ity still characterize LDS economic goals. Latter-day Saints look forward to a more prosperous and just world even as they continue their efforts to establish institutions capable of blessing the lives of men and women as one essential preparation for the second coming of Christ.

[See also Kirtland Economy; Nauvoo Economy; Pioneer Economy.]

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See: Antipolygamy Legislation

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See: Antipolygamy Legislation

EDUCATION
[This entry discusses:

Attitudes Toward Education
Educational Attainment

See also Academies; Brigham Young University; Church Educational System; Intellectual History; Schools; Social and Cultural History.]

ATTITUDES TOWARD EDUCATION
The articles of faith underscore the deep and fundamental role that knowledge plays in the teachings of The Church of Jesus Christ of Latter-day Saints: “If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things” (A of F 13). Speaking of the LDS commitment to learning and education, M. Lynn Bannion wrote: “It is doubtful if there is an organization in existence that more completely directs the educational development of its people than does the Mormon Church. The educational program of the Church today is a consistent expansion of the theories promulgated by its founders” (Bennion, p. 2).

The educational ideas and practices of the Church grew directly out of certain revelations received by Joseph Smith that emphasize the eternal nature of knowledge and the vital role learning plays in the spiritual, moral, and intellectual development of mankind. For example: “It is impossible for a man to be saved in ignorance” (D&C 131:6) of his eternal nature and role. “The glory of God is intelligence, or, in other words, light and truth” (D&C 93:36). “Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come” (D&C 130:18–19). “Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge” (TPJS, p. 357). An often-quoted statement from the Book of Mormon reads: “To be learned is good if they hearken unto the counsels of God” (2 Ne. 9:29). In June 1831 Joseph Smith received a revelation concerning “selecting and writing books for schools in this church” (D&C 55:4), and another on December 27, 1832, establishing the broad missions of education in the Church:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—that ye may be prepared in all things (D&C 88:77–80).

The Church has been built on the conviction that eternal progress depends upon righteous living and growth in knowledge, religious and secular. “Indeed, the necessity of learning is probably the most frequently-repeated theme of modern-day revelations” (L. Arrington, “The Founding of the L.D.S. Institutes of Religion,” Dialogue [Summer 1967]:137).
Joseph Smith and many of the early Mormon pioneers came from a New England Puritan background, with its reverence for knowledge and learning (Salisbury, p. 258). The LDS outlook assumes the perfectibility of man and his ability to progress to ever-higher moral, spiritual, and intellectual levels. In this philosophy, moreover, knowledge of every kind is useful in man's attempt to realize himself in this world and the next. "It is the application of knowledge for the spiritual welfare of man that constitutes the Mormon ideal of education" (Bennion, p. 125). The early leaders of the Church, therefore, saw little ultimate division between correct secular and religious learning. Broad in scope and spiritual in intent, LDS educational philosophy tends to fuse the secular with the religious because, in the LDS context, the two are part of one seamless web (Bennion, pp. 120–23).

In 1833, Joseph Smith founded the Church's first educational effort, the School of the Prophets, in Kirtland, Ohio. That school was devoted to the study of history, political science, languages (including Hebrew), literature, and theology. Its main purpose was to prepare Church leaders to magnify their callings as missionaries to warn all people and testify of the gospel (D&C 88:80–81). It also set an example of adult learning that was followed "in Missouri, Illinois, and Utah, where parents joined their children in the pursuit of knowledge" (Bennion, p. 10).

In 1840, Joseph Smith sought the incorporation of the City of Nauvoo, Illinois, and along with it authority to establish a university. The Nauvoo Charter included authority to "establish and organize an institution of learning within the limits of the city, for the teaching of the arts, sciences and learned professions, to be called the 'University of the City of Nauvoo'" (quoted in Salisbury, p. 269).

The first academic year in Nauvoo was that of 1841–42. The university probably was among the first municipal universities in the United States (Rich, p. 10); it was certainly an optimistic and
ambitious undertaking. The curriculum included languages (German, French, Latin, Greek, and Hebrew), mathematics, chemistry and geology, literature, and history; but "the data are too scant to reveal the scholastic rating of the instruction given. It was probably superior to the average secondary work of the time. The faculty represented considerable scholarship and indeed was a rather remarkable group to be found in a frontier city" (Bennion, p. 25).

The murder of Joseph Smith in 1844 abruptly ended the dream of the University of the City of Nauvoo and set in motion the difficult journey to the Great Basin. Despite the hardships, education was not forgotten. Brigham Young instructed the migrating Saints to bring with them at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read; and, also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the General Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works, on every science and subject, for the benefit of the rising generation [MS 10 (1849):85].

The charter of the University of the City of Nauvoo served as the foundation for the University of Deseret (now the University of Utah), established by Brigham Young in Salt Lake City in 1850. "Education," he once told this school's Board of Regents, "is the power to think clearly, the power to act well in the world's work, and the power to appreciate life" (Bennion, p. 115). He advised: "A good school teacher is one of the most essential members in society" (JD 10:225).

In 1851 the territorial legislature granted a charter providing for "establishment and regulation of schools" (Bennion, p. 40), but for some years the struggle for survival eclipsed the effort to establish a formal system of education. Utah's first schools were private, paid for by parents or by adult students, and classes took place during either the day or the evening, depending on local needs, interests, and resources (Rich, pp. 13, 17-18). Attendance rose and fell with the seasons and the demands of an agricultural society in which human labor was scarce and precious. Curricula varied as well, often depending on the academic strengths or interests of the teacher; some schools offered traditional subjects, others more practical pursuits such as carpentry or masonry. The existence of these frontier schools was always precarious and their operation intermittent (Rich, p. 18), but they were an eloquent and often moving testimony to the commitment of early Mormon pioneers to education, demanding as they did considerable sacrifice of scarce time and resources.

Brigham Young's philosophy of education was practical and pragmatic, but he was not opposed, as has sometimes been assumed, to liberal education; he simply felt it was overstressed in the educational environment of his day (Bennion, p. 107). "Will education feed and clothe you, keep you warm on a cold day, or enable you to build a house? Not at all. Should we cry down education on this account? No. What is it for? The improvement of the mind; to instruct us in all arts and sciences, in the history of the world, in the laws of nations; to enable us to understand the laws and principles of life, and how to be useful while we live" (JD 14:83). He believed that "every art and science known and studied by the children of men is comprised within the Gospel" (JD 12:257).

President Young's educational philosophy was further enhanced by Karl G. Maeser, a German educator who joined the Church and immigrated.
Karl G. Maeser (1828–1901), a German educator who joined the LDS Church and moved to Utah in 1860, was appointed the second principal of Brigham Young Academy, later Brigham Young University, in 1876.

to Salt Lake City in 1860. In 1876 Brigham Young appointed Maeser the principal of the Brigham Young Academy in Provo (see ACADEMIES). “The development of the Academy movement and the direction of Church policies in education were largely determined by this German educator” (Bennion, p. 117). His approach to education included a belief that “knowledge should be supported by corresponding moral qualities. The formation of character depends upon the nature of the moral training which accompanies intellectual advancement” (Maeser, p. 43). He maintained that religion was “the fundamental principle of education” and was its “most effective motive power” (Maeser, p. 56). His influential and widely circulated syllabus, School and Fireside (1898), clearly identified the critical functions of education as preparing people for practical life in the family and in the nation and inculcating fundamental principles of spiritual development.

In the early pioneer days, most schools in Utah Territory were LDS Church schools, and religion was an integral part of the curriculum. With the increasing diversification of Utah’s population and the passage of the Edmunds-Tucker Act in 1887, which had the effect of prohibiting the teaching of religion in public schools, the Church looked for other means of assuring spiritual instruction for its young people. Between 1890 and 1929, the Church sponsored special religion classes conducted in ward meetinghouses for children in the first to the ninth grades in a movement that was “the first effort of the Mormons to supplement (but not to replace) secular education”; it was “America’s first experiment in providing separate weekday religious training for public school children” (Quinn, p. 379).

This endeavor grew into the CHURCH EDUCATIONAL SYSTEM, which consists of several levels. First is SEMINARY, a daily religious education program held in a seminary building near the school for grades nine through twelve that provides for the study of the Book of Mormon, Old Testament, New Testament, and Doctrine and Covenants/Church History. Second, INSTITUTES of religion adjacent to campuses serve students enrolled in postsecondary programs by offering religion classes, usually scheduled twice a week to fit in with college schedules. Third, the Church sponsors four institutions of higher education: BRIGHAM YOUNG UNIVERSITY in Provo, Utah; BRIGHAM YOUNG UNIVERSITY—HAWAII in Laie, Hawaii; RICKS COLLEGE in Rexburg, Idaho; and LDS BUSINESS COLLEGE in Salt Lake City. In addition, in Mexico and the Pacific, the Church sponsors seven elementary schools, thirteen middle schools, and nine secondary schools that provide both secular and religious training.

In 1988–1989, the Church’s educational system extended to 90 countries or territories and served about 250,000 seminary students, 124,500 institute students, 37,600 students in Church colleges and universities, and 9,300 students in other Church schools. The system employs over 4,100 full- and part-time employees, in addition to 15,000 members who are called to teach in the seminary and institute programs.

In sum, the attitude of the Church toward education is unusual in several respects. First, the Church is distinctive in the degree to which its members, child and adult alike, participate in the many educational activities of the Church: “As a people we believe in education—the gathering of knowledge and the training of the mind. The Church itself is really an educational institution. Traditionally, we are an education-loving people” (Willisoe, 1944, p. 666). Second, its commitment
A Church-sponsored school, the Mapusaga High School, American Samoa, 10th and 11th grades, 1961–1962.

is to education as an essential component of religious life: "Every life coheres around certain fundamental core ideas. . . . The fact that [God] has promised further revelation is to me a challenge to keep an open mind and be prepared to follow wherever my search for truth may lead" (Brown, 1969, p. 11). Third, it holds a deep conviction that knowledge has an eternal dimension because it advances man's agency and progress here and in the world to come: "Both creative science and revealed religion find their fullest and truest expression in the climate of freedom. . . . Be unafraid of new ideas for they are as steppingstones to progress. You will, of course, respect the opinions of others but be unafraid to dissent—if you are informed" (Brown, 1958, p. 2–3). Fourth, it is insistent that secular and spiritual learning are not at odds but in harmony with each other: Latter-day Saints do not emphasize "the spiritual education of man to the neglect of his intellectual and physical education. . . . It is not a case of esteeming intellectual and physical education less, but of esteeming spiritual education more" (Roberts, pp. 122–23). "Secular knowledge is to be desired" as a tool in the hands of the righteous, but "spiritual knowledge is a necessity" (S. Kimball, Faith Precedes the Miracle, p. 280).

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EDUCATIONAL ATTAINMENT

Latter-day Saints have a significantly higher level of educational attainment than does the population of the United States as a whole. Contrary to the norm for other religious denominations, members of The Church of Jesus Christ of Latter-day Saints who have earned advanced academic degrees are more likely to be deeply involved in religious practices and activity in the Church, both from a personal standpoint and in rendering service in their Church.

These phenomena may be the result of the doctrinal emphasis on learning and education that is so prevalent in the Church. Latter-day Saints are taught from early childhood that they must read and ponder the scriptures (see Scripture Study). The high priority given education in the lives of most Latter-day Saints has its roots in specific scriptures in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which assure the Saints that "to be learned is good if they hearken unto the counsels of God" (2 Ne. 9:29).

Latter-day Saints are taught that what they learn in this life will go with them into eternity (D&C 130:18–19), that all truth and knowledge are available to each individual to acquire. They are gifts from God, but each individual must be worthy of them through diligent effort to learn. From birth to death, Church members hear from the pulpit, learn in Church meetings, and read in the scriptures that each individual must learn and grow in talent and ability. A quick rejoinder to a Mormon youth who might complain of finding nothing interesting or challenging to do is to read the scriptures, study from the great books, and follow the commandment to better oneself. This should be done not only for today and tomorrow but for eternity, since what one learns is a possession that never leaves. Latter-day Saints are taught that, although they cannot take their wealth or earthly goods with them into the next life, all of what they learn will be an everlasting possession.

The establishment of schools and colleges has been a priority since the founding of the Church. Only three years after the organization of the Church in 1830, the Prophet Joseph Smith established the School of the Prophets in Kirtland, Ohio. Only seven months after the arrival of the pioneers in the Great Salt Lake Valley, a university was established (see University of Deseret). Throughout the history of the Church, schools were established in Ohio, Missouri, Illinois, and Utah and in virtually every other location where the Saints have settled.

In Utah, where a large majority of the population are members of the Church, youth respond to scriptural precepts that stress the importance of learning by enrolling in high numbers in high school advanced placement courses that offer college-level credit. According to the annual report published in 1989 by the U.S. Department of Education, Utah ranked first among all the fifty states in the percentage of its high school seniors who took advanced placement courses (U.S. Department of Education State Education Performance Chart, 1989), in spite of the fact that Utah ranks among the lowest states in average expenditure per pupil.

Another factor motivating LDS youth to qualify for college credit while still in high school is the strong expectation in most of their families that they will serve as missionaries for the Church. With college being interrupted for missionary service, some of the time lost from pursuing a college degree can be recovered through heavy participation in advanced placement programs offered in high school.

Motivation to reach higher levels of education extends beyond the family and the scriptures. Outstanding accomplishments and milestone events in educational attainment are recognized from the pulpit in Church meetings where local leaders highlight distinguished academic accomplishments. The Deseret News, the daily newspaper published by the Church, adds to this momentum by sponsoring an annual “Sterling Scholars” program, which highlights outstanding student accomplishments in public high schools. This program features the best scholars in various fields of study at the high school level, culminating with photographs and biographical stories on semi-finalists and finalists.

Because of their commitment to education, Latter-day Saints complete more schooling than the United States population as a whole (Albrecht and Heaton, p. 49). While 53.5 percent of Mormon
males and 44.3 percent of Mormon females have at least some education beyond high school, only 36.5 percent of the males and 27.7 percent of the females in the U.S. population as a whole have any college-level education after high school.

Albrecht and Heaton also found that this traditionally high level of educational attainment among Latter-day Saints has not resulted in a decrease in their religious commitment. National survey data published by the Princeton Religious Research Center (1982) indicate the opposite result concerning the impact of higher education for the nation as a whole: the higher the level of educational attainment, the lower the level of religious zeal. The Princeton Center data suggest that it is generally quite difficult for academically preoccupied individuals to hold a view of the world that is at the same time both religious and scholarly. But, according to the research of Albrecht and Heaton (1984, pp. 43–57), LDS intellectuals have less often been caught in this dilemma. In these studies religiosity was measured in terms of making financial contributions, rendering services, and attending Church meetings.

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ELDER, MELCHIZEDEK PRIESTHOOD

"Elder" is an office in the MELCHIZEDEK PRIESTHOOD of The Church of Jesus Christ of Latter-day Saints to which worthy male members may be ordained at the age of eighteen or older. The name elder is also used as a general title for all bearers of that priesthood, regardless of the specific PRIESTHOOD OFFICE they hold (D&C 20:38; cf. 1 Pet. 5:1; 2 Jn. 1:1; 3 Jn. 1:1).

In May 1829 Joseph SMITH and Oliver COWDERY were promised by John the Baptist, who had conferred the Aaronic Priesthood on them, that they would "in due time" become the first and sec-
ond elders of the Church (JS—H 1:72; HC 1:40–41). Soon thereafter, they prayed for further information:

We had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such time as it should be practicable to have our brethren, who had been and who should be baptized, assembled together [HC 1:60–61; cf. JS—H 1:72].

These particular ordinations were performed at the ORGANIZATION OF THE CHURCH, April 6, 1830 (D&C 20:1–4).

The duties of elders are to be "standing ministers" (D&C 124:137) to watch over the Church, help administer its affairs, teach, and counsel. They have the AUTHORITY to confer the GIFT OF THE HOLY GHOST by the LAYING ON OF HANDS and to give BLESSINGS, including HEALING THE SICK. Elders may perform all functions of the Aaronic Priesthood, including baptizing and administering the sacrament. They have authority under the direction of ward BISHOPS or STAKE PRESIDENTS to confer either the Aaronic or the Melchizedek Priesthood upon worthy recipients, and to ordain them to be deacons, teachers, PRIESTS, and other elders. Elders may serve as MISSIONARIES (see D&C 20:38–50, 70; 42:12, 44) and may be called to various other positions of leadership or service. In the October 1904 general conference, President Joseph F. Smith said that the elders are to be "standing ministers at home; to be ready at the call of the presiding officers of the Church and the stakes, to labor in the ministry at home, and to officiate in any calling that may be required of them, whether it be to work in the temples, or to labor in the ministry at home, or whether it be to go out into the world, along with the Seventies, to preach the Gospel" (CR [Oct. 1904]:4). In areas where the Church is not fully organized, members meet together in BRANCHES under the jurisdiction of a presiding elder, called a branch president (see ORGANIZATION; CONTEMPORARY).

All elders residing in any ward are organized into a quorum of up to ninety-six members (D&C 107:89). They are led by a president, two counselors, and a secretary, called from the quorum mem-