sit in the pews in back of the chapel and remain until dismissed by Mrs. Corr, Mr. Purdy or the teacher in charge.

(5) **Violation of good conduct in public.**

Whenever the school appears publicly, whether the group be small or large, students are expected to abide by all the campus rules and regulations, and to appear in full school uniform— including blazers.

II. **MAJOR OFFENSE**

Violations of the following outlined areas of good conduct shall be treated as serious offenses. Any violation reported to the Principal shall be cause to call a student before the Faculty Advisory Committee, where proper and just discipline shall be determined.
(1) Taking or destroying any real or personal property.

(2) Injury to a person.

(3) The use of obscene or vulgar language on the campus.

(4) The use of tobacco or any alcoholic beverages on school property, in the school uniform, or at official school functions.

(5) Cheating.

(6) Unexcused absence (sluffing) will be considered a major offense. (The fifth unexcused tardiness shall be dealt with as an unexcused absence).

III. "ON REPORT"

The conduct of any student in the classroom or the study hall is the sole concern of the teacher in charge, and any discipline for misconduct shall be determined by the teacher or administrator. However, if a student should persist in misbehavior, the teacher may then put the student on report. When "on report" a student will be requested to carry a citizenship report form to be filled out by every teacher. This report will then be referred to the Principal and Faculty Advisory Committee. The purpose of such report will be to ascertain the over-all behavior of the student, so that the Principal and Committee may fairly determine a course of action.

The following are listed as criterion of good classroom and study hall standards of behavior:

(1) In the classroom the primary concern is for basic courtesy to adults and other students. Insolence, rudeness, and unsolicited conversation shall not be tolerated.

(2) All students should stand when any adult enters the classroom. This is common and proper courtesy at any time, is a required standard of the school.

(3) Students may not enter the classroom late without proper credentials.

(4) No student should leave the classroom to get books, notes, etc., except under emergency conditions.

(5) Students should maintain proper posture while seated in classroom (or chapel) and keep feet off furniture.

(6) Teachers shall excuse classes on time, but students should remain quiet and attentive until the teacher excuses the class, regardless of bells.

For the Study Hall to be beneficial it is necessary that the following rules be observed:
(1) There is to be no talking in study hall.
(2) Students may work together only with written permission from a teacher, in an assigned place and on designated dates.
(3) Students must report to study hall on time and may not leave without permission from the teacher in charge.
(4) A "Study Habits" grade will be given on the basis of study hall behavior.
(5) Eighth period study hall is under the same rules as all other periods, and students who remain at school after 7th period must leave campus by 3:15 p.m. or attend study hall.
(6) After 8th period, day students will leave campus unless they have activities scheduled.
(7) All reference books and periodicals must be returned to their proper places. All other books must be returned to the librarian's desk at the end of the period.
(8) At the end of a study period, students will return chairs to their proper places.

RHO HOTA. Rowland Hall--St. Mark's has an active chapter of "The National Scholastic Honor Society called Rho Hota." Election to this society is based upon "scholarship, character, service to the school and community, school spirit, and citizenship." Any sophomore who maintains a scholastic average of 88.5 or over is eligible to become a candidate for Rho Hota. Juniors and seniors must have an average of 90.5 in order to become eligible.

Recommendations are made by a faculty committee of five members. After the recommendation meets with the approval of a majority of the committee, the candidate is then subject to election by the members of the Rho Hota Chapter.

"Responsibility for establishing and upholding rules for the

53 Ibid., pp. 1-4.
Honor Code in Rowland Hall—St. Mark's shall be vested in Rho Hota Chapter of National Scholastic Honor Society, with faculty and Administrative approval."55

The Student Body. The student body of the school is a representative cross-section of the area in both religious and occupational categories.

One of the outstanding features of the school is an active student government that works closely with the faculty and administration for effective operation of the school. The honor code is an important part of student government.

Each student attending this school is given a copy of the "Student Constitution."56 This provides the basis for all their activities. It is expected that the entire student body will be familiar with it.57

Philosophy and Objectives.

As a Church school, we feel the importance of religion, and the obligation to bring the student to an understanding of religious experience, no matter what his faith or creed. Our responsibility is to the highest standard of behavior and academic achievement based on a belief in God, and in the essential worth of all men.

We believe that teachers and students are best able to realize their purpose in an atmosphere of freedom, which derives from discipline. This we believe is the first condition of true learning. While we are ever aware that the school consists of individuals, we also aim at a corporate unity. If this unity is to be one of corporate excellence, all members of the school community must accept the responsibility of honor.

55Ibid. 56See Appendix for Student Constitution.
The school strives to stimulate the student to use all his talents to their full potential by providing opportunities for accelerated studies so that those gifted in the arts and sciences can contribute most richly to society. The school recognizes its responsibility to encourage the gifted student in his search for knowledge and his creative expression. While the school reserves the right to make exceptions in the selection of students, admission to the school is based on the basic academic aptitude tests, previous records of achievements, recommendations, and needs.

It has long been the stated policy of the school not to attempt the same kind of program as the public high schools, feeling that for our type of student, and for this kind of school, emphasis should be placed on the strictly academic program of English, history, mathematics, science, language and the arts. All students are included in a well-rounded program of physical and mental health as well as the academic studies. There is a complete physical education and health program (including a requirement for students to learn swimming, life saving, and first aid). . . . .

We appreciate the value of vocational education but believe that, for our school, parents must assume the primary responsibility for the learning of vocational skills such as typing, industrial arts and homemaking. Every effort is made in the school to emphasize the value of such skills, and students are encouraged to undertake this part of their education during out-of-school hours and these aims, and active Board of Trustees and an active student government cooperate with faculty committees in every area of school life.58

58 History, Philosophy, and Objectives, op. cit.
CHAPTER VI

INDEPENDENT SCHOOLS

The Rowland Hall--St. Mark's School functions under the auspices of the Episcopal Church. However, the members of the Church are not called upon to contribute financially to the support of the school program. The school receives the greater part of its financial support from The National Council of Independent Schools. Therefore, the writer felt it imperative to include this chapter on the Independent School program in the United States.

By definition an "independent school" is a school that is "free from the pressures and restrictions which go with government control and therefore free to set its own standards, to select students of superior ability, to work out new educational methods, and to give religious training and faith a central place in the entire educational program."1

Similar to public schools, the independent schools have their own code of ethics by which they operate. These have been adopted by the Rowland Hall--St. Mark's School.

1. The head of a school will not offer a position to a teacher in another independent school without first notifying the principal of that school.
2. A head will not seek to induce a teacher who has signed a contract for the ensuing year to break the contract.
3. The head of a school will not seek to enroll a pupil who has enrolled in another school.

---

4. The head of a school will not accept a new pupil transferred by parents from another school without first consulting the head of the previous school to discuss cause of leaving, character of the pupil, and discharge of financial obligations to the previous school.

5. Heads of schools, while recognizing the necessity of giving financial aid to some students, will not permit such offers of assistance to be used as a basis of bargaining.

6. Correspondence between heads about pupils and parents or concerning teachers is absolutely confidential.²

Purpose of the Independent Schools

The purpose for the elementary schools is to prepare young people for the liberal arts schooling they will receive later at the secondary level. "The largest section of the whole group of Independent Schools is the high school segment, or grades 9 through 12." The majority of schools cover these years, and nearly all of the young people in these classes go on to college.³

The Independent Schools, then, are primarily college preparatory. The young people who attend these schools receive a thorough education. They endeavor to see that their students are fully prepared to gain college entrance.

In the past it has been the practice of such schools to send their students to only a few select colleges. Now they send them all over the country, to state as well as private colleges and universities.⁴

It has not been unusual for college admission directors, especially in the "Ivy League," to give preference to the "often better prepared

²Ibid., p. 8.


⁴Ibid., pp. 8-9.
applicants of independent schools as against students from the public high schools." However, due to the increasing geographical spread of colleges not attended by private school graduates, this is no longer true.5

What is Taught

Inasmuch as independent schools are primarily college preparatory, they have been somewhat more conservative in their curriculum than the public schools.

Many of them still require two or more years of Latin, four years of English, four years of mathematics—including, often, solid geometry and trigonometry,—three years of a foreign language or two years each of two foreign languages, at least one year of science, and often two of social sciences in addition to two or three years of history. But some of them, like some public schools have broken new ground in combining advanced courses of college caliber into 'core' subjects that survey two or three areas or fields in one long look.6

Financial Support

Financial support for independent schools is fostered and promoted by The Council for Independent School Aid. This organization is now supported by annual grants from both "corporate and general welfare foundations. Its initial financing was provided by generous contributors from the National Council of Independent Schools and from nearly 400 independent schools."7

At the present time, the independent schools are enjoying something of a boom as contrasted with earlier years. "For every desk and bed available there are three or four applicants. This has strengthened

their position since they cannot, in most cases, rely on endowment or gifts for financing." This has made it difficult to sponsor large scholarship programs, or to pay faculty members the salaries due them. Yet, with the help of a dedicated alumni, money has been raised for scholarships and salaries, and pension plans are slowly being improved.

The schools are supported largely by tuition. "Approximately 86 per cent of their income is from this source. Faced with ever increasing costs of operation the head master finds himself with many headaches." 

School authorities indicate that if funds from gifts for current use or for endowments do not increase, the independent schools are in for a rather hard time.

Due to financial pressure, some feel that they would sacrifice the very quality they advocate by taking in larger numbers of students or increasing revenue from tuition.

"The independent schools, by and large, consider themselves to be counterparts of the liberal arts colleges and universities to which they send the majority of their students." They point out the need for effective scholarship aid below the college level to insure a supply, not only of technical and specialized personnel, but of men and women with a broad liberal arts education. Independent schools, individually and through their associations, are exploring the possibility of support from corporate sources, foundations, and individual donors who realize the contribution they make to elementary and secondary education in

---

8 Ferrer, op. cit., p. 25. 9 Ibid., p. 26. 10 Ibid.
America. "Such support would do much to solve their problem and insure the continuation of their contribution to education and the development of the individual."\(^{11}\)

In recent years money for buildings and endowments has come from former students, parents, and friends, rarely from foundations or corporation support. Less than three per cent of their income comes from endowment.\(^{12}\)

The Future

Although the years ahead will be difficult for the independent schools, the future is hopeful.

To the extent that educators, with the support of an interested public, extend their every effort to meet the challenge, so is the outlook promising for a vital American system of education made up of a strong and democratic public, denominational schools. Our progress has always been in direct proportion to our freedom of education, both public and independent, our trust in free inquiry, and emphasis on individual growth and development.\(^{13}\)

Harold B. Gores, Superintendent of Schools, Newton, Massachusetts, pointed out the strength of the independent schools in the following statement:

Speaking as a public school man, I can testify that strong Independent Schools are vital to the prosperity of education in all its forms. The Independent School, being independent, is free to set up its own sights in its own way; thus bringing diversity rather than uniformity to the form and substance of education.

But the clear and present danger is that the Independent School, which today enrolls hardly 2% of the American youth will,

\(^{11}\)Ibid., p. 27.


\(^{13}\)Ferrer, op. cit., p. 28.
if unaided, decline in influence as its numbers decline relative to the increasing mass of children to be educated. As I see it, it is important to children everywhere that the Independent School continue not only to be free but visible.  

---

CHAPTER VII

THE INDIAN SCHOOL AT BLUFF, UTAH

For the information contained in this chapter, particularly on the school program, the writer is indebted to Mrs. Richard Maryboy, Director of Education at the mission school in Bluff, Utah. Inasmuch as there was no printed material available on their school program, she was kind enough to outline the program for the writer.

St. Christopher's Mission

In 1942, a priest of New England background, came into the Navajo Indian country. This priest was the Rev. Harold Baxter Liebler, who is known to the Indian people as "e e nishooddi bitsii neez--the priest with the long hair."\(^1\)

For years Rev. Liebler had been seeking the Indian people who knew least about the Church and whose need was the greatest. "He found a people devoid of education and of medical care as well as a people completely unaware of Christianity."\(^2\)

In 1943, with a group of workers of similar interest for the Indian cause, he began to erect the building that now constitutes the St. Christopher's Mission Headquarters. It became necessary for them to learn a strange language and adjust to the ways of a strange people. They began their labors in the new mission under the direction of the

---


\(^2\) Ibid.
Episcopal Bishop of Utah.

A school and medical treatment were begun with serious cases being transported 150 miles to a Government hospital. Social services were rendered as staff and means permitted. And because Redemption fulfills, not destroys, deepest respect for Navajo ways and tradition is a part of the Mission's basic attitude. St. Christopher's does not strive to make white men out of Navajos, and only such elements of their old culture as are opposed to proven hygiene or Christian morals are discouraged. The present rate of cultural assimilation is creating a frustrating vacuum between old and new. Changes are continually occurring in family and clan values, dress, attitudes and economics—from sheep barter to money exchange—all of which is tending to cause increasing mental problems.3

The mission area comprises an area of approximately 3,000 square miles sparsely inhabited by about 2,500 people. "Navajos do not live in villages but in mud hogans, each far from a neighbor's because much land is required in this semi-arid country to graze even a small herd of sheep."4

Rev. Liebler established the Mission at a location two miles from Bluff, Utah, where he planned his headquarters. "Once the missionaries had acquired a smattering of the language they began going out into various parts of the Reservation, holding services wherever small groups could be gathered. Here Mass was sung and instruction given as often as possible."5

Within two years, following the successful establishment of the Mission, the Episcopal church organized a school program that was to serve the educational needs of the Mission. Their educational program can be divided into four areas of work: the Kindergarten School, the Evening Tutoring program, the St. Christopher's Club and Choir, and classes in Religious Education.6

---

3Ibid. 4Ibid. 5Ibid. 6Ibid.
School History

In 1944-45, the first school was begun at the Mission. Miss Helen Sturges was the teacher and social worker, assisted by Rev. Liebler, who taught the religious education. The school had one room and contained all ages—including adults.

By 1949, the school was graded and without adult students. From 1949-60, the school continued accepting children from the Mission area and "across the river" (San Juan River). During this time the school received State Accreditation. In 1959-60, some of the children from Bluff were participating in the school program; some were even boarding at the Mission.

From 1951-53, under the auspices of the Mission, a school was started at Montezuma Creek directed by Rev. Botelho. It was equipped with a boarding unit. It was an elementary school and included any and all students wishing to attend. For those desiring an education it provided an excellent motivation. Many went away to school at its culmination. This school was closed due to the lack of a teaching staff—"surely not lack of need."

The Mission School closed its doors in 1960—the first year the Bluff City School was integrated, and the Navajo children attended school for the first time in Bluff.7

Organization of School Program

Kindergarten program. In 1963-64, the Mission School started a pre-school program under the direction of Miss Sally Freese, now Mrs. Richard Maryboy.

7Information contributed by Mrs. Sally Maryboy, Director of Education, Bluff, Utah.
The school accepted four and five-year old Navajo and white children from the Mission area and the town of Bluff, Utah. Boarding facilities were not included. A curriculum was built around the needs of the children, as much as possible. The most important purpose of the school was to prepare Navajo children for first grade and to bring together the children of two cultures. English is the greatest need of the Navajo children. This is stressed in all four phases of the school program. "Our white students also learn some Navajo."8

Curriculum. The curriculum for the Kindergarten program consists of the following:

The eight basic colors.
The sounds and letters of the alphabet.
The three basic shapes.
The numbers 1-10, counting as far as each individual child is ready to go.
To begin a reading-readiness program and formal reading with those who are ready.
To teach the children to live, work, and pray together.9

The Evening Tutoring Program. In order that students from the elementary, junior high, and senior high schools will prepare their homework properly, a tutoring program has been established. This way students can receive proper supervision with their school work.

St. Christopher's Club and Choir. St. Christopher's has a fine club and choir for its people to enjoy. The ages for the club and choir are from third grade (age eleven) through adulthood. It is an important

---

8 Ibid.
9 Ibid.
part of school and Mission life. It provides not only social activities but a learning experience for the young people as well.

The Club sponsors Navajo Suppers, cake sales, and dances. They also enter floats in parades at Blanding and Monticello. The choir has also taken trips to such places as Washington, D. C., (where they sang on the steps of the White House), New York, Denver, Glenwood Springs, Cortez, and Salt Lake City. In order that such experiences might be a learning experience for the students, special assignments are given in the organization and functioning of the trip.

**Religious Education**

As early as 1944-45, instruction in religious education was given on a hogan-to-hogan basis beginning in Navajo Mountain, Montezuma Creek, and the Monument Valley area. This same method of instruction was started in the Hatch area about 1954. When the government began their Trailer School at Hatch, religious education was taught in released time classes. Later on, additional classes and areas were opened to religious education as government schools allotted released time to the Mission School program. Classes were held in the following areas: Navajo Mountain School, Aneth School, Hatch Trailer School, Kayenta Boarding School (Arizona), Teec Nos Pos Boarding School (Arizona). Because released time was not allotted in the public schools, it became necessary to hold classes after school in Mexican Hat, Bluff, and Montezuma Creek.

Presently the Mission spends three days a week teaching released time classes at Montezuma Creek, Aneth, and Teec Nos Pro. The Sunday schedule allows for each of the eight outstations to be visited once a
Trips to such places as Oljeto and Navajo Mountain are usually longer trips, but they are visited on a regular once-a-month basis, even though such trips require camping.¹⁰

**Future plans.** Future plans include increased training in religious education at the following schools: Headstart, Aneth, Kayenta, Shonto, Navajo Mountain, and Aljato, and at the following public schools: Bluff, Montezuma Creek, and Blanding.

The teachers and missionaries also hope to be able to visit young people who are away during the year attending government schools. Thus far the following schools have been visited:

- Brigham City in 1963
- Phoenix in 1963
- Chemawa in 1964
- Chillico in 1965
- Albuquerque in 1963
- Riverside in 1963
- Anandarko in 1963
- Flagstaff in 1963

Future plans include visitations to all of the above schools and the following: Winslow, Ft. Wayne, Stewart, Aztec, and Ignacio.

Since the coming of the missionaries to this area, the work has been an uphill climb, but the need and eagerness of the children to have an education has given the missionaries the courage to struggle on and to try to improve conditions generally. The Mission is supported by interested people in the East who contribute willingly to the program. The work is now progressing, and those associated with it are enthusiastic with its possibilities.

¹⁰ See Appendix, St. Christopher's Mission.
CHAPTER VIII

STIMULATING INFLUENCE UPON THE EDUCATIONAL PROGRAM OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The fact that the Church of Jesus Christ of Latter-day Saints felt a deep sense of responsibility for the education of its people is evidenced by the day schools established from the earliest occupation of the region. As early as 1850, the Legislative Assembly of the Provisional State of Deseret passed a measure providing for the establishment of a central university, with further provisions for branches throughout the region, as well as for the proposed establishment of free schools for "indigent" students. Further educational measures supplemented this act during the territorial administration of the following years, and by 1864, there were thirty-one school districts in Salt Lake County alone.¹

As non-Mormon groups began to move into the territory, there was a development of a new educational movement—a movement of denominational schools. The people who belonged to each of these religious groups were desirous of having their own educational program because they were "dissatisfied with the available facilities,"² and they did

¹Inventory of the Church Archives of Utah, Prepared by the State Historical Society, 1940, p. 39.

²Leonard J. Arrington, Great Basin Kingdom (Cambridge: Harvard University Press, 1956), p. 513. "Circular of October 25, 1890, CHO; also documents in the office of the Church Board of Education, Salt Lake City. It would be fair to say that the primary reason for the slow
not trust the Mormon domination of the public schools."\(^3\)

The movement was begun by the Episcopal Church. They were successful in establishing schools in many of the leading communities of Utah.\(^4\)

As the Episcopal missionaries undertook the conversion of the Mormons, they met with very limited success. The traditional missionary techniques produced almost no results. Failing to convert adults, the missionaries saw hope of saving children from Mormonism and converting them to Christianity before they became indoctrinated in the faith of their parents. The need of an adequate educational system offered the most hopeful avenue of approach to their problem.

The educational program of the missionaries was to be offered free or for a very small fee. It was assumed that parents of Mormon children would welcome this economical education of higher quality and send their children to take advantage of it.

"The avowed objective of their schools was to win the Mormon Youth away from the un-Christian practices of their parents."\(^5\) The development of a public school system in Utah—besides the obvious one that people engaged in conquering an inhospitable wilderness could not afford the luxury of much education—was the conflict between Mormons and Gentiles. Gentiles objected to public schools because Mormon teachers would expose their children to Mormonism.

\(^3\)Inventory of the Church Archives of Utah, op. cit., p. 40.

\(^4\)Ibid.

missionaries were subtle in their approach, and their objective was not publicly proclaimed among those of the Mormon faith. The announcements that were made stressed the qualifications of their teachers, the building, etc. In the East, however, funds were raised to support the schools by "emphasizing the concept that their schools were the wedge which would be driven between the Mormon Youth and their parents."6

When the people in Utah became aware of this information, resentment was created towards the missionaries which resulted in political opposition and bitter feelings. However, the Mormons continued to send their children to take advantage of the "free, superior education."7

Controversies Between the Mission Schools and the Mormons

On December 4, 1867, the following circular8 written by Daniel S. Tuttle, appeared in the Deseret News. It is indicative of the appeals to the East for financial assistance.

Out of a strange place we make our appeal to you. A strange community we are living among; a strange social atmosphere environs us. Strange doctrines, Gnostic, Materialistic, Anthropomorphic, Polygamic, are being taught Sunday after Sunday here. Increasing thousands of children are growing up in this territory, who have never heard of any other religion than the Mormons; who know absolutely nothing of any other social system than polygamy.

6Ibid., p. 10. 7Ibid. 8"A Feeling Appeal," The Deseret News, Salt Lake City, Utah, Dec. 4, 1867. This circular was handed to the Deseret News by someone other than the writers--"as it may be interesting to our readers, we give it publication." The letter was signed by Daniel S. Tuttle, George W. Foote, and Thomas W. Haskins.
The Christian Church has sent us here to do missionary work. The work is needed and we have commenced it.

On the first of July a day school was opened, and yesterday the second term of school began. In this school we are teaching and training fifty scholars. In our Sunday School are more than one hundred scholars.

With God's help and blessing we mean to go right on with just such work as we are doing. If this land is to be saved, through the Holy Spirit, to civilization and Christianity, the children must be taught and trained in civilized Christian ways. Remember that without such teaching and training, the children will of course accept Mormonism and polygamy in which they have been born and bred, to which they have become naturalized, than which they know absolutely nothing else; for a religious scheme of social life.

But while we pray God for His help and blessing on us and our work, and . . . humbly resolve to try to do our duty, we must look to you, and ask you for your help and prayers . . . . Suffer us to mention first, that we cannot command much help from the people here; of course the Mormons will not help us. . . . We beg to assure you that we will not suffer the East to be asked for money. . . .

Brethren, such is the statement of our case. We are sent here to do a work. We are the only Christian ministers in this territory. We have begun the work . . . The great future of the work is the teaching and training of the children. 9

The editor of the Deseret News made the following response to Bishop Tuttle's letter and illustrates the resentment of the people towards the attitude of the missionaries:

. . . The writers know well what cords to touch to move the hearts of those to whom they have appealed. 'Mormonism and polygamy'--'land to be saved to civilization and Christianity'--'children to be trained in civilized Christian ways'--'only Christian missionaries in the Territory'--what pictures do these conjure up in the imagination of the ' . . . Christian brethren' in the East? Three devoted, self-sacrificing individuals, forsaking all the comforts and enjoyments of the East, and coming out as missionaries among the uncivilized 'Mormons!'

9 Ibid.
Surely Christians in general and the Episcopal Church in particular, will not avert their eyes, or refuse to unloose their purse strings to help! . . . Who can withhold a donation, when they are told that the salvation of the children of the entire people of Utah hinges on the collection of this sum? They say, 'of course the Mormons will not help us.' . . . We will pledge our word that this community, if appealed to, will give more to sustain a moral institution of any character than . . . the Episcopal Church did to relieve the distress of the Latter-day Saints when they were thrust out from the midst of so-called civilization.

When these . . . Christian ministers came here, we understand they disclaimed all intention of seeking to make proselytes among the community. They came, they said, to look after the members of their own persuasion. The circular reveals a different purpose, and the covert manner in which it was printed and sent off—the people not being permitted to see a copy—indicates that they love darkness rather than light. 10

Mormons willing to help. Evidence that the Mormons were willing to assist the Episcopal missionaries is found in the following account:

Our Tabernacle and meeting houses have been placed at their service, and our people, young and old, have been invited by our leading Church officials to attend and hear what the visitors had to say. They have been treated with uniform kindness by the Latter-day Saints. When they have established churches and schools here they have not been molested, but some of our people have helped them with money and influence. How has all this been returned? Why they have misrepresented and abused us to the public, and now seek to correct what they allege to be our errors by working special legislation, . . .

But notwithstanding . . . we will not retaliate. We can afford to treat them with a proper regard for their civil and religious rights, and will seek to maintain them as faithfully as our own. We will protect them so far as we are able in their religious freedom, . . . 11

---

10 Ibid.

11 The Deseret News, Salt Lake City, Utah, June 6, 1881, p. 2.
Education—Change of Tastes

Because of the persecutions which the early Mormon pioneers endured and the frequent removals they had to make to escape the unrelenting violence of their enemies, little attention could be paid to the education of the youth of the church. It was not through a lack of appreciation of the benefits of education that young people did not receive more schooling, but the lack of suitable opportunities. It was a struggle for them to live. They were faced with pioneering situations—fields had to be opened, houses built, etc.—and all of the means and help they could get were needed to obtain the actual necessities of life. For many years after the church was organized this was the case.

In spite of the hardships which were forced upon the Mormon people, they did their best, under adverse circumstances, to provide the best schooling possible for their children. Many Latter-day Saints felt that their lack of adequate school facilities was compensated by providing opportunities for their young people to travel and perform a special service as missionaries. The various experiences of those who participated in missionary work also contributed by giving the children who grew up here expanded views of the world about them.

There is probably no people in the world for their numbers who have traveled and seen so much of society in its varied phases as the people of this territory. Great numbers have traveled as missionaries and have been compelled to become scrutinizing and observant—to study human nature under almost every aspect.  

12"Education—Change of Taste," The Deseret News, Salt Lake City, Utah, December 4, 1867.
In the judgment of the writer, the main difference between the educational program of the Episcopal Church, the other denominational schools, and the Mormon schools, was the quality of both the curriculum and the teachers. The following comment from the Deseret News is indicative of existing conditions and the need for the Mormon people to improve their educational system.

The time seems now to have come for greater attention to be paid to scholastic education. The circumstances of the people are easy. They can spare the labor of their young people, for they can hire the help they need, and they can also afford to pay school charges. \(^{13}\)

In the writings of Brigham H. Roberts, he indicates that the "non-Mormon" population of Utah is entitled to considerable credit for the advancement of education in this area.

Let it be said with this Utah progress in educational development, that the stable non-'Mormon' population of the state of Utah are entitled to credit for a full proportionate share of it, . . . coming into the state. . . . from older settled parts of the republic . . . and more highly developed systems of education, at the time, their voiced contrasts and complaints against the less developed educational system of the newer and less favored state, led to stimulation of effort among the people until present desirable and praiseworthy conditions of state education has been obtained in Utah. \(^{14}\)

Not only did their influence have a stimulating effect upon the state public school system, but also upon the educational program of the Mormon Church.

\(^{13}\)Ibid.

Mormon leader appeals to his people. The influence of the educational program of the Episcopal Church, as well as other Protestant schools, was having its effect upon the Mormon people and became of great concern to the leaders of the Mormon faith.

In a stirring address by John Taylor, President of the Church of Jesus Christ of Latter-day Saints, in the Salt Lake Tabernacle, the people were warned of the dangers of trusting the tutorship of their sons and daughters to Protestant teachers. The following is an excerpt from his address:

People of other religious denominations tell us that if we will give them the education of our children for a certain number of years, they will wrest them from us, turn them loose upon the world, cause them to depart from the faith of their fathers and despise their parentage. Seeing this is the design of our enemies, and they are conscious of being able and are endeavoring to do this with our children, ought we not to see more deeply the value of that same consideration—yes, but in a thousand-fold greater degree—we ought to see that the faith of our children is preserved sound, healthy, and kept growing in their bosoms.

Let us endeavor to realize the importance of this matter . . . The wicked . . . are endeavoring to wean away our children by their arts, their publications, and the blandishments of a false so-called 'superior civilization.' They have learned that we our principles the gospel established in us, and we are not easily moved, unless we fall into transgression. They find that their purpose of building up churches by conversion from amongst our people is futile and hopeless. . . . They find that they cannot furnish the human mind with the satisfying influence and effects which are afforded by the Gospel of Jesus Christ.15

Illustrative of the futility of the Episcopal missionaries to save the youth from Mormonism is the following comment by a minister of the Episcopal Church:

Brigham Young has been dead eight years, and 'Mormonism has not gone to pieces; nor is it in a dying condition,' but despite the vast and expensive efforts to 'smash,' 'uproot,' 'knock to pieces,' 'wipe out,' 'christianize,' and disfranchise Mormonism it still flourishes and 'holds the fort' in that terrible land, in which pious sentiments revels, and political scoundrelism, in the guise of reform, fattens; while the Church and helpful individuals stimulated by tales of woe, murder, mystery, impurity, suffering and rebellion, have poured money into Utah with vehement zeal and lavish hand, reaping, however, but an infinitesimal harvest of results.

The rise of the Academies. It could always be expected of Mormons as they settled various communities in the state that they would establish an elementary school program. These schools continued until the establishment of tax supported public schools near the close of the nineteenth century.  

For many years a great advantage to the Mormons against the gentile schools was the fact that they were allowed to use their churches for public school purposes. Very few non-Mormon children attended these schools. Parents were fearful that their young people would be indoctrinated in the ways of the dominant faith. The great weakness in the school program as established by the Mormons was on the secondary or high school level. Apparently no provision had been made under the


Federal Territorial governments for schools in the secondary level. In fact, the first such schools were established by the Episcopal Church "in the hope that through education the Mormon youth might be won back to a Christian faith and thus achieve through schools what Christian missionaries had failed to achieve from the pulpit."

That the Episcopal Church, along with other Protestant schools, stimulated the Mormons in founding and supporting their own academies there can be little doubt.

The following article published in 1890, gives evidence that the Mormons still felt the competition furnished by such schools:

From the present prospects it appears evident the Utah territory is to be furnished with excellent facilities of education . . . . Those who oppose us are well aware of the importance of education in shaping the minds of the rising generation. If they could only take from us the education of our children, they think they would deal us one of the most deadly blows ever aimed at us. Under this impression and with this object in view, money has been spent very lavishly by various sects for the express purpose of building school houses in this territory and furnishing teachers thereof. It has been hoped by this means and by making the charge of tuition low, to induce Latter-day Saint children to these institutions to be educated. Many people have been tempted by these advantages and have permitted their children to attend these schools. Whenever they have done so the results have been evil; for what is the value of education if it leads children into infidelity and to reject the Gospel?19

Therefore, the Latter-day Saints, to protect their own interests, inaugurated a system of Church academies. The academies provided educational opportunities beyond the elementary school and "came in time to constitute training for entrance into the colleges and universities."20

19 The Juvenile Instructor, (April 15, 1890), XXV, p. 243.
20 Berrett and Burton, op. cit., p. 334.
The academy was established as a community school and was largely financed on a local level. At the time when the academies came into existence "state operated High Schools had not yet materialized. With the coming of the Public High Schools the academies in their original conception were doomed. Only those which rose to the status of Junior Colleges or as a university survived and most of these only for a time."21

The Seminary system. To supplement the instruction given in the public schools, the Mormon Church started, in 1912, the first church Seminaries. The schools are built and maintained by the Mormon Church independent of the high schools. They are located close enough to the school so that students released from the public schools one hour during the day could attend the Seminary and return to the high school within the hour.22

President Joseph F. Smith, formerly President of the Church of Jesus Christ of Latter-day Saints, gives the following purpose for instructions in religion:

The Religion class work is an adjunct to the Church schools. . . . It was established to assist in the proper training and education of our children, and I commend it to the presiding authorities, throughout the Church, and bespeak for it their kind attention, encouragement and assistance, so far as it lies in their power. Let us take care of these things, for they nurture and strengthen our children in the right direction, and there is nothing more important. It is extreme folly for any people to send thousands of missionaries out into the world to preach the gospel to the nations and neglect their own children at home. I think our very first interest should be to look after our children, and see that they have every advantage necessary to bring them up in the way they

21 Ibid. 22 Ibid., p. 345.
should go, that when they are old they will not depart from it.\textsuperscript{23}

The Institutes of Religion are the latest development of the Latter-day Saint Church system of religious education, designed "to couple religious influence and religious knowledge and training with secular education."\textsuperscript{24} They are operated much the same as are the Seminaries, but are located adjacent to college and university campuses and draw students from these schools.


\textsuperscript{24}Roberts, \textit{op. cit.}, p. 521.
CHAPTER IX

SUMMARY AND CONCLUSIONS

Summary

Episcopal schools were organized in Utah as early as 1867, by the Right Rev. Daniel Sylvester Tuttle, the first Missionary Bishop of the Episcopal Church in the Intermountain West. Bishop Tuttle's diocese covered the territories of Montana, Wyoming, Idaho, Utah, and Nevada. His headquarters was Salt Lake City, Utah.

In 1867, the St. Mark's School was founded as a day school for boys and girls. It compensated in a limited degree for the absence of public schools in Salt Lake City by admitting without charge the children of families who were unable to pay tuition. The aim of the school was to give a thorough and practical grammar and high school education. Special opportunities were afforded for preparing students for entrance to Eastern colleges.

With the success of their first school being well established, the Episcopalians next turned their attention to Ogden. In 1870, under the direction of the Rev. Goerge Haskins, they initiated the School of the Good Shepherd in Ogden, Utah. The Rev. F. L. Gillogly was placed in charge of the school and was responsible for building the Church of the Good Shepherd.

This school began with an enrollment of thirteen pupils. By 1883, the yearly enrollment had increased to 175. The school was discontinued about 1890, in support of the public school system.
In 1871, at the request of many families in the area, St. Mark's School for Girls was established in the basement of St. Mark's Cathedral Church. The school was designed to meet the special educational needs of the girls at that time, although boys under ten years of age were received and prepared for entrance to St. Mark's School which by this time had become known as St. Mark's Grammar School.

In addition to the schools already mentioned, schools were established at Logan, Plain City, and Layton, Utah. These schools did not experience the success of their predecessors.

In 1880, the Rowland Hall School was established under the auspices of the Episcopal Church. This school was established in order that qualified girls from remote ranches and mining camps could attain a sound education and prepare for college.

When the public school system improved to the extent that it was serving the same educational needs, the Episcopal Church closed its schools throughout Utah.

Inasmuch as Rowland Hall had been partially endowed and had received several scholarships from friends in the East, it continued as the surviving institution of what had been a rather extensive school system.

St. Mark's was reactivated in 1956, as a college preparatory school designed to offer a solid academic education to prepare boys for admission to schools of higher education.

In 1964, the two schools, Rowland Hall School and St. Mark's School, were merged under the name of "Rowland Hall—St. Mark's School." It is essentially a college preparatory school designed to offer a solid academic education and to do those things which will uphold and advance
the cause of education in the Intermountain West.

Students are admitted and selected by application. However, the school reserves the right to make exceptions in the selection of students. Admission to the school is upon the basis of academic aptitude tests, previous records of achievement, recommendations, and needs.

In addition to their academic studies, all students are included in a well-rounded program of physical and mental health. They also have opportunities for such activities as driver education and intra-mural and interscholastic sports.

In addition to their school program in Salt Lake City, the Episcopal Church has tried to expand its educational program to the Indian people. In 1942, Harold Baxten Liebler, a priest of New England background, went into the Navajo country at Bluff, Utah. In 1943, with a group of workers, he began to erect the building that now constitutes St. Christopher's Mission headquarters. Their labors were begun under the direction of the Episcopal Bishop of Utah.

Within two years, following the successful establishment of the mission, the Episcopal Church organized a school program which was intended to serve the educational needs of the Indian people. When the school opened its doors there was only one room containing all age levels, including adults. By 1949, the school was graded and was without adult students. In 1960, the first year the Bluff City School was integrated, the mission school closed its doors and the Navajo children attended school for the first time in Bluff. At this time a released time program was inaugurated by the Episcopal Church for the purpose of religious education.
Since the coming of the Episcopal missionaries to this area, the work has been an up hill climb. However, the need and eagerness of the children has given the missionaries the courage to struggle on and to try to improve conditions generally. The Mission is supported by interested people in the East who contribute willingly to the program. Those associated with the Indian program are enthusiastic over its possibilities.

The school program of the Protestant Episcopal Church is financed through tuition, fees, and voluntary contributions from former alumni. However, the greater part of its financial support comes from the National Council of Independent Schools. The members of the church are not called upon to contribute financially to the support of the school program.

The curriculum taught in the Episcopal schools is similar to that taught in the public schools with the exception of an hour each morning for chapel service. It is also expected that the students will have at least two years of Bible study in order to graduate. This religious training is the heart of their educational program—to mold, direct, and motivate each person to live the Christian life.

Until now the Episcopal Church has not attempted to expand its program; the future indicates a definite need for such consideration. This will mean a greater need for funds to support the school program.

The eventual success or failure of the Episcopal program of religious education in Utah depends on how well these problems are met.

Conclusions

In evaluating the school system of the Protestant Episcopal
Church, the writer is favorably impressed with the efforts of the Church to respond to the needs of her people, especially in an area where the church members are in a minority. The Bishops who have been appointed to direct the work in Utah have been and are now qualified and dedicated men.

The school system of the Episcopal Church in Utah is not large, but the teachers and administrators have made every effort to see that all children under their supervision, are educated under the best possible circumstances.

At the present time their school program faces expansion problems. The student enrollment at Rowland Hall—St. Mark's for the school year 1966-67 is approximately 400, an increase of about 50 students over last year. Currently, this is the biggest problem facing the Rowland Hall—St. Mark's Board of Education. Obviously, the decision of the board to move ahead will depend on the ability of the church to raise the required finances. It is the feeling of the school administration that their facilities must be expanded if they are to meet the educational demands of their students.

Similar to other educational programs, the Episcopal Church is faced with the great challenge of raising sufficient money for adequate teacher salaries. They are continually searching for more competent teachers.¹

Of those who teach at the Rowland Hall—St. Mark's School, it is expected that they meet the following requirements:

¹Personal interview, Bishop Richard S. Watson, December 6, 1966.
1. The teacher must be highly qualified and meet the standards of the Northwest Association.
2. The teacher must have a teaching major in the subject area taught.
3. It is not required that faculty members belong to the Episcopal faith. However, it is required of all teachers, regardless of religious preference, to attend morning chapel service. They are under professional obligation not to bring their religious beliefs into their class instruction.²

The writer feels that the problems facing the Episcopal school administrators can be solved with careful planning between the school administration, board of trustees, and the National Council of Independent Schools.

The writer is also of the opinion that the Episcopal schools in Utah would have failed long ago had it not been for the financial support of the Independent School program. A future study of the Independent School System could prove most interesting.

Similar to the public schools, the independent schools operate under their own code of ethics. These have been adopted by the Rowland Hall--St. Mark's School.

The Episcopal Church, over the years, has made great strides academically, in its educational program. Due to their contributions in the field of education in Utah, and the patronage they were receiving, it became necessary "for the Mormons to bestir themselves in the matter and there was afterward more efficiency in the school system."³

Throughout its history, the Church of Jesus Christ of Latter-day Saints has been concerned with education and has always encouraged its young people to take advantage of the educational opportunities provided for them. However, greater emphasis has been given to the quality of education as a result of the influence of denominational schools in Utah.

Levi Edgar Young, President of the First Council of Seventy, Church of Jesus Christ of Latter-day Saints, was one who recognized the educational influence of the Episcopal Church when he said:

No more beautiful story could be told than that of the late Bishop Daniel Tuttle, who came to Utah by stagecoach years before the railroad, and later raised funds for the establishment of a denominational school in Salt Lake City. Bishop Tuttle, together with his colleague, the late C. D. B. Miller, left an influence on the educational ideals of the state that shall never be forgotten.4

---

BIBLIOGRAPHICAL ENTRIES

A. BOOKS


Griswold, Latta. The Episcopal Church, 1876. New York: E. S. Gorham, 1922.


Howells, Rulon S. His Many Mansions. Glendale: The Ensign Press, 1940.


Tullidge, Edward W. *Tullidges Histories.* Vol. II. Salt Lake City: Juvenile Instructor Office, 1899.


B. PUBLICATIONS OF THE GOVERNMENT, LEARNED SOCIETIES, AND OTHER ORGANIZATIONS


Basic Rules of Conduct, Rowland Hall--St. Mark's School.

Biennial Report of the Commission Schools for the Utah Territory, 1890-1891. Schedule F.


Briggs, O. H. Biennial Reports of the Territorial Superintendent of Common Schools, 1874-1880.


Campbell, H. L. Biennial Report of the Superintendent of Common Schools 1874 through 1877.


Inventory of the Church Archives of Utah. Prepared by the Utah State Historical Society, 1940.


Park, J. B. First Biennial Report of the State Superintendent of Public Instruction, for the School Year ending June 30, 1896.


Rowland Hall, A School for Girls from Primary to College, 1923-1924. Forty-fourth year.

Rowland Hall School for Girls.

Rowland Hall—St. Mark's School Student Hand Book.


The Lantern of 1943. Yearbook published by the Lantern Staff of Rowland Hall School for Girls.


C. PERIODICALS


Brown, Lawrence L. "Episcopal Church in Utah," Historical Magazine of the Protestant Episcopal Church, XXX (September, 1961), 142-172.


The Juvenile Instructor, XXV (April 15, 1890), 243.
D. MANUSCRIPTS


E. NEWSPAPERS


Ogden Standard Examiner, Ogden, Utah, March 5, 1939.

O'Neil, Hugh F. "First Church Services Held in Depot Room," Ogden Standard Examiner, March 5, 1939.

O'Neil, Hugh F. "St. Paul's in Plain City was Built in 1875," Ogden Standard Examiner, July 31, 1938.


The Deseret News, Salt Lake City, Utah, December 4, 1867.

The Deseret News, Salt Lake City, Utah, June 6, 1881.

The Salt Lake Tribune, Salt Lake City, Utah, June 22, 1871.

The Salt Lake Tribune, Salt Lake City, Utah, June 23, 1873.

The Salt Lake Tribune, Salt Lake City, Utah, May 25, 1876.

F. ENCYCLOPEDIA ARTICLES

G. PERSONAL INTERVIEWS

Corr, Mrs. Elizabeth T., Principal of Rowland Hall--St. Mark's School, Salt Lake City, Utah, July 13, 1966; July 23, 1966.

Maryboy, Mrs. Sally, Director of Education, Saint Christopher's Mission, Bluff, Utah, August 22, 1966.

Watson, Bishop Richard S., Bishop of the Protestant Episcopal Church, Missionary District of Utah, Salt Lake City, Utah, August 17, 1966; December 6, 1966.
APPENDIX A

ROWLAND HALL--ST. MARK'S SCHOOL

STUDENT HAND BOOK

PREAMBLE: The Student Body of Rowland Hall--St. Mark's School establishes this Constitution to be the basis for student participation in government and for the direction of student activities. It is designed: (1) to promote clear communication between faculty and students; (2) to insure justice and impartiality among students and between students and faculty; (3) to restrict student government and student activities to their separate and proper areas of operation; and (4) to lay a foundation for the making of good citizens of the future.

ARTICLE I: DEFINITION OF THE STUDENT BODY

The Student Body of Rowland Hall--St. Mark's School shall, for the purposes of this Constitution, consist of all students attending grades nine through twelve. Each class will organize itself with the officers it needs.

ARTICLE II: ORGANIZATION OF STUDENT PARTICIPATION IN GOVERNMENT

Section A: The Student Council

There shall be a Student Council. Membership of the Student Council shall be composed of: Four Prefects, one of whom will be the chairman of the Student Council; Class Presidents elected from their respective classes; one additional member to be elected from the incoming Junior Class by that class; and two representatives from the lower school: one from the 7th and 8th grade girls and one from the 7th and 8th grade boys. The lower school representatives shall be non-voting members. The Activities Directors shall also be non-voting members of the Student Council. Foreign exchange students are invited to attend Student Council meetings as observers.

The Student Council will meet weekly through the academic year, and will be the legislative body in the making of By-Laws to the Constitution, and to approve any expenditures of student funds. All Student Council legislation will be submitted to the Senate for approval. The Principal, as always, retains the right to veto. The principal shall appoint a faculty adviser to be present at all meetings.

Section B: The Senate

There shall also be a Senate, which will meet weekly, following the meeting of the Student Council. Membership of the Senate will be composed of four prefects, three faculty members, and the principal, who will be chairman of the Senate. The three faculty members will be comprised of the administrative assistant to the Principal, the chaplain, and another member elected by the faculty at large.
The Senate will be concerned with executive, advisory and policy making decisions in the realm of student government and student activities. The Senate will also approve or disapprove legislation formulated by the Student Council.

Section C: The Student Forum

There shall be a Student Forum. It will meet monthly and will consist of a Chairman, who will be the current Chairman of the Student Council, Class Presidents, the Activities Directors, yearbook and newspaper editors, club presidents, and other persons, student or faculty, who may represent organized affairs.

The purpose of the Student Forum will be to control and schedule social and athletic events, and to impart any information in relation to school life. The Forum will act as a "clearing house" for the calendar of events. Following the monthly meeting of the Forum, a school calendar of activities will be published and distributed among members of the Student Body, outlining the following month's activities. Activities which are published on the Calendar will take precedence over non-scheduled events. In order to secure a date on the school Calendar of activities, an organization, student, or faculty member should be present at the meeting of the Forum or else submit a written request for placement upon the Calendar.

ARTICLE III: STUDENT ELECTIONS AND NOMINATIONS

Section A: On the Order and Time of Elections

On Monday of the first week in May, selection of new student government for the following year will be initiated. At an assembly early in the week, recommendations for chapel offices will be made. Also early in the first week those entering seniors who wish to campaign for Prefect will submit their names to the Student Council. At the same Student Council meeting, petitions will be submitted for Activities Directors. Primary elections for Prefects and Activities Directors will be held later in the first week. Campaigns will be conducted through the first part of the second week in May, and final campaign speeches will be in order at an assembly the latter part of the second week, after which the Student Body will cast ballots for Prefects and Activities Directors.

Section B: Of the Chapel Officers

Chapel Officers will consist of two Crucifers (a girl and a boy), three Senior Acolyte Boys, three Senior Acolyte Girls, three Junior Acolyte Boys, and three Junior Acolyte Girls. The girls Crucifer will be responsible for the scheduling of the girls acolytes, as will the boy Crucifer for the boys. All together the Crucifers and Acolytes will constitute a "Chapel Committee" to function as an advisory body to the Chaplain in matters pertaining to daily Chapel Services and other religious functions of the School.
At a special assembly of the School, early in the first week of May, called for the purpose of recommending Chapel Officers, lists of incoming Juniors and incoming Seniors will be given to all students. The Principal, Chaplain, and previously appointed Crucifers will be given an opportunity to address the Student Body on the nature of Chapel offices and qualifications of candidates for such offices. Following these addresses, the members of the Student Body will be given the opportunity to write letters to the Chaplain’s Committee stating their recommendations for appointments to Chapel Offices. These letters of recommendation must be submitted to the Committee within 24 hours. The Chaplain’s Committee will consist of the Chaplain, the Principal, and the adviser to the Chapel Guild. The Committee will read and consider these recommendations and then make recommendation to appointment to the Bishop.

Section C: Of the Four Prefects

Incoming Seniors who wish to be considered for the office of Prefect will submit their names to the Student Council early in the first week of May. The Student Council will then determine if a primary election needs to be held. If there are more than four incoming Senior girls and four incoming Senior boys names which are submitted, then a primary election will be held on Thursday of the first week in May. On the following day the four girls and four boys receiving the highest number of votes will be announced as candidates for the office of Prefect. The nominees may then campaign for the office of Prefect. Late in the second week of May, at an election assembly, candidates will cast ballots for two girls and two boy Prefects. Ballots will be counted by the Senate, and results announced at the awards assembly held at the end of the week.

The Prefects will rotate the duties and responsibilities of Chairmanship of all meetings of the Student Council and the Student Forum, serving as Chairman (pro-tempore) for a quarter of the school year.

Section D: Of Activities Directors

One incoming Junior Girl and one incoming Junior Boy will be elected as Activities Directors. Acting separately, they will be responsible for all of the respective (boys or girls) social and athletic activities. Acting together, they will be responsible for the formation of social committees and athletic committees for the various activities of the Student Body. The Directors will have the privilege of appointment and the right to change their committees. They will also be non-voting members of the Student Council, and will work under the direction and auspices of the Student Council.

The Activities Directors will be elected during the second week in May by a majority vote of the entire Student Body. The Directors must be Sophomores at the time of election and Juniors during their term of office. All who wish to become candidates and campaign for election must petition for nomination by submitting a petition with fifteen signatures
of endorsement to the Student Council early in the first week of May. If the Student Council find it necessary, a primary election will be held in conjunction with the primary election of Prefects. Final candidates may then campaign until the time of final elections which will be held in conjunction with the election of Prefects. Ballots will be counted by the Senate, and results announced at the awards assembly held at the end of the week.

ARTICLE IV: PUBLICATIONS

Section A: The Yearbook

There shall be a yearbook. The name of the yearbook shall be The Hallmark. The candidate(s) for Editor-in-Chief of the yearbook shall be nominated by the current Editor in conference with faculty sponsors. Recommendations shall then be made to the Senate, who will appoint the new Editor-in-Chief.

Section B: The Newspaper

There shall be a newspaper. The name of the newspaper shall be The Lion, and the frequency of issues shall be established by the By-laws. The selection of the Editor will be on the same basis as for the yearbook.

ARTICLE V: SCHOOL COLORS, MOTTO, AND SYMBOL

The School colors shall be green and white. The School motto shall be Nihil Longe Deo, to be translated, "Never far from God." The School symbol shall be the Lion.

ARTICLE VI: AMENDMENTS AND BY-LAWS

Section A: Adoption

This Constitution shall be adopted when the Student Body and Faculty shall have jointly approved of the proposed Constitution by a majority vote.

Section B: Amendments

This Constitution may be amended when a proposed amendment has been passed by a two-thirds majority of the Student Body. An amendment may be proposed in two ways: (1) a petition may be signed by ten per cent of the Student Body and submitted to the Senate for approval, whereupon it will be presented to the Student Body for acceptance or rejection; or (2) a proposal may originate in the Student Council, be submitted to the Senate for approval, and then placed before the Student Body for its acceptance or rejection.
Section C: By-laws

By-laws to this Constitution shall be formulated by the Student Council and approved by the Senate. By-laws shall be changed in the same manner.
PROTESTANT EPISCOPAL CHURCH
ORGANIZATION DIAGRAM

GENERAL CONVENTION

PRESIDING BISHOP

HOUSE OF
BISHOPS

NATIONAL COUNCIL

HOUSE OF
DEPUTIES
(LAY AND CLERICAL)

WOMEN'S AUXIL.
OF THE GEN
CONVENTION

HOUSE OF
DEPUTIES OF
PROVINCIAL
SYNOD

WOMEN'S AUXILIARY OF
PROVINCIAL
SYNOD

PROVINCIAL
SYNOD

BISHOP
OF DIOCESE

HOUSE OF
DEPUTIES OF
PROVINCIAL
SYNOD

WOMEN'S AUXILIARY OF
DIOCESE

DIOCESAN
CONVENTION

HOUSE OF
DEPUTIES OF
PROVINCIAL
SYNOD

PARISHES AND
MISSIONS
(LOCAL CHURCHES)

RECTOR

DEACONESS CURATE

DEACON DEaconess CURATE

VESTRY

PRIEST

Source: Rulon S. Howell, His Many Mansions, Glendale: The Ensign Press, 1940, p. 142.
## APPENDIX B

### CANON 30

#### OF THEOLOGICAL EDUCATION

<table>
<thead>
<tr>
<th>Section</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seminary Standards Section 1.</td>
<td>No institution of learning shall be recognized as a Theological Seminary of this church which does not conform in its standards of theological learning laid down in the Canons of the General Convention.</td>
</tr>
<tr>
<td>Joint Commission Section 2.</td>
<td>(a) There shall be a standing joint Commission of the General Convention on Theological Education, appointed by the Chairman of the two Houses at each triennial session, consisting of three Bishops, the Deans of the Theological Seminaries, or their representatives, one Examining Chaplain from each Province, and three laymen.</td>
</tr>
<tr>
<td>Presiding Bishop</td>
<td>(b) The Presiding Bishop shall be, ex officio, a member of this Commission.</td>
</tr>
<tr>
<td>Executive Committee</td>
<td>(c) There shall be an Executive Committee thereof consisting of the Chairman, the Dean of the General Theological Seminary, the Dean of one other Seminary, one Examining Chairman of the House of Bishops, and the President of House of Deputies.</td>
</tr>
<tr>
<td>Duties of Commission</td>
<td>(d) The duties of the Commission shall be to study the needs and trends of Theological Education in the Church, to advise with the Boards of Trustees of the several Seminaries, to consider such other matter as shall come before them, and to present to each triennial session of the General Convention a complete statistical report of the work of the several Seminaries and to make recommendations to the General Convention.</td>
</tr>
<tr>
<td>Seminaries to Report</td>
<td>Section 3. It shall be the duty of each Seminary of the Church to present to the Joint Commission yearly reports of its operations and activities, such reports to be made on forms prepared and provided by the Commission.</td>
</tr>
</tbody>
</table>

Mrs. Richard Maryboy  
Saint Christopher's Mission  
Bluff, Utah  

Dear Mrs. Maryboy:

I appreciate greatly the time and effort you put forth in my behalf in preparing the information on your school. However, after examination of the material, I feel that the chapter on the Indian School would be strengthened if you could provide the information to the following questions:

1. Number of Indian students enrolled in your released time program.  
2. How does your released time program function?  
3. What is the nature of your religious education program? How is this program carried out?  
4. If possible, could you indicate some of the Family Traditions and Cultural differences which exist between the whites and the Indian people.  
5. What are some of the things that a teacher of Indian students must do, or be aware of, in order that these young people might achieve a sense of belonging?  
6. What obligations, if any, does the Episcopal Church feel they have to the Indian people?  
7. What are the living conditions of your teachers?  
8. How would you compare the learning ability of the Indian students with white students.  
9. Are the Indians proud of their Heritage and the fact that they are Indians?  
10. What are some of the problems you find in teaching the Indian people?  

Due to the imposition on your time, I am enclosing a check for $5.00. Again, I would like to say thanks for all of your help.

Sincerely,  

/s/ Paul L. Martin
Dear Mr. Martin:

Please find below the answers to your questions in the order posed:

1. Once a week for one hour Released Time classes were held at Aneth and Teec Nos Pos Boarding Schools. During the year a course of study is taught on a graded basis—in other words the beginners course and that of the 4th and 5th graders would be very different curriculum-wise. There is time for prayers, songs, lesson, and arts and crafts. This varies with each class.

2. There were approximately 250 children enrolled in our released time classes in 1965-66.

3. The nature of our Religious Education Program is to bring the Gospel of Jesus Christ to our Navajo People. To make it a living experience in their lives. By our example, formal teaching and living together we hope to set an example of ourselves, thereby encouraging others. We believe that there must be an acceptance of and a respect for The Navajo Way. We do not discourage our people performing and taking part in their ancient ceremonials.

4. To answer this question inclusively would take a "small book," but I shall try to mention a couple.

1st the Navajos don't like to be classified or referred to as Indians. They are Navajos—Dine—The People. (Much the way the Hebrew people believed themselves to be God's chosen.)

The Navajos are a nomadic group and the head of the household is the mother, as it is still a matriarchal society. The children receive their clan name from their mother, but their last name from their father.

Because of their nomadic nature, it is not uncommon for a family to have 5 or 6 different homes in different localities (be they shade, hogan, or trailer) to which the family moves the sheep during the year.

Many more of our Navajo families realize the need for education today, but there are still those who do not send their children to school regularly. They must herd sheep, chop wood, or carry water.
Our young people are caught between two very different cultures and only with time, patience and understanding will they be able to bridge this gap.

5. It is essential to recognize each child as an individual with varying abilities and interests. Many are very shy and reluctant to answer, but not all. If they are drawn out with patience and understanding, shown equality and respected as individuals I don't believe teaching Navajos, Sioux or anyone else is any different than teaching white children. You must prove yourself to them as someone who can be trusted, and then you are "in."

6. The Episcopal Church feels very strongly that it has a great obligation to all of the different Indian people with whom it works.
   a. To train the young—as our Kindergarten does—for public or government schools.
   b. To help the young people bridge the great gap of cultural differences with patience, love and understanding.
   c. To help the older people find their place in the new and different world in which they live.

   To do all these through the teaching, preaching and example of Jesus Christ, as found in the Gospels and Acts of the Apostles.

   We hold that the Navajo religion and way was a good religion, because it desired well-being and happiness. As Christ came to fulfill and not to destroy, we must fulfill the desires of Navajo ways without destroying old ways, and especially fulfill the transition now occurring, which will see the end of Navajo religion concepts in two generations. (There are no young medicine men now learning the ways in our area.)

7. Here at the Mission I am the only teacher and I live in a house provided for our family by the Mission. My husband, a Navajo, is a maintenance worker here at St. Christopher's.

8. Most of our children do not have the cultural, social or "educational" background of most white children. Often they do not have the motivation from home that encourages college and a profession.

   I've found after teaching Sioux, Chippewa and Navajo youngsters for six years that the learning ability is there, if it can only be reached and used.

   You might wish to contact Mr. Kenyon Cull, Headmaster
   St. Mary's School for Indian Girls
   Springfield, S. D.
for information. St. Mary's does an excellent job of teaching and training its students to take its place in the world today. Please do not use any information about St. Mary's without permission of Mr. Cull.

9. We surely encourage in every way our Navajo youngsters to indeed be very proud of their historical heritage and most of all the fact that they are Navajo. We find that most are. However, there are those whites in this area who make it very difficult for anyone to be proud of being Navajo.

10. One problem is that of regular daily attendance. Over the past three years this has improved greatly with our little ones.

Not a problem if you can do it easily, but, you must win the confidence of your students.

They must be treated as equals and this means answering in class, giving oral reports, handing in homework as the other students do. Teachers who are afraid of embarrassing students by asking a question and expecting an answer are not helping the youngsters when they do not ask. They are allowing the student privileges others don't have which foster disinterest and day dreaming. Once you have a student's confidence, he will open up and answer for you.

I hope that the above information will be satisfactory. Thank you for the check. It was greatly appreciated, and quite a surprise.

Yours truly,

/s/ Sally Maryboy

(Mrs. Richard Maryboy)
AREAS VISITED BY TEACHERS OF THE SAINT CHRISTOPHER'S MISSION
HISTORY, PHILOSOPHY AND OBJECTIVES

Episcopal Schools were established in Utah as early as 1867 by the Right Rev. Daniel Sylvester Tuttle, the first Missionary Bishop of the Episcopal Church in the Intermountain West. Bishop Tuttle's Diocese covered the territories of Montana, Wyoming, Idaho, Utah and Nevada, and his headquarters were in Salt Lake City.

St. Mark's School was founded in 1867 as a day school for boys and girls. It compensated in a limited degree for the absence of public schools in Salt Lake City, by admitting without charge the children of families who were unable to pay tuition. The aim of the school was to give a thorough and practical grammar and high school education. Special opportunities were afforded for preparing boys for entrance to Eastern colleges.

Four years later, in 1871, at the request of many families in the area, St. Mark's School for Girls was established in what was the basement of St. Mark's Cathedral Church. The school was designed to meet the special educational needs of girls at the time, although boys under ten years of age were received and prepared for entrance to St. Mark's School, which by this time had become known as St. Mark's Grammar School.

In 1880, Rowland Hall School was established under the auspices of the Episcopal Church, and was made possible by a gift from the Benjamin Rowland family of Philadelphia. Rowland Hall was established to provide "a home away from home where qualified girls from the remote ranches and mining camps could attain a sound education to prepare them for college and at the same time offer a home environment in which good religious and moral principles might be taught and developed."

For many years the schools co-existed in Salt Lake City; Rowland Hall serving the needs of the remote ranchers and miners, and St. Mark's Grammar School and St. Mark's Preparatory School (formerly St. Mark's School for Girls) offering fine education to the children of Salt Lake families. Finally, when the public school system improved to the extent that it was serving many of the same educational needs, the Episcopal Church closed its schools throughout Utah. Rowland Hall School, however, had been partially endowed and had received several scholarships from generous friends in the East, and had an excellent record of scholarship, so for these reasons, and because it still was meeting the specific needs of girls from remote places, Rowland Hall was continued as a surviving institution of what had been a rather extensive "school system" throughout the territories of Bishop Tuttle's Missionary District.
St. Mark’s School was re-activated in 1956 as a college preparatory school designed to offer a solid academic education preparing boys for admission to higher education.

In 1964 the two schools—Rowland Hall School and St. Mark’s School—were merged under the name Rowland Hall—St. Mark’s School.

The fundamental concern of Rowland Hall—St. Mark’s School is education.

As a Church school, we feel the importance of religion, and the obligation to bring the student to an understanding of religious experience, no matter what his faith or creed. Our responsibility is to the highest standard of behavior and academic achievement based on a belief in God, and in the essential worth of all men.

We believe in the American democratic form of government, and in the rights of man as set forth in the Bill of Rights. We believe that the individual has inescapable duties and responsibilities which flow from these rights and we hold it an obligation of the school to teach both these rights and these duties.

We believe that teachers and students are best able to realize their purpose in an atmosphere of freedom, which derives from discipline. This we believe is the first condition of true learning. While we are ever aware that the school consists of individuals, we also aim at a corporate unity. If this unity is to be one of corporate excellence, all members of the school community must accept the responsibility of honor.

Rowland Hall—St. Mark’s School is essentially a college preparatory school designed to offer a solid academic education, and to do those things which will uphold and advance the cause of education in the Intermountain West.

The school strives to stimulate the student to use all of his talents to their full potential by providing opportunities for accelerated studies so that those gifted in the arts and sciences can contribute most richly to society. The school recognizes its responsibility to encourage the gifted student in his search for knowledge and his creative expression. While the school reserves the right to make exceptions in the selection of students, admission to the school is on the basis of academic aptitude tests, previous records of achievement, recommendations, and needs.

It has long been the stated policy of the school not to attempt the same kind of program as the public high schools, feeling that for our type of student, and for this kind of school, emphasis should be placed on the strictly academic program of English, history, mathematics, science, languages and the arts. All students are included in a well-rounded program of physical education and health program (including a requirement for students
to learn swimming, lifesaving, and first aid). In addition to this, driver education, skiing, tennis, dramatics, choir, intramural and interscholastic sports, and such volunteer community services and activities as local hospital aid work, service with the Y. W. C. A., various health foundations, and merchandising and modeling opportunities are publicized and made available to the student. Students and parents are informed of travel opportunities and exchange programs and the school sponsors and participates in many. Social and recreational skills are incorporated as extra-curricular activities.

We appreciate the value of vocational education but believe that, for our school, parents must assume the primary responsibility for the learning of vocational skills such as typing, industrial arts and homemaking. Every effort is made in the school to emphasize the value of such skills, and students are encouraged to undertake this part of their education during out-of-school hours and vacation periods.

To implement this philosophy and these aims, an active Board of Trustees and an active student government cooperate with faculty committees in every area of school life.
A HISTORICAL STUDY OF THE RELIGIOUS EDUCATION
PROGRAM OF THE EPISCOPAL CHURCH IN UTAH

An Abstract of a Thesis
Presented to the
The College of Religious Instruction
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Paul La Mar Martin
December 1966
ABSTRACT

The Problem

The purpose of this writing is to bring to light and to trace the historical development of the religious education program of the Episcopal Church in Utah from its first organized attempts to the present time.

Method of Procedure

The writer has gone to as many original or near original sources as possible. Considerable dependence was placed upon a careful survey of historical books and articles published by the Episcopal Church. These sources were supplemented by personal interviews with Mrs. Elizabeth T. Corr, headmistress of Rowland Hall, and Right Rev. Richard S. Watson, Bishop of the Episcopal Missionary District of Utah, who were most helpful.

A doctoral dissertation by Laverne Bane, prepared at Stanford University was very helpful.

Many newspaper clippings and pamphlets were available at the Utah Historical Society.

Findings

Episcopal Schools were established in Utah as early as 1867, by the Right Rev. Daniel S. Tuttle, the first Missionary Bishop of the Intermountain West.

Their first school opened in the summer of 1867, and was called the St. Mark's School. It was founded as a day school for boys and
girls. The aim of the school was to give a thorough and practical grammar and high school education. Special opportunities were afforded for preparing boys for entrance into Eastern colleges.

Three years later, in 1870, they initiated the School of the Good Shepherd in Ogden, Utah. The first classes were held in the waiting room of the Union Depot. The school began with thirteen pupils and increased to 175. This school was discontinued in 1890.

In 1871, the St. Mark's School for Girls was established in the basement of St. Mark's Cathedral Church. Throughout the history of St. Mark's School for Girls, registration in the higher grades was extremely light. Because of this, in 1881, the school was merged with the newly established Rowland Hall.

In addition to the schools already mentioned, schools were established at Logan, Plain City, and Layton, Utah. However, these schools did not experience the success of their predecessors so they were closed.

The next Episcopal school to be established in Utah was Rowland Hall in 1880. This was organized as an all-girl boarding school and continued as such until 1964. When the public school system improved to the extent that it was serving the educational needs of the people, the Episcopal Church closed its schools throughout Utah—with the exception of Rowland Hall.

St. Mark's School for Boys was reactivated in 1956, and in 1964, the two schools—Rowland Hall and St. Mark's—were merged under the name of Rowland Hall—St. Mark's School.
The school, as now constituted, functions under the auspices of the Episcopal Church. However, the members of the church are not called upon to contribute financially to the support of the school program. The school receives the greater part of its financial support from the National Council of Independent Schools.

The school curriculum is similar to the public school curriculum except that students attending this school, regardless of religious background, must attend chapel service each morning. They are presently faced with the problem of expansion and finding more capable teachers to join their staff. Further expansion of their program depends upon whether or not they can raise sufficient funds to efficiently operate their present school system.

APPROVED:

[Signatures]

Department Chairman

Committee Member

Committee Member