THE HISTORY OF THE NEW JERSEY-LOGAN ACADEMY, 1878-1934

HAROLD Y. S. LOO

1952
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THE HISTORY OF THE NEW JERSEY-LOGAN ACADEMY, 1878-1934

by

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A thesis submitted in partial fulfillment of the requirements for the degree of

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The story of Presbyterianism begins, in general, with the story of Protestantism. Not many years after Luther's action in Wittenburg began a spiritual reformation, two men—Calvin and Knox—shared in the new form of Protestantism which was to come under the name of Presbyterianism. Largely by way of Scotland and England this denomination of Christianity moved into America early in the 17th century. When the United States government was formed officially in 1789, one man—John Witherspoon—was highly instrumental in the form adopted. Witherspoon was also a leader of the Presbyterian Church, and in that one year of 1789 he helped to influence the actions in two buildings a short distance apart in Philadelphia, resulting in: (1) the democratic and representative form of government we know in the United States, and (2) the democratic and representative form of government adhered to in the Presbyterian Church of the United States of America.\(^1\) The two forms are practically identical. It is little wonder that as America pioneered westward so Presbyterianism pioneered toward the Pacific Coast.

In 1864 Dr. Henry Kendall, General Secretary of the Board of Home Missions, toured the continent, mainly by stagecoach, for the purpose of studying conditions first hand. He crossed prairie, desert, and mountains. On his way to the Pacific Coast he stopped in Mormon-dominated Salt Lake City, interviewed Brigham Young, and on his invitation preached in the Tabernacle. He later asked the Mormon leader if he had any objection to

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\(^1\) John Witherspoon considered by most Presbyterians to be the father of our Constitutional form of government.
the Presbyterians entering Utah with their Gospel. Young replied, "No." That marked the first Presbyterian interest in Utah. However, actual work did not take place until seven years later.

The major reasons the Presbyterians held back missionary work in Utah was because the Congregational Church had started work some months prior to Dr. Kendall's visit to Salt Lake City. Congregational minister Norman McLeod arrived in Salt Lake City from Denver on January 1, 1864, and began missionary work in Independence Hall. Norman McLeod served both as a missionary under the Home Missionary Society of the Congregational Church and chaplain of the California Volunteers, which were located at Camp Douglas northeast of the University of Utah campus. Two years later, the summer of 1866, the Roman Catholic Church in the person of Father Kelly entered Utah and Salt Lake City. Father Kelly had few followers and left soon after.

In May of 1867 Bishop Daniel S. Tuttle of the Episcopal Diocese sent Rev. George Foots and the Rev. Thomas Hoskins to Salt Lake City. They began services at once with two Episcopalians as a nucleus. The summer of 1867 a school was started with Mr. Hoskins and a sister of Mr. Foots as directors. This was the first gentile school in the territory. It later became the Rowland Hall. Although free tuition was the main attraction, the school did not attract many Normans. The Presbyterians followed.

On a beautiful afternoon of April 29, 1869, three ministers, Reverends Thomas H. Cleland, Jr., J. G. Elliott, and Sheldon Jackson, met in Sioux

3. Ibid.
City, Iowa, and became saddened because not a single Presbyterian church was west of the Missouri River. The Missouri River Presbytery, composed of the Des Moines, the Missouri River, and the Fort Dodge Presbyteries, meeting that spring April 22-24, May 1, and May 8, respectively, appointed the Rev. Sheldon Jackson superintendent of the Presbyterian missions for northern and western Iowa, Nebraska, Dakota, Montana, and Utah, "or as far as their jurisdiction extends," but for his support and that of his workers the presbyteries were not to be held pecuniarily liable.

Presbyterial boundaries in those days on the frontier were not accurately defined, and these presbyteries assumed jurisdiction over all the "region beyond" not claimed by some other presbytery. A short time later Colorado, New Mexico, Arizona, eastern Nevada, Idaho, and Alaska were added to the field. Mr. Jackson, the "Little Missionary," had in charge about one-half of the territorial area of the United States at that date and centers of operation were to be established.

Rev. Sheldon Jackson, variously called "The Grasshopper Preacher," the "Presbyterian Pioneer," "The Great Beginner," and "The Little Missionary," was a man of tireless energy. It was said of him that whenever his pony kicked up dust on leaving, a church was left behind. Within one week after the action of the presbyteries, and before the last spike had been driven on the Pacific railways, he had sent at his charge three ministers to occupy all the important villages on the Union Pacific railroad between Iowa and central Utah. In eight months ten new missionaries were at work in Iowa, Nebraska, Wyoming, Colorado, and Utah.

And in 12 months 22 churches were organized. Hardly an area in the west was not touched by him.¹

For half a century he was one of that noble band of pioneer missionaries who carved presbyteries out of the wilderness and erected synods. He, too, can be said to be one of the many prominent characters in building the "New West."² Rev. Sheldon Jackson penetrated thousands of miles into the wilds which lay between the Mississippi River and the Pacific, Mexico to the remotest region of the far North, where congregations and churches were founded "on the word of God." California was the only state west of the Missouri River when Mr. Jackson drove deep into the wild west. Kansas, Nebraska, the Dakotas, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Oregon, and Washington were only territories.

Keeping pace with the new settlers advancing into the "New West," he traveled like his pioneers, scaling mountains with prospectors and miners, riding horseback or on foot, and sometimes given an occasional lift by a friend's wagon and in winter months by a cutter. Everywhere he went he rallied around him friends of various religious faiths, and began at once preaching the Gospel. As time went on he traveled by train and stagecoach, by buckboard and army ambulance, by lumber wagon and mule, and by other means of transportation he could obtain. He slept where he could find shelter and immediately learn of the specific needs of the locality—a church or a school.

The Rev. Russell E. Abbott, D. D., thus had this to say of Dr. Jackson's pioneering adventures in Minnesota:

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¹ Katharine E. Crowell, op. cit.
² Ibid.
Little of stature but earnest in spirit, like another Zaccheus, he was ever running ahead of the crowd, climbing a hill, scaling a mountain, following a valley, opening a schoolhouse, to see Jesus...who he was, and what he could do for these far-away western people. He was constantly searching out the land, sowing beside all waters, organizing beside all railroads...and the whole region for twenty, thirty, forty miles or more, repeatedly traversed, usually on foot, our little circuit-walker often taking no horse, every neighborhood sought out, the gospel of salvation preached with burning fervor in every town and hamlet, every Presbyterian discovered, and a church organized wherever two or three of the faith could be got together in the name of the Lord.

The recital of such a history recalls the marvels of the heroic age when men, for the love of Christ, would undergo any labor, or suffer any persecution, 'so they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God!' What a new and living commentary it gives to the marching orders of the Christian ministry. 'Go ye into all the world, and preach the gospel to every creature.'

Dr. Jackson's journeys were not always peaceful. He escaped being scalped by the Apache Indians by a matter of hours, and served some time in prisons. This "Apostle Paul" of the 19th century in 1895 was appointed General Agent of Education for Alaska by the United States government.

The "Presbyterian Pioneer" wasted little time. He began his work in Utah in the town of Corinne as soon as the last spike was driven by the Union Pacific railroad. Corinne was laid out in March of 1869, by Mr. John Neill, engineer of the Union Pacific Railroad, and was the most convenient spot for a point of departure to Helena and Virginia City, Montana, and the points of supply for Idaho and northern Utah. This first "Gentile" town in Utah was located a few miles from Promontory Point where the Golden Spike was driven and several miles northwest of Brigham City.

Dr. Jackson was among the first passengers to arrive in Corinne. In a few days he had the town situation sized up, and back to St. Louis went the search for a pioneer like himself to set up work in Corinne. The search ended when Rev. Melancthon Hughes consented to go to Corinne and preach the Gospel. On June 13, 1869, in the City Hall, he held his first services. The going was tough and rough, but the church was finally organized the following year with 10 members, and services were held provisionally in the Episcopal Church with G. H. Bruce as the Ruling Elder. How difficult the work was proven by the fact that Corinne had three ministers within three years—Reverends Mr. Hughes, Edward Hayliess, and Mr. Crittendon.

With the Corinne work established, Rev. Sheldon Jackson returned East in search of help to meet the challenge of the West. While he was back East he removed his family from Rochester, Minnesota, to Council Bluffs, Iowa, to be nearer to his new field. During 1870 Dr. Jackson spent all of his time and energy in the East in search of pioneers for the new frontier. On his way back to his new territory he again moved his family closer to his new field, Denver, Colorado. In 1871 he appeared before the General Assembly, meeting that year in Chicago, stating his challenge of the West.

The General Assembly, after Dr. Jackson's overture, moved to focus the Church's work on western growth. Sheldon Jackson now moved into prominence, and his work became that of interesting others in going west

2. In Presbyterian churches the submission of a question of doctrine or policy by the highest court of the presbyteries for their judgment on it before formal determination by the court; also, the question thus submitted.
and reaping the good fruit. Josiah Welch was recruited for Salt Lake City in October of 1871. Six years later came R. G. McMiea. On November 12, 1871, Jackson, along with Dr. G. S. Boardman, helped Rev. Josiah Welch organize the First Church of Salt Lake.

Dr. Sheldon Jackson's work began to bear fruit along in 1875. Rev. Duncan J. McMillan, whom Dr. Jackson met in Denver, Colorado, was persuaded to come to Mt. Pleasant, Utah, seeking a climate suited to impaired health, in 1875. Dr. Jackson suggested that the climate of Utah was in every way equal to that of Colorado, and milder yet. Upon his arrival in Mt. Pleasant he was met by thirty apostates from the Mormon Church. These apostates had erected and partially completed a social hall which they would now place at his disposal if he would open a school, which they desired above all else. He might preach if he wished, but they were "done with all religion." The school opened April 19. This was the beginning of Wasatch Academy.

Meanwhile, Professor J. M. Coyner had been induced to relinquish his school work among the Indians at Lapwai, Idaho, and began a school in the basement of the Salt Lake City church. Elder J. M. Coyner, with his wife and daughter, arrived in Salt Lake on April 2, and opened school April 12. This was the beginning of the Salt Lake Collegiate Institute, a co-educational boarding school backed by the Women's Board which, in 1902, became the Westminster College. Dr. Robert Steele is the present president of the school.

3. Ibid.
4. Ibid.
Within a year each school enrolled about 150 boys and girls. This was what Rev. Dr. McMillan, the Samoite pioneer, said of the educational picture of Utah:

I am convinced that neither laws of Congress nor military force, nor railroads, nor mining, nor any secular business could save Utah; that the only hope was in winning the children and mothers, and thus regenerating homes and social life.¹

Dr. McMillan made a thorough survey of the educational situation of Utah and planned a system of schools, either an academy or high school, to be erected in each of the six great Mormon valleys, to be culminated by a college in Salt Lake City.

On February 8, 1877, the Presbytery of Utah meeting in Ogden adopted the following overture, and ordered it to be sent to the meeting of the General Assembly of the Presbyterian Church held that year:

In the growth of mission work among the Mormons, Mexicans, and Indians, we have reached a point where further progress makes it imperative that lady teachers and Bible readers should be secured and placed in the work.²

Dr. Kendall, of the Board of Home Missions, thought it unwise to employ women teachers for such remote and isolated places. Thus a difference of opinion arose. Mr. McMillan had this to say concerning women teachers, "...that women were braver, more dependable than men, more ready to endure privation; moreover, that women only could win the children and mothers, and enter the homes with helpful ministries."³

His counsel was accepted. As we look back today it was the women who held the forts in these isolated places. It is not invidious or with envy to single out those who first taught in specially difficult locations.

² Minutes of Synod of Utah, Col. I, p. 2.
³ Duncan J. McMillan, loc. cit., p. 31.
They were: Miss Lucy Parley, Spanish Fork; Misses Annie McKeen and Mary Craig at Fillmore; Miss Maggie A. Ramsey, Scipio; Mrs. Susan Parks and daughter, Mrs. Margaret Parks Shirley, at Logan; Misses Mary Crowell and Lottie E. Leonard, Montpelier; Miss Julia A. Olmsted, Richfield; Miss Eliza Hartford, Cedar City; Miss Ella McDonald, Kayeville; Miss Mary Christie, Brigham City; Miss Welsh, Malad; Miss Stevenson, Washington; and Miss Fannie Bruce, who spent more than 40 years away down at Toquerville. ¹

The buildings occupied by some of these schools were of historic interest. The Richfield school was held in the former residence of Joseph A. Young, a son of Brigham Young. The Cedar City school was located in the former headquarters of the Mormon Legion. The Parowan school occupied the building erected and used for manufacture of arms and ammunition of the Mormon Legion. The Fillmore school occupied the State-house built and used when Fillmore was the capital of Utah. The school at Washington was taught by Miss Stevenson in a dwelling of John D. Lee. ²

At the time of the establishment of the Wasatch Academy and the Salt Lake Collegiate Institute, there were few schools worthy the name in Utah. Meanwhile, with the base of operation secured at Corinne and Salt Lake, Dr. Jackson moved his investigation northward into Cache Valley, and was at once convinced that this ideal location should have a Presbyterian Church. He returned East again for a man to take over this new territory. In the short time of two months he found the man he wanted, in the pews of the Metropolitan Church of Washington, D. C. ³ Sheldon Jackson first

2. Ibid., p. 32.
pleaded for help from the pulpit, and later went into the Sunday School, an excellent place for material for the best service. Calvin Parks, a man with grace and wisdom, was discovered teaching a large Bible class of young ladies. His wife, Mrs. Parks, and daughter, Margaret, were in the infant class working wonders with 300 to 400 youngsters. Upon the close of service Mr. Calvin Parks was informed he was needed in Utah, that his work there was not to teach but to preach the Gospel, and that he prepare himself for that work.

Mr. Calvin M. Parks accepted the call and was licensed by the Washington Presbytery to preach the Gospel. He was commissioned a home missionary by the Board of Home Missions. On July 5, 1878, Mr. Parks went out like Abraham, leaving a prosperous law business in Washington, D. C., for a frontier country populated largely by Mormons.¹

The first non-Mormon group to enter Cache Valley was the Episcopalians. They came on the first train run by the Utah Northern Railroad Company to Cache Valley in February 1873. The situation was identical to that of Corinne. As soon as transportation was set up, non-Mormon groups began to arrive. Bishop Daniel Sylvester Tuttle and Rev. William Stoy came to Logan for the purpose of setting up a mission and missionary school. The school was established as St. John's School and was to accommodate 100 pupils. It began operation in September of 1873. The first baptism was administered December 4, 1873. The corner stone for the present St. John's Church was laid in 1908 and completed in 1910.

The Presbyterians were next and the Methodists followed in 1889. The Methodists erected a church and a small school building on the south-east corner of Main Street and East Center. At the turn of the century the Methodists gradually joined with the Presbyterians on West Center, largely due to the small Protestant groups in Logan. The formal union took place in 1921.

Throughout the history of Utah the first steps taken by all non-Mormon groups, when locating in a new town, were to set up schools or churches. These non-Mormons believed that the Mormons were negligent in providing education for their youth. Dr. McMillan claimed that the only resemblance to a school was that of Miss Abbott's in 1849–50 near Ogden.

2. Cornerstone, St. John's Church, Logan, Utah.
3. Trinity Methodist Church register, Presbyterian Church, Logan, Utah.
Later, when she married David E. Browning, the school closed.¹

The Parks trio arrived in Ogden one early July morning in 1878, leaving part of the family there. Mr. and Mrs. Parks proceeded to Logan on Monday, the 15th of July, 1878. The first stop in Logan was at the Episcopal rectory. Wrote Mrs. Parks:

Well do I remember the bright, smiling face of the little girl who came to answer my inquiry as to where we could find the Episcopal rectory. And gratefully, too, do I remember the welcome the rector, Mr. Stoy, and the young man, Mr. Crook, who was then studying with him, gave us. And Mr. Crook at once set about helping us to find an abiding place.²

Calvin, Mrs. Parks, and daughter, Margaret, located in the beautiful city of Logan on July 16, 1878. They rented an empty hall above an old paint shop and furniture warehouse (still standing and now the Lindquist Undertaking Parlour), which was soon transformed into a chapel, schoolroom, study parlor, kitchen, and hall. Here was the beginning of the Logan First Presbyterian Church. Mrs. Parks thus describes their first home in Logan:

Two rooms in what was known as the old bakery, where we set up a dry goods box for a corner cupboard, bought a little stove and a few dishes, put two benches together to hold our bed of hay, turned up the smooth side of a window shelter for Mr. Parks' study table.³

The first service was held August 25, 1878, and the day school called "Cache Valley Seminary," which later became the New Jersey Academy, opened on September 2nd, with six pupils. Mr. Parks wrote in one of his many letters to Dr. Jackson of the trying and difficult situation in Logan:

1. Dr. Duncan J. McMillan, The Utah Westminster, p. 5-6.
2. New Jersey Academy, Ariel, p. 70.
3. Ibid., p. 71.
We have been busy since we engaged Lindquist Store-room and...preparations to commence services. He agreed to let us have the premises on it on the 15th of August but we got it on the 19th partly prepared as he agreed to make it. I took possession thinking as he was a Mormon there might be an influence brought to bear to keep us out of it. He has been threatened with expulsion from the church, but he very creditably resists the attacks. I have been hard at work, making desks, platforms, partitions...and have been to much expense, but on Sabbath the 25th we had an evening service in the unfurnished room with impromptu lighting apparatus. We held a prayer-meeting and had the room full outside and in. As this was our first meeting many, no doubt, came to see the 'elephant.' I announced that we would commence regular services the 1st of September, Preaching at 11 A.M., Sunday School at 3:30 P.M., and prayer-meeting Wednesday evening at 8 o'clock. Yesterday we held our first service in our furnished room (except painting) and we had a very encouraging day. I preached at 11 A.M. from first Cor. 2:2.1

The Sunday School organized that Sunday was well filled, 45 being present. However, many came out of curiosity. At the evening service the room was full, and more would have come if there had been room and accommodations to seat them.2

A cornerstone of Logan's educational foundation was being laid. It was a beginning, and as nothing ever proceeds without a beginning, something had been achieved. What happened in Logan was typical all over Utah. Christian schools, wisely planted and successfully conducted, could make basic contributions to the educational problems of the area. All else could follow in due time. To be intelligent and respectable men and women to be fit for the responsibilities of American citizenship, the young from the various communities must be instructed. Christian schools were indispensable.

The day school began to bear fruit shortly after it started. One

1. Parks' letter dated September 2, 1878, Sheldon Jackson Correspondence.  
2. Ibid.
Sunday while the school was in session an Indian wandered in to see what it was all about. He seated his lengthy body next to Mrs. Parks while she played the piano, which was a gift from the Parks’ Washington friends. This was what Mrs. Parks said of the incident:

One day, as I was teaching the little children in the Sunday School, a tall Indian came into the room and sat down close beside me, apparently trying to understand the lesson and repeating words after me. He not only remained until the close of service, but until after dinner, of which he had his share. He became our friend and made us frequent visits for many years.¹

It was not long before the number of students made the services of another teacher necessary. The storeroom and home proved inadequate, and a search for new quarters began. Within two years the enrollment rose to 80 pupils and two departments. The two years of teaching in this building were not easy. Mr. Parks writes:

The Mormons have commenced hostilities....At their Quarterly Conference some very strong language was used against the 'outsiders' which have lately come among us, and our landlord has been the subject of their fiery darts. I supposed he would stand the fire from what he told me, but he has succumbed. He has taken his children out of school and wants an immediate settlement of our affairs. My lease will hold, I think. Yet if there was a different place I believe I would take it for the room overhead is a shop, you know, and he has six workmen now, and the noise is almost intolerable, especially for a school.²

The work in Logan was further strengthened with the ordination of Mr. Calvin M. Parks in Manti at the first meeting of the Presbytery of Utah. On December 4, 1878, the Logan First Presbyterian Church was organized with 11 members. The 11 were: A. Hardenbrook, Mrs. W. P. Hardenbrook, Miss Anna Hardenbrook, Mrs. Susan Parks, Margaret A. Parks,

¹. New Jersey Academy, op. cit., p. 71.
². Parks' letter dated February 6, 1878.
Mary Parks, M. A. Sanderson, William H. Walker, Susinda Walker, Louisa F. Daniels, and Sissie D. Robb. 1

The history of Logan, Cache Valley, and Utah is unique in the history of the western states. The bordering states—Wyoming, Colorado, Montana, Idaho, and Nevada—were settled by miners and adventurers of all or no religious persuasions. Settled agricultural communities with schools and churches were of a secondary growth. Utah was settled by an intensely religious people, whose aim was to build homes and to draw their sustenance from the soil. There were schools in Logan but these were dominated by the Mormons.

Cache Valley Seminary began with this trio as teachers, principal and superintendent: Miss M. A. Parks was the teacher of music; Mrs. Susan Parks, principal; and Rev. Mr. Parks, superintendent. The tuition rates were: primary class, per term of 10 weeks $2.50; junior class $5.00; and senior class $7.00. Modern languages and instrumental music were extra. Favorable arrangements could be made with the poor. Bills were payable in cash or produce. 2

The course of study in the primary class was: elements of reading, writing, and geography; arithmetic through division; oral grammar and vocal music. The junior class had reading, writing, grammar, composition, geography, arithmetic, algebra, history of the United States, and vocal music. The senior class offered rhetoric, composition, mental philosophy, moral philosophy, natural philosophy, logic, English literature, elocution, higher mathematics, physiology, geology, botany, astronomy, and Greek.

language, bookkeeping, and vocal music. Not all of the classes were
taught.

A brief examination of the announcement of the Cache Valley Seminary
Circular indicates the reason so many children of the valley flocked to
the school. It is doubtful that any other school in the valley had such
a rich and wide offering. The gentiles were few and the enrollment was
90 percent Mormon. The Mormons did have schools but were compelled to
pay tuition for their support. The people were poor and found it difficult
to adequately educate their children.

On September 7, 1878, the Presbytery of Utah met in American Fork
and the main issue of interest was the report of progress of Presbyterian-
ism in Utah. As per this report, there were six churches, 10 mission
stations, 10 ministers, 10 day schools, 1½ Sabbath schools, and 1½ teach-
era. It was a good beginning for the Presbyterians, for they had schools
from the north to the south of Utah, the first being at Mt. Pleasant, and
Logan coming seventh in the chronological order of formation.

The committee on church extensions reported at the Presbytery meeting
in 1876 that the principal power in promoting Christianity was the spiritual
weapon of intelligence. The opinion of the Presbyters was that intelligence
results chiefly from good schooling, plus the preaching of the Gospel. The
work of evangelization in Utah was the work of education.2

Bishop Daniel Tuttle of the Episcopal Church, in his report to the
Board of National Missions, had this to say concerning education in Utah:

If I forecast aright, we are not too soon on the ground
with our schools and churches. Men’s minds and souls in the

1. Sheldon Jackson Correspondence, op. cit., p. 87.
2. Minutes of Synod of Utah, op. cit., p. 3-4.
territory will be as rudderless ships on a disrupted sea.
And it will be the duty of civilization and humanity, as well
as the glory of the church, to provide nearby for them anchors
of truth and havens of peace Christianity offers.¹

Edward E. Baylies, the second minister of the Presbyterian Church in
Corinne, advocated schools superior to any that existed.² The Methodists
in Corinne held the only free school in the territory of Utah, with the
pastor—A. B. Glockner—as principal. Some traveled 80 miles to attend
this school.³

The Cache Valley Seminary in 1879 had an enrollment of 30 boys and
girls. Rev. Mr. Parks' mission home had outgrown the present quarters
and a request was made to the Home Mission Board for the sum of $2,000
for a new home and building. The Presbyterian influence was now being
felt. Rev. Calvin Parks wrote:

> Our meetings are smaller than before; the oppression and
> the disturbance from the boys outside is greater....Yet we have
> very encouraging audiences...men and women came to hear. School
> is about the same. Some Mormons still send. The apostates
> have formed a lyceum in town and I am delivering a course of
> lectures before it on Science, and I think it will be, indirectly,
> a help in our work. Send us encouraging word about the chapel.
> I am ready to pull off my coat and go to work building.⁴

Rev. Calvin Parks' request of $3,000 for a new home and building was
granted in 1879. A new chapel, school, and parsonage on West Center Street
was to be built. Presbyterianism began to spread in Cache Valley. A day
school was set up in Franklin, Idaho. The school in Franklin was not
without disappointments. The second day of school in Franklin there were
in attendance 21 pupils, with Miss Hodge as their first teacher. Within

¹ Salt Lake City Daily Tribune, November 9, 1876.
³ Henry M. Merkel, History of Methodism in Utah, p. 20.
⁴ Rev. Parks' letter dated February 6, 1879.
a week she left in a very abrupt manner. The field was too promising and could not be abandoned, so Miss Margaret Parks, daughter of Mr. Parks, was sent to Franklin to keep the little school going. Mrs. Parks was all alone in Logan with her hands full.¹

The spring term of the Cache Valley Seminary came to a close on April 23, 1879, with 26 scholars. Ten of the 26 were eligible for the Honor Roll by being present on more than 25 days out of the 50 for the spring term.

The night of the closing of the spring term Mr. Parke again wrote Dr. Jackson about the conditions in Logan:

My congregation keeps up very encouragingly notwithstanding the especial efforts of the Priesthood to prevent Mormons from attending. We just had a prayer meeting this evening at which were several Mormons. Sabbath school numbers forty-six now. We held our first communion on March 30, 1879.... We admitted two on profession and one by letter since which time another has presented his letter and we will receive her, making fifteen members in all, and not four months old yet.

Of the two received by profession one was the daughter of my elder, and the other the wife of a strong Mormon here, but she has been strengthened by the spirit to take the bold stand to renounce the Mormons. She has been baptised by them, and joined with us. She saw the tribulation but boldly resolved to meet it. We are greatly rejoiced at her strength of faith and character.²

From the border of Idaho to the border of Arizona, the Presbyterians were gaining in strength. The Presbyterians now had a school in each of the major valleys of Utah, according to plans presented by Dr. Duncan J. McMillan to the Utah Presbytery in 1875. Beginning from the north, the academies were: New Jersey Academy at Logan, Cache Valley; Salt Lake Collegiate Institute, Salt Lake Valley; Hungerford Academy, Utah

¹ Rev. Parks' letter dated February 6, 1879.
² Ibid., February 26, 1879.
Valley; Wasatch, Sanpete Valley; Richfield, Sevier Valley; and Parowan in Iron County. The roll of Presbytery, April 1st, 1879, consisted of 11 ministers, eight churches, seven mission stations.

The Presbyterian "Mission School," as they were known in Utah, were claimed to be more satisfactory than schools of other denominations. Where much was professed, much was actually taught. The Brigham Young College in Logan had been planned since 1877, and opened for instruction September 9, 1878, seven days after the opening of the Cache Valley Seminary, with 9,642 acres of land donated by President Brigham Young.

Meanwhile, Mr. Parks established work in Smithfield, Richmond, Worth, Millville, Hyrum, Wellsville, Mendon, and Franklin. Chapels were built or places secured for preaching and teaching, and successful missions were established.

The present West Center location was purchased in 1879, and in 1880 the new combined chapel and parsonage was completed.

It was the custom of the school, from 1878 to 1892, to have the minutes written up by a secretary elected each week. In a report for December 4, 1882, Mrs. Parks says:

During our vacation someone tried to set fire to the building by raising the vestibule window and building a fire on the bench standing under the window. A large quantity of coal oil had been poured around to make the complete but a merciful Providence interferred and put out the flames. Had this not been so, today our pleasant school would all have been broken up. Let us thank God for His goodness.

Mr. Parks died on October 17, 1886, but the work he began went on

4. New Jersey Academy, op. cit., p. 5.
with Mrs. Parks and daughter, Mrs. Margaret P. Shirley. The work continued to prosper from year to year; the church gradually growing in membership, more teachers and workers being needed. During Mr. Parks' last illness Miss S. E. DeGraff was appointed to the principalship of the Seminary, with Mrs. Shirley and Miss Jennie McGintie as teachers. The church was without the service of a pastor for seven long and important months. On May 12, 1887, Rev. Dr. Elijah W. Greene was called to Logan to shepherd the flock, from his mission station in southern Utah.

In 1888 a new location for the school was purchased, cater-corner to the present church grounds. Presbyterianism in Utah slowly expanded as the last of the century wore away. The McMillan School, or Wasatch Academy, in the spring of 1887, held her first graduation exercise for the high school. Other schools opened and some were forced to close. The Cache Valley Seminary grew rapidly. In 1889 there were 90 pupils in the day and boarding department.

On February 17, 1890, the name of New Jersey Academy took the place of Cache Valley Seminary. The change was due to the gallant rescue by the Christians in the state of New Jersey. The buildings, brand new, were erected at a cost of $11,000, and furnished by the New Jersey Synodical Society. The new school building opened on Monday, September 7, 1891, with 43 pupils and hope for many more to come.

With Dr. Greene shepherding the Logan flock, the school gained prominence. Dr. Greene was an educator. This was realized in August of

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2. Minutes of Women's Executive Committee, Presbyterian Church, p. 262.
3. New Jersey Academy, op. cit., p. 5.
1891 when he was elected the first County Superintendent of schools for Cache County. He was elected, not because he was a Presbyterian or a Christian, but because of his ability as an educator. The year previously, Dr. J. F. Millsapugh, principal of the Salt Lake Collegiate Institute, was elected to the position of Superintendent of City Schools for Salt Lake City. Dr. Millsapugh's qualifications were identical to those of Dr. Greene of Logan. Superintendent Millsapugh's first task was the bringing of a large number of excellent teachers from eastern and mid-western colleges and universities. Salt Lake City schools started on such a high plane that today, without much hesitation by anyone, they can claim to be on par with any of those in the nation. The legislature, in the same year—1891—passed the free school law, which was drafted by a Congregationalist, Hon. C. E. Allen, sometimes called the "Father of Utah's Free Schools." One Mormon authority declared that these so-called mission schools in Utah put forward state public education by at least 10 years.

In 1889–90 the Presbyterians had 36 mission schools and four academies with 64 teachers, while in 1887–81 there were 30 schools. Schools, in order of their establishment, were: Mt. Pleasant, Salt Lake, Springville, Payson, Ephraim, Monroe, Logan, American Fork, Manti, Ogden, Pleasant Grove, Brigham City, Nephi, Cedar City, Parowan, Richfield, Silver Reef, Spring City, Washington, St. George, Moroni, Fairview, Fillmore, Gunnison, Hyrum, Millville, Smithfield, Wellsville, Toquerville, Spanish Fork, Kaysville, Scipio, Marysville, Richmond, Camp Mission of Salt Lake.

Mendon, Salina, Samaria, Benjamin, Prevo, Preston, Ferron, Panquitch, and Franklin. These early mission schools, forgotten by most Utahans, helped to prepare the foundation for the present public school system, and much credit is due the New Jersey Academy for its part in the fine school system eventually established in Cache Valley.

The Academy was very fortunate to have a very capable educator and minister as its third principal—Rev. J. A. Livingston Smith. Rev. and Mrs. Smith worked hard to make the boarding department a part of the school program. The facilities of the latter were so inadequate that the boarding department became practically extinct, in 1892. Mr. Smith stayed for one year when another calling took him elsewhere. Professor C. Norwood, a professional educator, took over in 1893. The boarding department, with added facilities, began taking in students, and now became a very integral part of the school. Rev. Mr. Greene, after five and one-half years in the field, resigned the charge November 12, 1892.  

His work and accomplishments with the Academy will always be felt by the people of Logan, and more especially the Logan church family. During his ministry he persuaded an apostate Mormon to purchase the piece of ground which is the present site of the Logan Presbyterian Church, at great expense. He laid the foundation for the church building on April 12, 1890, and added 67 persons to the roll of the church. He established the New Jersey Academy on new grounds corner-corner to the church in 1891, at a cost of $9,400, with money provided by the ladies of New Jersey. Also, he increased the enrollment at the Academy to 150

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pupils, and equipped the buildings with a new furnace and a new library. 1

Logan's third Presbyterian minister was H. H. Gane, who remained on the field but two months, leaving in the middle of 1893 because of his inability to meet the challenge of the work. Rev. C. T. Hayden followed on March 8, 1893. He added 10 members during his ministry. Mrs. Susan Parks resigned from her position with the Academy in 1894 in favor of younger teachers.

On March 8, 1895, Newton E. Clemenson took over as the Church's fifth minister. Mr. Clemenson was one of the better known graduates of the Wasatch Academy at Mt. Pleasant. On the Sabbath, May 5, 1895, in Logan, with a committee consisting of Rev. S. E. Wishard, D. D., Rev. Josiah McClain, and Rev. W. E. Campbell, Rev. N. E. Clemenson was installed as pastor of the Logan Church. 2

Miss Gertrude M. Sammons followed in 1896 as superintendent and principal of the Academy, as the pastor of the church was no longer filling a dual role. The institution was now on solid foundation after 18 years of hard labor. The boarding department added 18 that year, and many more wished to come. The Academy was accomplishing its mission. There were 150 pupils enrolled, representing a cross section of the population. One of the former students of the New Jersey Academy graduated from a Michigan Seminary, and returned as assistant principal at the Hungerford Academy, Springville, Utah. Another young man was graduated from an Ohio College, and then from Auburn Theological Seminary of New York, prepared for the ministry. Both of those young people were products

of the New Jersey Academy. One faculty member at the New Jersey Academy in 1896 was a pupil of this latter school, and an adopted daughter of one of the Presbyterian teachers. From the school went forth good housewives, home-keepers, and home makers, to be a power throughout the state of Utah. Miss Sammons writes:

The Mormons know their children are better taught here than in their schools. As a reward of merit, or as a last resort, the parents allow their children to attend the mission school... Then to the school come many who are in trouble. Mormon women come to borrow money to help them over a hard place, or to ask us to help them to get divorces from their unfaithful husbands. Young people who have no money, but wish to work for an education, come, asking for work... I have in mind many cases where the Mormon young people were not permitted to enter the mission schools until they were of age. Then they entered and began with the lowest classes. This accounts for the lowness of our Utah school grades. Rarely can our young people stay in school until they reach the Academic Course. We have enrolled twenty-three in that department this year, which is just nineteen more than were enrolled last year, we are told. This year we have tried to make New Jersey Academy an Industrial School, and have been able to give more or less work to fifteen young people; thus helping them to remain in school the year through. We cannot take more unless the Board can afford to rent another building for boarding department; thus the kitchen can be taken for a school room. One large division of forty or fifty pupils has been taught all winter in a small room formerly used as a library, and seating about twenty-five....

On January 4, 1896, President Grover Cleveland proclaimed Utah a sovereign state of the Union. No small credit for the proclamation went to the development of the public school system. The legislature of 1896 made the first specific provisions for high schools. In that year the measure was passed permitting the trustees of any district with more than 1500 population to establish a high school when so instructed by a majority vote of the resident taxpayers present at a meeting called for that purpose.

At the time of statehood there were seven high schools in the state besides those maintained by the University of Utah and the Utah State Agricultural College, and the preparatory departments of the various sectarian academies. These high schools were located at Brigham City, Nephi, Richfield, Park City, Ogden, and Salt Lake City. The total enrollment was 970 students, of whom 316 pupils were in Salt Lake City. Most of these pupils were doing first year work.

The state did not have a uniform course of study and the duty of prescribing the courses of instruction was left up to the districts. The course planned for the Salt Lake City schools was especially elaborate. The studies were for the most part scientific and classical, but a complete business course was also offered. Four courses were open to the students: classical, scientific, English, and commercial, which, it will be noted, follow the recommendations of the famous U.E.A. committee of Ten.

In addition to the state schools the Mormon Church, in 1896, was operating seven schools of secondary grade in Utah. These schools were: Brigham Young Academy at Provo; Brigham Young College at Logan; Latter-day Saints University at Salt Lake City; Weber Academy at Ogden; Snow Academy at Ephraim; Uintah Stake Academy at Vernal; and Emery Stake Academy at Castle Dale. Of these, four were stake academies, and one school—the Latter-day Saints University—was a business college, as well as a high school.

3. A stake is a certain geographic division of the Mormon Church, comprising an indefinite number of wards.
Still another educational element entered into the thinking and planning at this time. The Presbyterians were aware of the fact that with four academies in operation, and these academies preparing students for college, the system would be lost without a college. Thus, in 1897, Sheldon Jackson College began operation alongside the Salt Lake Collegiate Institute, with an enrollment of five students. Theodore M. Keusseff, a pioneer in Utah as a Sunday School Missionary, was among the first graduates in 1901.¹

The picture at Logan changed but slightly as the century ended. Miss Saunders left Cache Valley in the latter half of 1898. Miss Florence J. Foster replaced her as superintendent. Miss Foster stayed one year and was replaced by Miss Alice L. Burnet in 1899. She also remained one year and was replaced by Mr. I. E. Smith in 1900. Mrs. Burnet later returned as matron of the girls' dormitory.²

¹ Westminster College Catalogue, June 1932.
² New Jersey Academy, Annual Circular, 1900-01, p. 2.
The turn of the century brought a turn in Utah educational circles, too. The State System had "grown up" and the day schools began to drop out, their mission having been achieved. However, up north in Logan where the New Jersey Academy had been founded to provide an opportunity for a liberal Christian education for the boys and girls of northern Utah and southern Idaho, who were unable to obtain that education elsewhere, was just beginning. In this northern region alone there were at least 42 teachers, mostly women, ministering in schools. Wellsville, Hyrum, Mendon, Smithfield, Richmond, Franklin, and Preston had two teachers each, while Logan had a total of eight.

The Academy which began in 1878 with three teachers now had one principal and five full-time teachers. One of the teachers also served as matron in charge of the boarding department. The teachers were experienced and efficient.

Mr. I. N. Smith, principal, had had several years experience as a teacher in the Salt Lake Collegiate Institute, and as principal of the Hungerford Academy at Springville. He was educated for his chosen work in the Illinois State Normal University, and afterward pursued special studies at the University of Michigan. The 1900-01 New Jersey Academy Annual Circular reported that Miss Margaret R. Chapin, assistant principal, was a graduate of Westminster College in Pennsylvania. Her work during the 1899-1900 school year was well known to the patrons of the school. A Miss Jansen in charge of the Intermediate Department, a graduate of the
Salt Lake Collegiate Institute, had been doing good work at Logan for the three preceding years. Miss Harriet E. Elliott of the Grammar Department, a graduate of Park College, Parksville, Missouri, was an efficient teacher in the primary department, taking up new work with every promise of success. Miss Annie E. Raymond had charge of the Primary Department and was a very successful primary teacher.

What these schools and teachers accomplished cannot be measured. Out of one of the southern schools came an unmanageable boy who was molded by a loving teacher into a model student and became a famous Utah sculptor. In Logan one youth rode a horse from Montana. He said he had come all the way from where he lived, out in the country, asking all the way through Idaho to be taken in, and was not until he had reached the end of the trail, the New Jersey Academy. The Logan school was proving a God-send for many young persons. A girl by the name of Johnson brought in her blind brother and he became a very good student. Geese and pigs were applied on school fees by those who were behind in their bills.

William E. Berrett, a Mormon educator, remarked about the superior teachers of these mission schools. 1 The salary of a teacher in one of these schools amounted to the astounding per annum of $300, which is almost negligible to our way of thinking now. The teachers all spared no pains to make the school thorough-going in every respect. It was their belief that

QUALITY rather than QUANTITY that makes the essential difference in all things. Shoddy goods are dear at any price. Poor foundations are always to be deplored. How much more the teachers felt they should deplore the false and unreliable in dealing with mind and spirit, and count dear at any cost.

1. George K. Davis, A History of the Presbyterian Church in Utah, p. 64.
that kind of education which results in superficial knowledge and loose habits of thinking, 

The elementary subjects are too frequently hurried over in order to reach those that have more high-sounding titles. The pupil who pursues such a course will acquire habits of thinking that can scarcely be overcome. Good thinking and efficient work go together. Rapid progress at the expense of thoroughness will find no encouragement in this school. Those who are seeking the real rather than the apparent will be encouraged at every step. 1

The aims of the school were to maintain the high purpose of its founders and benefactors, and to prepare those who came under its influence for the high duties of Christian citizenship.

The Academy was not in any way trying to replace the public schools or other educational institutions of Logan. The teachers of the Academy were all from the east or mid-west, and realized the place and function of the public schools as well as of other educational institutions, and were in full sympathy with all organized effort to promote sound learning. 2

However, the Academy claimed to have some advantages which could not be secured in the public schools and other institutions, among which were the following:

(1) A school where the pupil will receive more individual attention than is possible in the crowded school with its large classes. The close relationship between instructor and pupil, which is possible only in small classes, ministers greatly to the moral and intellectual progress of the pupil. Each pupil receives a larger share of attention from the teacher, and the latter has a more intimate knowledge of the conduct and character of each pupil than he could have in the big institution. This relationship acts as a wholesome restraint, and often prevents the formation of bad habits and evil associations. (2) A school where the truths and principles of the Christian religion are regarded as the basis of all true morality, and where the Bible

1. New Jersey Academy, Annual Circular, 1900-01, p. 5.
2. Ibid.
is the text book of moral instruction. (3) A good home for young people while attending school away from home. Many ruined lives receive their first lessons in vice and immorality while away 'at school.' The usual dangers occasioned by a release from the restraining influences of home, are here avoided through the wholesome and homelike influences thrown around those who come to our school. 1

The Academy began operating in 1878 with the primary grades, and each year added the other grades needed. Up to 1897 there were grades from the primary to the third year in high school. In 1898 the fourth year in high school was added and the first graduation. That first graduating class was composed of Nellie Hanks (Mrs. T. L. Cardon), Logan; and Geneva Taylor (Mrs. C. W. Stoddard), Gannet, Idaho. In 1899 no pupil completed the prescribed courses of the Academy with an average of 70 percent in all studies combined. Martha Bergeiner (Mrs. White) of Salt Lake; Olive Sandberg (Mrs. George Miles) of Pocatello, Idaho; and Nellie Willison (Mrs. Bert Johnson) of Logan, were in the 1900 class. No class was graduated in 1901 because no student fulfilled requirements for graduation. The 1902 graduates were Clyde Hansen, Malad City, Idaho; and Hewston Parks of Rigby, Idaho. The spring of 1903 found Margaret Jensen, Mendon, Utah; Christine Larsen, Mink Creek, Idaho; Roy May of Ogden; Claire Snyder, Parowan; Herbert Stoops (one of the better-known graduates) of Logan; Noble Stover of Burlingame, California. The class of 1904 was composed of Ida Anderson (Mrs. Olive Peterson) of Trenton; Edna Caldwell, Dubois, Idaho; and Elaine Nelson of Logan. 2 The next graduation exercise was held in 1908.

The turn of the century saw the Academy divided into departments.

The primary department included the first six grades and covered the same

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1. New Jersey Academy, Annual Circular, 1900-01, p. 4.
2. Ibid., 1904-05, p. 16.
ground as in the best public schools. The preparatory department consisted of the sixth to the ninth grades. This department aimed to give all who desired such a thorough training in reading, writing, spelling, arithmetic, geography, grammar, and United States history, that they would be prepared to pursue advanced subjects satisfactorily, or find pleasure in the working knowledge thus gained in the practical affairs of life.
The pupils in this department were given special help and encouragement. The academic department from the tenth to twelfth grade divided into two branches, the Latin-Scientific and the English-Scientific. The Latin course was especially designed for pupils who wished to pursue a similar course as in the preparatory but to continue in more advanced institutions. The English course was for those who desired a brief high school course, but who did not have the desire or opportunity to take a college course.
Third year—general history and English literature, civil government, Old Testament, history and prophecy, geometry and plane completed, reviews, pedagogy.¹

¹. New Jersey Academy, Annual Circular, 1900-01, p. 8.
Upon examination of the above courses we find them very classical in nature. Like the academies existing all over the United States at the time, the primary purpose was to offer instruction in subjects that had not been given in the Latin Grammar schools. Among these subjects were modern languages, rhetoric, geography, algebra, logic, English, and literature, as well as the old classical subjects.\footnote{Edgar W. Knight, Twenty Centuries of Education, p. 163.}

Re-examining subject matter for the third year of high school, we notice that a course in pedagogy was given. It was intended for those who planned to teach. The students in these classes were given an opportunity to teach certain classes under the supervision of the principal and his assistants.

The following were some of the text books used in the Academy at the turn of the century: Geography-Natural, Tarr and McHurry; United States History, Thomas and McLoughlin; Grammar, Reed and Kellogg; Arithmetic, Hall; Civil Government, Peterson; Physiology, Overton; Physical Geography, Davis; Algebra, Wentworth's New School; Geometry, Wentworth; General History, Myers; Elements of Botany, Bailey; Physics, Carthart and Chute; First Year Latin Book, Collar and Daniel; Second Year Latin, Greenough; D'Ooge and Daniel; Virgil, Caesar, Cicero and Grammar, Allen and Greenough; Latin Composition, Collar; Geology, Tarr; Zoology, Jordan and Kellogg; Composition and Rhetoric, Lockwood and Emerson.\footnote{New Jersey Academy, Annual Circular, 1900-01, p. 11.} The above texts were subject to change at the discretion of the instructors.

One of the main attractions of the school was the boarding department.
There were buildings for boys and girls. The boys, like the girls, were expected to do part of the manual work under supervision of a faculty member. That institutional work proved more valuable in later life than any school lessons taught. The work was planned so as not to interfere with any school duties. The arrangement enabled the school to give excellent table board without charging a price beyond the means of any student.

Board and room, including light and fuel, was $20.00 per term, or $80.00 per year. The term included the vacation occurring therein, when the pupil was entitled to his board, but not to a rebate for the time he might be absent, except for sickness. Arrangements were made with the school so that a limited number worked for their tuition.

The tuition for the pupils was graded.

The primary pupil, per term at $1.25; the intermediate, $1.50; preparatory, $1.75; and the academis, $2.50. When there were three or more students from the same home in regular attendance, twenty percent of the regular rates was remitted.\(^1\)

In the 1903–04 school year a new department—music—was added to the Academy, in charge of Miss Ethel M. Ryan, a pianist of unusual talent and teaching ability. Miss Ryan gave regular instruction in the elements of music and by drill in chorus singing. The tuition for music lessons was: two lessons per week, one term, $5.00; one lesson per week, one term, $3.00. Use of piano for one term amounted to $2.50.\(^2\)

Mr. John M. Carthcart became principal of the Academy in 1905, replacing Mr. I. N. Smith. Mr. Smith had served five years. An unwritten

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1. New Jersey Academy, Annual Circular, 1901-02, p. 12.
2. Ibid., 1903-04, p. 10.
policy of the Presbyterian Church was, and still is, not to let any single person stay in one locality too long, usually not more than 10 years. All the missionaries usually stay for at least a year. Mr. Oathcart was a graduate of Knox College with an A. B. degree, and was formerly principal of the high school of Kirkwood, Illinois. Principal Oathcart also did graduate work at the University of Chicago, and came to Utah by way of Westminster College as an Instructor.

The Music department continued to grow with the addition of Miss Edna V. Linn, a student at Knox Conservatory of Music in 1899-1901, and a graduate of Hiland Park College of Music in 1902. The department was now open to one and all, whether a pupil in the Academy or not, upon the terms given under the "Expenses" in the circular of 1903-04.

Special attention was paid to vocal music and regular instruction in the elements of music, and drill in chorus singing was given to all without extra charge. This was a marked feature of the school.

In 1906 Miss Linn organized and trained a Girls' Glee Club and a Girls' Choir. The Glee Club furnished music for all rhetorical programs and for all public entertainments given by the school. The Girls' Choir sang in Sunday School and at all evening services of the Presbyterian Church across the street.¹

The plan for a new girls' dormitory was presented to the Home Mission Board in that historic year of 1906. The New Jersey women who were "loyal to the royal" in themselves at all times, raised the sum of $6,000 toward the new structure which was hoped to be completed in January of 1907.

The enrollment for the school year was 31 boarding students and 139 day

¹. New Jersey Academy, Annual Circular, 1906-07, p. 10.
pupils.

The new dormitory was completed and named Honeymoon Hall in honor of Mrs. W. E. Honeyman, President of the New Jersey Synodical Society in the spring of 1907. The building was not ready for occupancy until the fall of that year. The fall of 1907 saw the boys moving into the former girls' dormitory and the girls in the new Honeymoon Hall. The new dormitory, in its arrangement and equipment, had omitted nothing that would add to the health and comfort of the students. Each room was large and airy. There were two single white beds, a pretty oak dresser, a sanitary washstand, chairs, and a large study table—gratifyingly broad and solid—and a large closet. The entire building was heated with steam and lighted by electricity.

In 1908, with the new Honeymoon Hall in operation, the fees were increased to $25.00 per term, or $100.00 per year. This increase was necessary because of added expense in running the dormitory with all the new and modern facilities. An added provision for the breakage and damage was made to safeguard the building. A deposit of $1.00 was required of all students to insure against loss or damage to school property.

Miss Margaret Stokes (Mrs. Gordon Gale) was the only student to complete satisfactorily the requirements for graduation in the prescribed courses of the school for the year 1908.

A slight increase in tuition was noticeable the next year. From the primary to the academic pupils it was 25 cents per term. The Music department also increased their rates by 25 cents per week per term.

The school year of 1909-10 found the Academy with an enrollment of 127 students: 30 boys and 70 girls; the boarding department had two boys and 25 girls. In an economy move the boys' boarding department was discontinued along with the primary and intermediate departments. The boys of the community were admitted on a limited basis to the day classes. The administration of the Academy was planning to gradually make the school into an exclusive girls' boarding school.

With added expense and rise in cost of living, it was necessary to again up the fees and tuition. The tuition for the preparatory pupils per term, was set at $2.50, and for academic students, $3.50. Music lessons were at $7.50 per week per term, or $120.00 per year. And an incidental fee of $2.50 was required of all students in the boarding department. No student below 12 years of age was taken in the boarding department.1

Students completing requirements for graduation that spring were as follows: Judith Pierson (Mrs. John Price) of Plymouth, Utah; Ireta Stalker (Mrs. Fred McCallan) of Niter, Idaho; Hannah Taylor of Weston, Idaho. Commencement exercise was held on June 7, 1909.

During the school year of 1910-11 the Academy became distinctly a girls' boarding school. The boys were accommodated at either Wasatch or Hungerford Academy in southern Utah. The boys of the community were accepted as day students. With the Academy an exclusive girls' school the teaching of domestic science was emphasized. The administration, deciding to keep up with time, installed a domestic science department with a domestic kitchen. Lessons in practical cooking and serving were

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given to the girls in this department. The girls were trained and
prepared to take their place in the homes and elsewhere, if necessary.
The domestic science training received by the girls later became the
main drawing card for the school.

The graduates of the class of 1910 were Charles Woodside, Jean
Woodside, Elizabeth Grubnic, and Eric Johnson (presently purchasing
agent for the Utah State Agricultural College). All of the graduates
were from Logan.

In the spring of 1910 Principal John H. Cathcart left the service
of the Academy for a more challenging field, and Miss Anna Stanley was
selected to take over the principalship of the school. She came with
high recommendations and qualifications. Miss Stanley graduated from
Albert Lea College with an A. B. degree, and did graduate work at
Columbia University. For the first time in the history of the Academy
the entire faculty were women. Lottie E. Stevenson (B. L., Park College)
taught Latin and science; H. Fern Haynes (A. B., University of Michigan)
taught history, German, and grade branches; Winnifred I. Smith (B. S.,
Utah State Agricultural College) taught sixth and seventh grades and
domestic science; Edith V. Currier (New York Training School) had charge
of the boarding department and served as matron and preceptress of girls.¹

The enrollment for the year was 71 students. It was considered very good
in view of the preparatory divisions at the Agricultural College and the
Brigham Young College. With a good number of students taking advantage
of these two high school divisions, and others transferring elsewhere, the
Academy did not graduate any students the next two years.

Inseparable in this story are the advances of the Academy and the

¹ New Jersey Academy, Annual Circular, 1911-12, p. 2.
Presbyterian Church family of Logan. Newton E. Clemenson, graduate of the Wasatch Academy at Mt. Pleasant, Utah, and pastor of the Logan Presbyterian Church from 1895 to 1909, saw much of this recorded progress in northern Utah. It was during Mr. Clemenson's pastorate at Logan that Utah became a Synod of the Presbyterian Church of the United States of America, and Logan a part of the Presbytery of Ogden. Rev. William H. Crothers, who arrived in September of 1909 from Fort Morgan, Colorado, increased the church membership to 54, and through his labors the Chapel was deeded to the Presbytery of Ogden in 1911. But at the session held in Springville, Utah, the summer of 1909, when the Synod of Utah was organized, Logan was not represented because the Rev. Mr. Clemenson had left the field after 15 long years, and Mr. Crother had not yet arrived to take over the work.1

With the establishment of good public schools, various mission schools throughout the state began to close. One of the mission school "strong holds" in southern Utah, the Hungerford Academy of Springville, was consolidated with Wasatch Academy at the beginning of the 1912 school year. The New Jersey Academy in Logan continued to move forward. Miss Edna A. Bright became principal during the fall of 1912. Miss Bright graduated from Radcliffe College in 1901 with an A. B. degree. The enrollment that year was 96 scholars.2

In 1912 the Mormons began what we call today the Seminary system. Adjacent to each public secondary school was a Seminary erected for the purpose of giving the children of Latter-day Saints a knowledge of their

religion. The first such "Seminary" was constructed by the Granite High School in 1912.¹

The school year 1913-14 found a few more curriculum changes at Logan. There were two distinct departments in the Academy, the Academic and the Preparatory. The latter offered work in the sixth, seventh, and eighth grades, and the former four years of high school. The English-Scientific courses had been discontinued because the demand was not there for such a course. The domestic economy course was offered in place of the English-Scientific course for those who did not plan to go to college. The domestic economy department offered courses to prepare young women for the highest efficiency in home-making. Each girl was expected to do her share of the work in this department. The work consisted of washing dishes, baking, cooking, sweeping the floors, or other necessary duties. A domestic art class was also offered. Sewing machines, tables, and other facilities were provided. Courses in millinery, dietetics, and house sanitation were added as the instructors saw fit.

Another change saw an elocution department and laboratory provided for the students. The latter was well lighted and newly equipped. The new chemistry table accommodated 16 pupils. A laboratory fee of $2.00 per year was required in chemistry. Other subjects such as physical geography and botany were taught by the laboratory method. The former department was to enable each pupil to stand confidently on his feet and express his thoughts and feelings with clearness and ease, force, and effectiveness. Much was being done to bring the Academy standards

up to equal those of the state and country.  

Three students completed requirements for graduation in 1913. They were Catharine and Elizabeth Hill of Malad, Idaho; Helen Hill of Tremonton, Utah. The music department presented the greatest event of the year—the Commencement Concert—during the opening of commencement week exercises.

Rev. William H. Crothers, after four years of labor in Logan, submitted his resignation to the Session of the Logan Church to take effect on the first of November 1913. Rev. A. F. Wittenberger took over the duties of the Church on November 10, 1913, immediately after Mr. Crothers left for his new post. Time had taken its toll on the frame building, and the rooms upstairs at the back of the church were not only inadequate, but extremely cold in the winter time. In the Sanctuary the rickety chairs which served as pews traveled over wave-worn floors. It seemed time to move ahead but war years meant postponement. The next year—1914—a high of 58 members was reached.

The school year of 1914–15 saw the Academy moving with the progress of time. America was moving forward in a machine age. Schools were traveling away from the old classical curriculum and devoting more attention to preparing students for life in society and home. The domestic science and art department was firmly established as one of the important courses of study offered at New Jersey Academy. It was permissible to substitute this course for Latin during the four years of high school work, and the course was designed to meet the requirements of preparatory schools in the state.

The importance of women in the home and the need of adequate preparation for home duties was now realized. Below is the full description of the courses each girl was to take in the four-year domestic economy department:

First year in domestic science, elementary study of foods, their composition, nutritious value, and method of preparation. Near the close of the year each student prepares an individual lunch, limited in cost. Domestic art--This course offers instruction in plain sewing. The first half-year consists of hand-made models illustrating different stitches and seams. The second half-year the student is taught to use the machine. In this course each student makes a nightgown, set of underclothes, and a plain dress. The second year the domestic science is a continuation of Domestic Science I. More advanced work is done in cooking, and the student is required to make out menus limited in cost, special attention being paid to food combinations and dietetic standards. Individual students are selected to prepare these menus and to act as hostess to the class and invited guests. Domestic art--This is a course in elementary dress-making. Patterns are drafted to individual measurements. The student is required to make a tailored shirt waist, princess slip, light wash dress, wool dress and party dress. The third year, sanitation and hygiene are studied. The house itself is studied, its management, sanitation, convenience, furnishings, lighting, and water supply. First principles of home nursing are also offered. Text books and notebooks are required for this course. The fourth year, millinery and art needlework. The student is taught to make and cover buckram and wire frames; selection of materials and artistic combinations. The different embroidery stitches are taught and applied to some article the student may want to make.¹

The physical education department was recognized in 1914 as a very necessary part of the school curriculum. It was the aim to give the student an appreciation of her physical powers and teach her to use all parts of her body correctly. This was done by means of exercises which require accuracy, grace, and skill. A basement classroom has been converted into a gymnasium and provided with as much equipment as the size of the room would permit. Even though only one-third of the girls could

be taken care of, they received in this fashion two training periods a week. The social life of the Academy was not neglected altogether.

Every student was given opportunities for developing naturally and unconsciously those social characteristics which mark the well-bred woman.

Only graduate for the year was Ethel Simonds of Weston, Idaho. Enrollment was 56. Instructors numbered seven with Edna A. Bright as principal. Every single teacher had an A. B. degree or an equivalent.

With the war in Europe the Academy spent a very quiet year. Enrollment for 1915-16 was 53 scholars. Four completed requirements for graduation. They were Marguerite Emelle of Logan; Phoebe Goodwin (Mrs. E. N. Hetrick) of Cornish, Utah; Ethel Johnson and Nate Myers (Mrs. Charles Woodside) from Aberdeen, Idaho. Miss Faith H. Haines was installed as acting principal until the arrival of a new principal.

Reviewing the activities for the year, it was found that boys were no longer accepted as day students. The boys now in attendance were allowed to remain and finish their schooling. With this new policy the institution became an exclusive girls' school. The officers of the school feared that there would be a smaller enrollment with the exclusion of boys, but it proved to be otherwise—an increase. The day and boarding department were full for the entire year. The high school attendance had picked up the past few years. There were 24 in the high school this year.

The registration for the seventh and eighth grades was 19 scholars. The greatest need for the year was for additional dormitory facilities. Girls between the ages of 13 and 16 are very easily misled; therefore good Christian ideals and habits must be available to them. A good gymnasium was also urgent, but the school could use the advantages of a good dormitory better.
Miss Mary H. Martin became the Academy's new principal for the year 1916-17. The Blanchard property directly cater-corner to the church and adjoining the Women Board's property was purchased by the Women's Board. The purchase was made possible through the contribution of $6,000 from the Kennedy Fund of the Home's Board. The home was remodeled and served as a dormitory. The Women's Board gave the name of Parks Hall to the new building in recognition of the value of the years of loving service given by the Parks family to this region.

Graduating in 1916 was Clara Blair of Ogden, Utah. Enrollment stood at 64 students.

The church across the street lost her pastor that fall. For nearly a year the Logan church was without a pastor. Rev. Mr. Mittenberger's ministry lasted three years and up to the day he left the church had 58 members. But growth was not to be denied the Protestants of Logan for in the fall of 1917 came energetic Harris Pillsbury from Deer Lodge, Montana, to take charge of the flock. The engine now had a generator.

The fall of 1917 found the new Parks Hall in use. It had been equipped with suitable furniture to accommodate seven girls and two teachers, the school guest room, and the girls' hospital suite, known as the "Marie Fiske" infirmary. The school this year was very fortunate in securing the services of one of the finest doctors in Logan to lecture on hygiene and sanitation in the person of Dr. H. R. McGee of the Budge Clinic.

The Academy for the first time in its history came out with three

1. Minutes, Women's Board, Presbyterian Church, New York, January 23, 1917.
3. New Jersey Academy, Annual Circular, 1918-19, p. 11.
issues of the school paper called the Ariel. They were the Association number, the Parks Hall number, and the Easter number. The Ariel was financed and edited by the students. One issue appeared in 1915 and 1916. Selections from the English work of the school, records of social events, and information of former teachers and students were featured in the Ariel. It later became the year book of the school.

Greta Louise Bradley of Parkville, Missouri, and Edvina Sophia Jeppson of Salt Lake City were the graduates of the class of 1917.

Two new texts were adopted for use, *Practical English for High School* by Lewis and Hosc, and *Occupations* by Gorvin and Wheatley.

Nineteen-eighteen was the fortieth anniversary of the Academy. Rev. Calvin Parks founded the school in 1878 as the Cache Valley Seminary. With the world torn by the war the New Jersey Academy was hurt too by the war in Europe. The service flag displayed during the fortieth anniversary celebration contained 246 service stars, a record of which it was proud.

In January of 1918, with the boys graduated or transferred to other schools, the Academy officially became an exclusive girls' school. The grades were from seventh to the fourth year of high school. Edith Irene Holt of Cache Junction, Utah, was the only graduate at commencement time. Two outstanding issues of the Ariel were published. They were the Literary number and the May issue, which was called "From Camp to Campus," and which contained much information on the various members in the armed forces. Through the thick and thin of her forty years of existence 592 or more students passed through the gates of the Academy, and no less than 71 teachers had given a good part of their lives to make the school as she

1. All three issues are available at the Wasatch Academy, Mt. Pleasant, Utah.
now stood in the eyes of the people of Logan. Miss Edna Bright, former principal of the Academy, wrote the school song during her stay in Logan:

School day bright, so swiftly gliding
Down the stream of life away,
Leave within our hearts abiding
Memories of N. J. A.

CHORUS

N. J. A., our Alma Mater,
Love to thee we'll pledge for aye,
And forever and forever,
We'll be true to N. J. A.

Where'er life's pathway leads us,
Never can we so far stray
But in thought we'll backward wander
To our days at N. J. A.

With the inclusion of the Alma Mater song we bring to a close forty years of mission work by the Academy in northern Utah.

1. New Jersey Academy, Ariel, 1918, p. 75.
NEW JERSEY-LOGAN ACADEMY FROM 1918-1934

A dynamic Protestant "Skipper" brought new life to Protestantism in northern Utah in 1918. The little Presbyterian Church on West Center began to take on a bit of fuel with Rev. Harris Pillsbury at the helm. Plans were laid on the trestle board for a new church building and manse by the new minister. Methodists and others began to see the great expense trying to maintain two churches of Protestant faith in Logan and actions were under way for the Methodists and the Presbyterians to join forces for the common cause.

The New Jersey Academy, a vital link of the Logan Presbyterian Church and Christian Home for Girls in northern Utah, began its forty-first year on September 11, 1918. Mary H. Martin continued as principal with a staff of seven instructors. Girls from Idaho, Nevada, Wyoming, and Utah were in attendance, and for the first time in the history of the school an assortment of girls from different states were gathered together. The school throughout the years was catering to students from Utah and southern Idaho, plus the day pupils and boys. The Academy that year enrolled no boys, accepted a few special students, and a good number of music scholars; otherwise the school was an exclusive girls' boarding school. The Academy provided the girls away from home with a good Christian atmosphere, especially for those of northern Utah and southern Idaho where schools were so far apart and high schools so few.1 For these young girls away from home during their most impressionable years,

1. New Jersey Academy, Annual Circular, 1918-19, p. 9.
the temptations and dangers while living in a strange town were many. New Jersey Academy provided protection for these girls and trained them in womanliness. Such a school had a distinct place in our society. No girl below the age of 12 nor below the seventh grade was admitted. All were required to attend the Presbyterian Church services on Sundays, and a class in Bible was required each term.

The war in Europe ended in the fall of 1918, and things began to regain some of the old spirit. The cry of "Advance" by the Academy and the church across the street was heard throughout the United States. Donors of money and other gifts were bravely rallying to answer the cry. Six thousand dollars were secured for the new manse, and the school library received, through the kindness of different friends, such magazines as the North American Review, Craftsman, National Geographic, and others. The library now numbered about 1000 volumes.¹

Graduates for the year 1918-19 were three: Estella M. Colby (Mrs. Myron Leavett) of Mendon, Utah; Eva May of Ogden; and Margaret Elsa Thompson (Mrs. W. O. Peterson) of Logan. Enrollment stood at 49 students, not including special and music students. The tuition was upped $10.00 to meet the rise in living cost, and was listed at $40.00 per term.²

The Academy, in the year of 1919-20, looked forward to affiliation with the North Central Association of Colleges and High Schools. The idea of having a vocational director to take charge of the minimum requirements of the Smith-Hughes Law was discussed but no decision was made. With the Logan High School and the Brigham Young College gaining in facilities, the Academy had to move forward, too. This Christian school

¹. New Jersey Academy, Annual Circular, 1918-19, p. 37.
². Ibid., p. 38.
could not let up on her facilities nor her long-honored status as "the" school of Logan.

February of 1920 found the school with 56 students; six were piano specials. During the year the passing grade of the school was raised to 70% rather than 65%, giving evidence that the girls would rather hold themselves to a higher standard of work than to be satisfied with that which used to be the requirement--60%. The girls showed more concern with their work and the breaking of rules of conduct were fewer.\(^1\) Participation in the responsibilities of student government was on the increase. The seniors, who had been present the longest, showed such changes most markedly. Signs of real growth were assuring. The school had accomplished one of the many goals laid down; the girls were certain to be leaders upon their graduation from the Academy and upon return to home communities.

The attendance of girls from Logan was very small in 1920. This may have been due to the fact that the high school in Logan was now operating on a six-year basis, with the first class to graduate in the spring of 1921. This new town high school was in a new building with gymnasium and swimming pool complete. The few who came to the Academy enrolled for special reasons such as preparation for college entrance elsewhere than Utah. Otherwise, the girls not desiring college preparatory work found it much more to their fancy to attend the public high school where the social life was more varied and the general requirements more easily met or evaded.\(^2\)

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2. Ibid.
The morale and school spirit reached their lowest ebb in 1920. Logan's two other secondary schools drew large enrollments from the town and elsewhere. Brigham Young College and the Logan High School allowed students so much opportunity for freedom of social intercourse and "come and go" without restrictions as to time of day or night, that some of the girls became dissatisfied at New Jersey Academy. The faculty of the Academy, recognizing these factors, endeavored to give the girls a variety in recreation through arranging the use of the local high school gymnasium and pool. Free evenings were given over to directed entertainment, but study hours five nights a week left but little for thinking about what others were doing. Yet one could not deny the girls the social intercourse which all normal boys and girls of their age demanded. The nature of the Academy did not permit such normal associations.

One of the high points of the Academy attractions was the professional preparation of the staff. This was one major reason parents continued to send their daughters year after year to the Academy. Six of the seven missionaries the present year were college graduates in their own lines of preparation. Two had done graduate work and possessed Master's degrees. The proportion was better than the public high school could show.\(^1\)

The faculty and school were also confronted with the very important problem of whether or not such a school was necessary, with the public schools offering similar work and having larger funds to work with. The problem was whether or not the people of northern Utah needed such a

\(^1\) New Jersey Academy, Circular, 1919-20, p. 3.
The applications for the next year indicated "yes," and new fields of accomplishment were brought in to make the school worthwhile. The music teacher coordinated her work with the church and neighboring towns, and the Bible teacher hers with the Sunday School of the church, offering religious education to the population of Logan. The school, too, was reaching into the community for larger usefulness in the way of furnishing home surroundings for girls away from home.\(^1\)

The New Jersey Academy no longer had the importance of earlier days because Logan's Agricultural College, the Brigham Young College, and the local high school—all much larger and better equipped—figured very largely in the community eyes. The faculty felt that the house-women of the town considered the Academy's girls as a source of help for the homes. The real appreciation came during the influenza epidemic of 1920. That winter, it is said, the girls from the Academy served without even asking what the terms might be when the call from homes for help came through.

New Jersey Academy was very proud when, in June, four graduates were sent into the world as well-trained and upright citizens. The four were Grace Jeppson of Manti, Utah; Charlotte Lorraine Kafton (Mrs. Earl W. Stone) of Corinne, Utah; Davida Benita Brackenridge and Marie Ulalia Shostrom of Tetonis and Pocatello, Idaho, respectively. The latter two did not complete their work until September of the next school year.\(^2\)

In December of 1920 Rev. Harris Pillsbury, pastor of the Logan Presbyterian Church, met with the Board of Trustees in the Cache Valley Bank Building where, led by an Elder of the Church—Irving Brangham, who was a tower of strength—the plan for a brick church building was presented.

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The manse was completed. The cornerstone of a church edifice which now stands was laid in 1924 by the Grand Lodge of Utah Free and Accepted Masons.\(^1\)

The 1920-21 school year was a joyful one. Six girls from the Academy united with the Church during the year. The preceding year only three girls from the city of Logan enrolled at the Academy while that year there were 22. There were three reasons for such an increase:

1. The Logan High School had adopted the plan of half-day sessions, leaving the pupils to do all of their studying at home. This had caused some dissatisfaction among the parents;
2. The high school had become so crowded that to reduce unnecessary attendance, the board restricted free attendance to the districts within the city, and all students living outside were assessed a tuition of $50.00. Some parents who could not afford the tuition, and did not wish to send their girls to one of the county high schools, sent them to the Academy;
3. Those who had previously attended the New Jersey Academy urged those in whom they were interested to attend the Academy.\(^2\)

From eight of the families so interested the Academy drew new students.

The school was on a sound financial basis and showed a full enrollment in 1921, with no signs of morale problems. Instead, the school received letter upon letter from parents satisfied over the care of the girls, the privileges of the home life, and the chance to attend the school. The spirit was noticeable in the girls, too. New Jersey Girls’ Association, the student body organization after the plan of the Young

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1. New Jersey Academy, Ariel, 1925, p. 33.
2. New Jersey Academy, Annual Report, 1921.
Women's Christian Association, took on new fuel and was burning day and night with activities for the girls to undertake, thus keeping them busy and their minds away from unwholesome thinking.\footnote{\textit{New Jersey Academy, Annual Report, 1921.}}

The students planned such activities as: \(1\) expenditure of money; \(2\) the conduct of Chapel services, devotional program speakers, and vespers services. They also continued the work of the preceding spring in keeping in touch with the former students.

The relationships of the Academy with the community and the church were excellent. Since the early beginnings of the school it had been the plan of the founders that the work of the school should in all ways possible be a part of the work of the church. However, some years had shown that the school and church were operating as separate institutions. The school now supplied the church with the choir for the Sunday worship service and other important events. Three of the teachers in the church Sunday School were members of the Academy faculty. The town people and various clubs had made special points to include the Academy in their programs. The Academy likewise invited the public to enter into the various functions of the school.\footnote{\textit{Ibid.}}

As the school year came to a close in the latter part of May, incidents of encouragement were numerous. Four schools in Cache Valley had teachers who had attended New Jersey Academy. Many homes in Idaho and Utah requested visits from teachers of the Academy. The improvement in the mental attitude of the students during the year had been felt. One particular girl, during the year before, had wanted to go home every 

\begin{footnotesize}
\footnote{New Jersey Academy, \textit{Annual Report}, 1921.}
\footnote{Ibid.}
\end{footnotesize}
week-end, but this year she had acquired a new spirit and was considered one of the strongest leaders, staying weeks at a time without going home. Another girl had "back biting" habits and a sullen spirit that made her hard to approach. Her change into real appreciation of the privilege of schooling under the attractiveness of New Jersey Academy was another of the incentives in their work to the ladies of the school.¹

Rev. Mr. Pillsbury of the Logan Church, with his friendliness and genial personality, helped the girls find God, and their spiritual manifestations were much improved over the last year. Two girls who had been at the Academy for three years felt sure of their convictions now, and planned to join the Church shortly. One girl should have graduated this year, but due to illness at home did not return to school.

The 1922-23 school year was one of explanations and changes. Miss Martin, principal of the Academy, found a more important occupation—that of the home. She went to the altar with a man from Logan and Preston, Idaho, and became Mrs. Richard Jones. Miss Florence Stephenson, principal emeritus of Asheville Home School in North Carolina, was sent by the Board of Home Missions to take charge for a month or two until a new principal could be secured. She remained five years. When she came to Logan she was 60 years of age, but had energy of a young girl. Her charming and delightful personality with deep religious convictions, and an able administrator, brought demand of her as a speaker from groups in Logan and elsewhere.² Miss Margery Frink, who later became the last principal of the Academy, joined the staff. Miss Frink came fully

¹ New Jersey Academy, Annual Report, 1921.
² Letter from Miss Frink (former principal of Logan Academy), Mt. Pleasant, Utah, March 29, 1952.
prepared in her field. She graduated from Grinnell College of Iowa with an A. B. degree, did graduate study at American College of Physical Education in Chicago, and also studied at the Utah State Agricultural College in Logan.¹

The Academy listed definite objectives of what the girls could expect to gain by attending such a school. The majority of the students that year came from isolated farm areas and broken homes. The New Jersey Academy spelled "opportunity" for such girls, opportunity for girls who wished a high school education that prepared them for college. The college preparatory courses were conducted with a view to entering standard colleges in the country at large. Also, the school attracted girls who wished high school training under home influences. Many girls had to board away from home to obtain the schooling they craved. The study of the Bible from a non-sectarian point of view provided an impetus to the religious impulses of the growing girls. Each student was required to enroll in one Bible class where one-half credit was given for the year's work. The Academy also offered an education for life in a home and the opportunity to practice the lessons taught here at the school. Lastly, they offered the privileges of a city which was an education center. Artists of high merit in music, lecture, and drama were constantly brought to the students and citizen population.²

The total enrollment for the school year of 1921-22 was 65 pupils. Of that number 31 were Mormons, 15 Presbyterians, 10 of other churches, and nine non-church members. Former students numbered 1,000 or more.³

The class of 1922 was composed of Emma Lena Clitheroe (Mrs. Albert

¹ New Jersey Academy, Annual Report, 1922.
² Ibid.
³ Ibid.
M. Godfrey) of Mt. Pleasant, and Emma Louise Wellinger (Mrs. Roy Curl) of Ophir, both Utah towns. Miss Clitheroe, upon her graduation, united with the Presbyterian Church. Rev. Mr. Pillesbury preached the Baccalaureate sermon on May 21, 1922. The commencement address was given by Rev. Dr. George E. Davis on May 24, 1922.¹

The church and the Academy were more in unison than ever. Through the church Sabbath school and the girls' association many were being trained for leadership. One of the seniors was the secretary of the Sunday School, while another taught a class of boys and girls just promoted from the primary department. Another student was organist for the Sunday School. The girls in this pioneer part of the country needed less training in self-reliance and initiative than did those of the East. Many of them, on their ranches at home for some years had broken wild colts, helped to round up the cattle and sheep, and driven automobiles across desert trails. The need was rather to direct them along lines of control and of safety and gentleness. There were many humorous incidents of growth. Three girls sent by their parents to the New Jersey Academy were offered their only chance of high school training. Their horizons were broadened by coming to Logan and by living with teachers from other parts of the country. The girls from Jackson were so surprised and thrilled when the apple trees began to bloom they could hardly stay away from them, because they had known no trees but evergreens.² Boarding school life aided in the development of healthy habits and democratic living for these girls.

¹. New Jersey Academy, Annual Report, 1923.
². New Jersey Academy, Ariel, 1922, p. 20.
The year 1923 found the city of Logan taking pride in the New Jersey Academy and the church. The president of the Chamber of Commerce spoke to the student body at one of their many assemblies. Mr. Pillsbury, much esteemed and beloved by the student body and faculty members, was elected to the post of secretary of the Rotary Club. Inroads were gained everywhere in Logan by the Academy, and the time had arrived for the Women's Board to decide whether to "lengthen the cords and strengthen the stakes" of the girls' school at Logan. This was even more imperative because at the end of this school year Brigham Young College was to be discontinued so far as its high school work was concerned, and their plant was to be used for a junior college.¹

Through the years many pleasant and unpleasant incidents happened between the dominant church and the girls of the school. Many of these conflicts were ironed out by enrolling more girls of the Mormon faith in the Academy where they could learn something of the workings and extent of the Presbyterian Church.

Students enrolled for the year of 1922-23 came to 56. Eighteen were Mormons. Misses Thelma Fraser, Janet Green, Mabel Jones, Daisy Kafon (Mrs. Arthur Warren), Thelma Shaw (Mrs. L. B. Philpott), and Maud Shriber composed the graduates.²

The registration record for 1923-24 indicates that of 46 boarders, 38 were registered in the Church's Sunday School. However, only 27 were in the Young People's Society, or Christian Endeavor group. The faculty numbered nine and were far too many for such a small school. The students

1. New Jersey Academy, Annual Report, 1923.
2. New Jersey Academy, Circular, 1924-25.
were generally good, with one or two exceptions. A member of the junior class was "given a vacation for the good of the school." It was difficult for her to get her lessons without a teacher. She later returned and completed her schooling without much trouble. Another eighth grade girl left for financial reasons.

Classes in American History had proven to be the most enjoyable of all classes taught. Themes and current events discussions usually centered on American History. Further proof of the popularity of the subject was shown in numerous debates during the year on citizenship.

Two additional lots were purchased in July and August in the rear of the Academy for a playground, at the expense of between $800 and $900. Another lot was planned at the rear of Honeyman Hall for future use as a playground. Eventually one of the finest tennis courts was constructed on these lots.

Many of the girls of the Academy came from ranches, farms, and other rural areas in Idaho and Montana. During the year numerous accounts of bank failures and foreclosures of mortgages appeared in the papers. The items seemed trivial, but there were heart-breaking discouragements for many girls of the school. One by one they had to drop out before the school year ended. The coming year would bring many vacancies.

The faculty of the Academy was glad to present five students for graduation in May of 1924. They were Lovia Cushman of Darlington, Idaho; Viola Guidinger and Wemonah Guidinger (Mrs. Wm. Hankinson) of

1. New Jersey Academy, Annual Report, 1924.
2. Ibid.
Downey, Idaho; Rosella Jones (Mrs. Norris Martinet, Jr.) of Anaheim, California; and Virginia Monroe of Salt Lake City.

The construction of a new brick Presbyterian Church for Logan began in September of 1924. This new structure (still standing on West Center Street today) replaced the wooden building erected 46 years before by Rev. Calvin M. Parks. The cornerstone of the new Church was laid on October 11, 1924, by the Grand Lodge of Free and Accepted Masons of Utah. Dr. George E. Davis of Salt Lake City was the principal speaker. Other speakers were Mayor John A. Crockett, President Robert Anderson of the Chamber of Commerce, and President J. E. Cardon of the Cache Stake. All were from Logan, Utah. ¹ At the laying of the cornerstone on that October day an incident of the church's future service and the unconscious influence of the Academy on the community was displayed. Pastor Harris Pillsbury of the Church arranged to have the girls from the Academy sing two hymns written by Mrs. D. Everett Waid, "Lord, We Come With Songs of Gladness," and "The Church's One Foundation is Jesus Christ, the Lord."²

Immediately after the ceremony Rev. Mr. Pillsbury dined with members of the Grand Lodge and a few Logan Masons. During the evening, and after dinner speeches, one of the officers of the Grand Lodge said:

Heretofore I have been only a nominal Christian. I give money for church support and do little or no personal work to help expand Christ's kingdom. When those girls sang "The Church's One Foundation," a hymn I loved when a boy and which, for years, I had not heard, my soul was stirred.... I could hardly keep my tears of regret back because of the little personal service I have rendered. Tonight I have resolved that from this time on I shall render a more wholehearted service to my Savior and Lord.³

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¹ New Jersey Academy, Ariel, 1925, p. 33.
³ Ibid.
Since September of 1924 church services had been held in the Academy's assembly room. With the new building the girls of the school became better acquainted with the townspeople. The faculty felt, too, that the townspeople learned more about the function of the Academy. The school had two chief points of contact with the community and they were through the church and through the business men. However, some faculty members belonged to the Business and Professional Women's Club in town, and thus won influence in the community. The Academy, at the next school year, hoped to have the name changed to "Logan Academy" because it meant more to the public in general, located the school, and brought about the friendly alliance of the school with the business, educational, and civic interests of the state.

Of importance during the year, the Academy lost two faithful servants. On November 19, 1924, at 12 o'clock, in the manse of the Church and in the presence of the faculty and Mrs. Pillsbury, Miss Greenway, a member of the Academy faculty, and Mr. Frederick Plumb of Greeley, Colorado, were united in marriage. The marriage service was read by the Rev. Harris Pillsbury. On January of 1925 Mrs. Mary Martin Jones, former principal of the Academy, passed away. The impressive funeral service was conducted at the Academy on January 15, by Rev. Harris Pillsbury.

The Academy's biggest achievement for this eventful year was the wholehearted cooperation with the Pastor and the church family. Another was the dispelling of the idea of some people that the New Jersey Academy was a school for wayward girls. Great numbers of applications to the school resulted. Still another achievement was the increased demand for

1. New Jersey Academy, Ariel, 1925, p. 33.
business education. Business classes were for the last two years of high school. The trend, therefore, in the country may easily be gauged by the interest of the girls at Logan.

Total enrollment for 1924-25 was 50, with 12 from Mormon families. Misses Mary Fink, Elma Johnson (Mrs. A. F. Loustau), Myrtle Johnson (Mrs. Olaf A. Ericson), and Virginia Moody composed the graduation class. Of these four, two entered business college, one went on to a regular college, and the other enrolled at the Idaho Technical Institute for further training.1

The little school in Logan which began 48 years before under the name of Cache Valley Seminary—which, after 12 years became the New Jersey Academy—was now replaced in name by "Logan Academy" at the start of the forty-eighth school year. Miss Margery B. Frink—after 1934 with the Wasatch Academy at Mt. Pleasant, Utah—became the fifteenth and last and the youngest principal of a mission school at that time.2 The decision to do away with the name of New Jersey Academy was to lessen the confusion in the minds of the people who did not know the history of the school. Many unfamiliar with the location of the Academy thought that Utah girls were heading East for school, and the Mormons of the community disliked the name because of its eastern association, regardless of denominational considerations. Another reason for changing the name of the school was that the girls in the school were called "Jersey Cows" by some of the inhabitants of the city, and naturally the girls resented it heartily.3

To many of the citizens of Logan the name of New Jersey Academy will be a reminder of the part the women of New Jersey did in supporting the

1. New Jersey Academy, Annual Report, 1925.
2. Letter from Miss Edith Agnew, former teacher at the Academy, March 21, 1952.
3. Ibid.
school. On the other hand, many an Easterner will wonder why the girls of Utah were transported to the East for schooling. The New Jersey Synodical, through its president—Mrs. W. C. Albertson—consented to the suggestion of the Division of Schools and Hospitals that the name be changed. Historic association was maintained through the preservation of the name of New Jersey for the Academy's buildings.1

The road traveled during the forty-eighth school year was a rough and difficult one. Five members of the faculty were new and had never come in contact with Mormons before. The enrollment fell below the normal of other years, and the girls were very discontented with life in an all-girls school. This was no doubt a very unhealthy situation. Girls should have wholesome companionship with the opposite sex. However, reports came from parents that such a school was serving its purpose. A parent wrote to the school from a small farming community in Idaho, stating: "There is no safe or fit school in our town for our daughters to attend. Please take care of them and keep them from running wild."2

Many were planning to return the next year.

The enrollment was considerably smaller in the year 1925-26—43 scholars with seven of Mormon affiliations. The number was the smallest since the beginning of the school. The school was centering its activities toward the community. Miss Kuck of the faculty, an accomplished organist, gave church recitals which brought many compliments. The Bible classes taught by Misses Smith and Helen Agnew gained in prominence. More and more were reading the Bible and discussing problems regarding personal faith.

2. Ibid., p. 333.
The class of 1926 was composed of Anna Green, Nva King (Mrs. Albert Fern), Helen Smoot (Mrs. Dodson), Ethel Wood, and Gladys Young (Mrs. G. B. Pickett). Two of the graduates continued their education in nursing at a hospital in Salt Lake City. Two went on to college and the last one married.

The community suffered a great loss when the high officials of the Mormon Church decided to close the Brigham Young College in Logan during the spring. No reasons were given to the closing of the college. The reason expressed most often by the people of the city was that, with such fine facilities offered by the Logan Senior High School and the Utah State Agricultural College, a school of such a nature was not necessary. The other chief reason was that the financial burden was too great and that the seminary system inaugurated earlier was gaining in momentum. In fact, the L. D. S. Institute near the college campus began operating the next year. Nevertheless, many families protested the closing with hand-bills circulated throughout the town.1

The Academy felt the impact, too, of the fine facilities of the new public high school, the next year. The enrollment, however, did not show it. There were 47 students registered, four more than the previous year.2 The student body was composed of girls from Utah, central Idaho, and parts of Wyoming, Nevada, and Arizona. The area was dotted with tiny dry farms and ranches shut off from contacts with civilization. An academy like Logan's did give the girls from such places the desired education. The aims laid down by the school for these girls were: (1)

1. Interview with Miss Jane Barber, former principal of the Academy, July 13, 1951.
Protection during adolescent years from the harmful social influences of their home communities; (2) As an education basis for the specific useful work of earning a livelihood, or making a home; (3) A better understanding of Christ and His religious teachings; (4) Training for church and community leadership at home or in other communities where they might live.

On May 22, 1927, Baccalaureate services were held and on May 25, Commencement exercises. Those receiving diplomas were Misses Maxine Brown, Gertrude Eva Moore, Wilma Ralphs, and Nancy Reynolds (Mrs. Leslie Miles).

The large part of the student body in 1927-28 came from homes that were isolated geographically. Where facilities required traveling a distance of 25 or more miles many students enrolled. One girl lived 35 miles from the nearest town where a school existed. Another finished the eighth grade and during the intervening years took correspondence work. Still another came because of the poor home conditions. These were typical of the girls at Logan Academy that year. Less money was coming into the coffers from these families. Many of these girls, upon finishing school in Logan, became very useful in their own hometowns. Some were Sunday School teachers, choir members, and others helpful in various church functions. The curriculum offered at Logan Academy was considered adequate in the preparation for life. Such courses as sociology, civics, biology, chemistry, and home economics gave the girls knowledge for home and community.

1. New Jersey Academy, Annual Report, 1927.
2. Ibid., 1928.
Practical experiences were supplied by the Academy in household science, where three buildings on the campus afforded such experiences. The girls did all the work in these buildings. A tennis court and other recreational facilities took care of the health and physical side of life. In English classes the use of the library was taught and the girls had to get acquainted with the books in it. A new experiment was tried when the English literature teacher moved a class into the library where the students were allowed to read and study books of her choosing. The results proved that with the atmosphere of books and less rigid control by the teacher, the girls accomplished more than in a room with blackboard, chalk, and ugly desks. In both mathematics and United States history new books were used. The new mathematics book put out by the University of Chicago, correlated all mathematics into a unified whole, which was more easily grasped by the girls than previously. In history a new work-book method was used, where the students were required to use the library to work out the problems. That year, for the first time, mental tests were used. Results were very interesting and the facilities for guidance work moved ahead a number of years. Another thing was tried that year, also. In the dining room, where the girls had their meals, the overweight girls were placed or seated at a special table where the diet included many vegetables and little starch. The faculty realized how important it was for the girls to be as shapely and trim as possible, for after all, a man wants to see a girl looking trim.  

In the spring of 1928 the Academy produced its outstanding year book, celebrating the fiftieth anniversary of the establishment of the Academy.

1. New Jersey Academy, Annual Report, 1928.
school by Rev. Calvin Parks. How things had grown through the 50 years! At the beginning there were six students in a small room, and in 1928 there were 43 boarding students with three structures to accommodate the needs of the pupils, and a brand new brick church to take the place of the wooden one built by the founder. At commencement six received diplomas. They were Anna Thoresen, Gladys Mitchell, Martha Koester, Wanda Anderson, and Iola Hickman (Mrs. Iola H. Hunter). The latter later became one of the outstanding graduates of the Academy. She graduated summa cum laude from Cornell College of Iowa, and two years later received the Master's degree in biochemistry from the Utah State Agricultural College. She taught biology in the Ogden Junior High School in Ogden, Utah, for a year; then married an ordained Presbyterian minister engaged in social work in the penitentiaries of the country under the Federal Council of Churches.¹

The church across the street filled so many of the functions of the school that it was listed as the first among the Academy's organizations in the anniversary Ariel. This fiftieth anniversary year was celebrated alike by the school and the church.

Rev. Mr. Ehmann, the pastor of the church from 1927-30, took part in many of the activities of the school. And the school personnel practically composed the church. Sunday School, Christian Endeavor Society,² and Church Council were all represented by members of the Academy. The modern church edifice helped to beautify the city of Logan.

Rev. Mr. Ehmann had come to Logan in January of 1927, to replace the

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¹ Letter, Miss Margery Frink, April 23, 1952.
² Westminster Foundation today or the young people's group.
likeable Harris Pillsbury who spent nine joyful years ministering to the people of Logan and Cache Valley.

Miss Margery Frink was granted a year of leave of absence and Miss Jane G. Barber was made acting principal for the coming year.

A large percentage of the student body for 1928-29 school year again came from isolated districts where schooling facilities were lacking entirely. Five of the girls came from locations where the only difference from Sundays and other days was that Sunday was the one day they all took off and went for a big rabbit drive. The average age of the girls was considerably lower than that of former years, the senior class averaging but 17. A number of students coming from destitute homes were registered. For the first time the Academy had a Japanese girl. Her father operated a hand laundry in Logan, and her mother was educated in a mission school in Japan and preferred to have her daughter at the Academy rather than in a public school. The training the girls received showed after they graduated, and acted as a leaven. A follow-up program was inaugurated in the spring of 1929 and it was found that many of the graduates were taking part in the activities of their churches in various capacities as Sunday School teachers, missionaries, nurses, and school teachers. The Bible classes had the greatest impact on the girls while in school. The Bible papers of the Freshman class brings out this knowledge. One paper read that George and Napoleon were two of the 12 disciples. Another examination paper contained this question, "Tell the story of the stilling of the Tempest," and this was the answer: "The Tempest was something that the disciples stole and hid in the bottom of a boat and they were

1. New Jersey Academy, Annual Report, 1929.
afraid that Jesus would find it." Yet those girls became Sunday School teachers and missionaries.1

The Academy's curriculum remained somewhat classical and few changes were made. The faculty felt that the school should remain classical to take care of the majority of the students preparing for college. The records indicated that many attended the Academy for the express purposes of studying foreign languages and for meeting other requirements for college. The home economics department had always been a strong point for students. Institutional work gave the girls excellent training in the responsibilities of the home. Sweeping, working in the bookstore, picking up after themselves in the rooms, cleaning the halls and assembly room, all instilled in the girls the habit of not throwing rubbish on the floors. To further accomplish the sharing idea, the work was rotated to give each one a chance to see the mess they made when they threw things around. This provided much training in self-reliance in the students.

Forty-nine students were taken care of for the year, with 12 of Mormon background. Completing work at the end of spring were Sarah and Mildred Cherry, Juanita Gildinger, Florence Hanson (Mrs. McCarthy), Elsie Hutton (Mrs. Johnson), and Afton Walker. The Ariel for this year was dedicated to acting-principal Miss Jane Barber.2

The student body for 1929-30 indicated the students were from small towns and ranches. However, this year an increase of girls from orphanages and broken homes was noted.

The library took on a new look with subscriptions to the 10 educational magazines such as Progressive Education, The Nation's Schools, Private

1. New Jersey Academy, Annual Report, 1929.  
2. New Jersey Academy, Circular, 1933-34, p. 33.
School News, English Journal, Literary Digest, and others.

The gaps between the school and home life were now bridged. Classes in homemaking taught pupils canning of vegetables and fruits, sewing, simple cooking, household budgeting, custom designing, and redecorating. The art classes were teaching household arrangements and colors. The chemistry classes taught soap making—both laundry and toilet. Several additions to the curriculum were for seniors only.

A nearby house was rented to accommodate 10 additional pupils and two teachers as the Academy was outgrowing her quarters for boarding students. In this house were placed the eighth grade girls. An earnest attempt was made to provide a very home-like atmosphere for these younger girls. The reason for this action was that the Academy wanted to get the girls a few years earlier in school age so that the difficulties in transferring from other schools would not hamper their school work. It had been found that the standards of the public schools and the subjects taught were much different than those of the Academy. If the girls came a year or two ahead they would jump right in and continue without much trouble.

Under the guidance of Miss Frink the tennis courts were built and constant care given. At the time Miss Frink was appointed principal she was very loathe to take the position, but the Board offered a new cement tennis court for the girls which finally persuaded her favorably. Miss Frink taught physical education, besides her administration duties.

The Utah State Agricultural College teams used the courts for their big

1. New Jersey Academy, Annual Report, 1930.
2. Ibid.
contexts, attesting to their excellence.

The year ended with 51 in attendance and one graduate—Clarice Roberts. The church located diagonally across the street from Parks Hall, a center of many of the social and religious activities of the school, lost her ninth minister when Mr. Emsan left the field on December 29, 1929. On June 1st, 1930, Rev. T. Ross Paden, Jr., began his duties as minister of the brick church.¹

The 1930-31 school year found the student body of the school much more select than before. The girls received more freedom in town and in the classes. Infraction of the rules were few to speak of. Several of the girls lived within 100 miles of Logan and were allowed to go home on week-ends, while others visited with relatives or close friends.

That year the news of the various banks closing meant the Academy must prepare for an emergency. The school planned to let most of the girls do a good part of the work around the campus and thus cut down the hired help necessary. A good many of the girls had to work their way through school, so they were given still more to do. As most of the girls were from farms and small communities the effects of the economic change were certain to be felt.

Throughout the United States a new trend was taking hold of the schools, called child-centered education. For years the Logan Academy had been a teacher-centered school—the teacher planned lessons and assignments, and the school was the center of all activities. All the teachers were trained in this method, and changing over to a child-centered school could not be done over night, but would take time.

When a pupil's interest was known, an attempt was made to let the student follow her own leanings if at all possible.¹

There were a few exceptions, however. In the art crafts the work was all individual and with little restraint. All of the outside activities were free of restraint and the students were invited to take part. The household management classes were all taught without the use of a textbook. Otherwise, the remaining classes were purely teacher-centered and formal.

The school year ended with 48 students and three graduates: Erma Anderson (Mrs. Wesley Hanson), Lucile Anderson, Betty Baird, Ruth Brickley, Peggy Green, Clarice Harwood, Olive Koester, Evelyn Swanson, and Stella Webb.

The depression had not affected the enrollment yet—1931-32—for 42 registered, but the "scholarship" students were on the increase. Some homes no doubt felt the depression but many were able to pay the full tuition that year. Others returned with the idea of obtaining help in the community or at the school. These students, with such a strong desire for an education, were an earnest and conscientious group.

One of the major developments of the year was a well-rounded and unified physical education program, due to a newly-acquired teacher who was a graduate of a physical education school. The girls showed interest and were encouraged to take more than one period in gym work. General health, good posture, and physical skills were taken seriously by the girls.²

1. Logan Academy, Annual Report, 1931.
2. Ibid., 1932.
The project method gained in the classes. Psychology, history, and Bible classes all had projects where everyone participated, in addition to the regular assignments. Numerous trips were also taken to various factories, business houses, hospitals, banks, colleges, newspaper offices, mills, laundry, Temple grounds, and other points of interest to learn the actual machinery that makes an organization tick. Other class projects included: homemaking—preparing breakfast and dinners for the school dining room; English classes—putting out the school paper; biology classes—keeping the lawn in top shape; and Spanish class—singing Spanish songs during Christmas.

One of the most inspiring stories to come out of the Academy should be told here. Three years preceding a very bashful and "green" girl had registered. She had come from a community where transportation was not accessible, and the nearest railroad was 80 miles away. The year previous to coming here she walked four miles to and from school each day. In the winter it was a very exhausting trip. Her mother did not want this to continue another year so had enrolled her at the Logan Academy. Adelaide showed an eagerness to learn but did not have a very good foundation. The second year Adelaide showed marked improvement in all her classes and her appearance was noticeably better. During her third year at the Academy she made such good progress that she was elected to various student offices in the school organization, and won the top prize for the most progress in piano.

Her tuition and fees were always late and Adelaide was obliged to work for much of her room and board. It was finally learned that her

1. Logan Academy, Annual Report, 1932.
mother went about the country giving piano lessons for a livelihood. Her father, who at one time was the most prosperous farmer of his community, found the depression hitting him hard. Another bit of hard luck hit him when his feed barn burned. With five other children at home it was necessary for the mother to help earn the living. One year, in addition to house work, she walked 20 miles to give 25 lessons a week in return for what she could get. "What she could get" was more often produce than money. There was a short respite when a new baby arrived. The doctor bills were paid in music lessons to the doctor's family. With the baby two months old the mother would still absent herself from home two to three days a week in the winter, giving music lessons. No girl at the Academy was more appreciative of the school, and the opportunity than Adelaide. Her goal was college and a professional career.\(^1\)

Adelaide attended the University of Utah for two years, aiming to study medicine. She had to earn most of her expenses, however, and after a couple of years gave us the idea and married. She now lives in a Nevada town, has two children, is active in a local church helping with young people's work. Her husband is with an electrical company.\(^2\)

The graduating class of 1932 had six members. Three planned to go to college, one hoping to be a stenographer, one a teacher, and one a doctor. The graduates were Margaret Dart, Lavern Browder, Maude Raybourn, Bar Dee Stowell, Naomi Brickey, and Helen Lindemann.\(^3\)

Educational services for the year 1932-33 received no serious set-back, although the girls and their families were seriously affected by the

\(^1\) Logan Academy, Annual Report, 1932.
\(^2\) Letter from Miss Margery Frink, April 23, 1952.
\(^3\) Logan Academy, Annual Report, 1932.
depression. Many of the last year's students did not return, largely due to the lack of funds. Those who did return needed financial help. Sewing courses were very popular and the girls hoped to save money making their own clothes, whereupon the class emphasis was put upon altering and making over garments. Many of these garments in other years were cast aside by the girls.

Economy measures within the school were enforced. A washing machine and flat ironer were purchased and all school laundry was done within the school. The kitchen crew did everything possible to save on board by feeding the girls plain and inexpensive foods.

A questionnaire was put out to find out how many and which girls needed the greatest help. This questionnaire revealed that some did not need self-help at all, whereas others who did not apply for self-help needed it most.

The house rented a few years ago for the eight girls was given up to save expense and the attic of Parks Hall was renovated to accommodate more girls.¹

A graduating class of 14, the largest class to graduate from the school since its establishment in 1878, was presented to the public in June. Graduates were Clara Anderson, Margaret Barnes, Emma Lou Buckland, Charlotte Carter, Barbara Hoebel, Maxine Hunt, Bessie Kyle, Eldora Peterson, Esther Scheurer, Marjorie Shelton, Oneta Taylor, Annabel Whiting, and Thelma Waits. Of the above, four desired to enter into nurses' training and seven wanted to go to college; the remaining three were undecided. Total students in attendance for the year was 38.²

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1. Logan Academy, Annual Report, 1933.
2. Ibid.
The school year of 1933-34 began without the students nor the faculty knowing that the Logan Academy would forever close her doors at the end of the year. There were a few signs during the summer when the Board of National Missions asked that a few curtailments be made, but they were not drastic.

The principal and the minister visited homes and sent out questionnaires to note conditions, and study what curriculum changes needed to be made. The study resulted in the adaptation of a course in "motherhood," a class in interior decoration, the strengthening of the religious educational program—strengthened by a special course on "Daily Vacation Bible School Methods"—and the holding of vacation Bible school at Logan.

The method of teaching became more pupil-centered. The text book-study-recitation method was slowly discarded in favor of subjects being tied up to the needs of the students. An increasing number of classes were without textbooks and the texts were placed in the library for references when needed. Several courses began with a teacher-planned unit and later gave way to a pupil-planned unit of study. Homemaking classes were more and more a unit of pupil-planned experience. A nursery school sponsored by the Utah State Agricultural College and financed by the Federal Relief Funds was held in the school gymnasium for several weeks during the winter, with the students in home-making and child-care assisting. A number of leisure-time activities were introduced—hobbies, reading of good, wholesome books, study of rocks, plants, soil, and animal life. Speakers of various fields were brought in to interest the students in their fields of work.¹

¹. Logan Academy, Annual Report, 1934.
The news of the closing came near the close of the spring term, and took both students and faculty by surprise. The Board of National Missions said the school was to be transferred to Mt. Pleasant, where the work would continue. It was cheaper to operate one school than to operate two. The school was to continue as Wasatch-Logan Academy. A few years later, because the name was thought to be too long, the Logan part was dropped. Thirteen students graduated at the end of 1934. Miss Margery Frink, principal of the Logan Academy, was transferred to the Wasatch Academy as Dean of Girls; and Miss Jane Barber was also transferred, as a teacher. Both are there today—1952.1

An inspirational picture of the value of education to these Presbyterian people closes this thesis. The Academy, after 54 long and difficult years, was now empty. The laughter of Academy girls was no longer heard by the townspeople. The church across the street felt the closing more than any other organization. For years the church had been the school, and vice versa. The future of Presbyterianism in Cache Valley was dim. But in the midst of their darkness and despair, once again the light from on high filtered through to the small band of Presbyterians, and by faith those few held gallantly together. God did not fail those loyal Protestants who gave so much, and ultimately, with a new decade and aided by the westward movement of America's traveling people, the tiny church family blossomed into one of the strongest Protestant units in the state of Utah. Today the Logan Presbyterian (Inter-Protestant) Church flourishes, but her history is the history of Logan Academy; her strength is the strength of Christian education; her story is the story of faith; and her fruits are the fruits God-inspired man and women devoted to their particular understanding of Christianity and Christian service.

1. Minutes of Synod of Utah, October 1934, p. 21.
The New Jersey Academy opened in 1878 with six pupils and three teachers: Rev. Calvin M. Parks; his wife, Mrs. Susan Parks; and daughter, Miss Margaret Parks. The school had a lowly beginning, for it was started in a furniture warehouse (now the Lindquist Undertaking Parlous), serving as chapel, school, and parsonage. The first service was held on the 25th of August, 1878, and the day school—called Cache Valley Seminary, which later became the New Jersey Academy—opened September 2, 1878.

Within two years the enrollment rose to 50 pupils and two departments. The storeroom and home proved inadequate and new quarters were secured on West Center Street where a new chapel, school, and parsonage were constructed. In 1880 the new combined chapel and parsonage were completed. Rev. Mr. Parks passed to his reward October 17, 1886. His work went on with Mrs. Susan Parks and daughter, Mrs. Margaret F. Shirley. On May 12, 1887, Rev. Dr. Elijah W. Greene was called to Logan to shepherd the flock.

In 1888 a new location for the school was purchased, cater-corner to the present church grounds. Construction began immediately on the new school. On February 17, 1890, the name of New Jersey Academy took the place of Cache Valley Seminary. The change was due to the gallant rescue from financial failure by the Presbyterians in the state of New Jersey. The building—brand new—was erected at the cost of $11,000, and furnished by the New Jersey Synodical Society. The new school building opened on Monday, September 7, 1891.

With Dr. Greene shepherding the Logan flock the school gained
prominence. Dr. Greene was an educator. This was realized in August of 1891 when he was elected the first County Superintendent of Schools for Cache County.

In 1907 another new building was erected and named Honeyman Hall in honor of Mrs. W. E. Honeyman, Synodical President of New Jersey. It was located south of the Academy administration building. Three years later the school was changed from a coeducational school to a girls' school, and at the same time a department of domestic science was installed. However, day students—both boys and girls—were in attendance until 1918.

In the spring of 1916 the Board of Home Missions made an appropriation of $6,000 from the Kennedy Fund for the purchase of ground on Center Street adjoining the Academy's land on the south, called the Blanchard property, and the ten-room brick house was erected. This served as a dormitory. It was named Parks Hall in memory of the founder. In 1917 a suite of two rooms was partitioned and made into a school hospital, known as the "Marie Fiske Infirmary." Here the home nursing class found a laboratory, and sick members of the family could be isolated. The roommate capacity was increased in 1932 by the addition of three rooms and bath on the third floor.

In July and August of 1924 two additional lots were purchased in the rear of the Academy for a playground, at the expense of between $800 and $900. Eventually one of the finest tennis courts of Logan was constructed on these lots.

The construction of a new brick Presbyterian Church for Logan began in September of 1924. This new structure (still standing on West Center today) replaced the wooden building erected by Rev. Calvin M. Parks. The
cornerstone of the new church was laid October 11, 1924, by the Grand Lodge of Free and Accepted Masons of Utah.

In 1925 the name of the school was changed from New Jersey Academy to the Logan Academy, with the reluctant consent of the New Jersey Synodical Society. Miss Margery E. Frink (presently with the Wasatch Academy at Mt. Pleasant, Utah) became the fifteenth—and last—and the youngest principal of a mission school at that time. The decision to do away with the name of New Jersey Academy was to lessen the confusion in the minds of the people who did not know the history of the school. Many unfamiliar with the location of the Academy thought that Utah girls were heading East for school. Another reason for changing the name of the school was that the girls in the school were called "Jersey Cows" by some of the inhabitants of the city, and naturally the girls resented it heartily.

The Academy closed its doors in the spring of 1934 due to financial difficulties. Seven students and two faculty members were transferred to the newly named "Wasatch-Logan" Academy at Mt. Pleasant, Utah. These students were offered the same opportunity to do self-help at Wasatch that they had been offered at Logan. The other 35 moved to other schools. Of the remaining seven faculty members, three married, two went to Board Stations in New Mexico, one went into public school work, and one went to Arizona.1 The buildings were rented to the Utah State Agricultural College, and later sold to the Mormon Church.

The work of the Academy had been carried on under the auspices of the Board of National Missions (Home Mission) of the Presbyterian Church,

U. S. A. Among the principals who have given the school faithful and enduring service were: Miss DeGraff, Rev. J. A. Livingston Smith, Professor C. C. Norwood, Miss Gertrude Sammons, Miss Florence Foster, Miss Alice Burnet, Mr. I. N. Smith, Mr. John Cathcart, Miss Anna Stanley, Miss Edna Bright, Miss Faith H. Haines, Miss Mary Martin, Miss Florence Stephenson, and Miss Margery Frink.

The Academy began operating in 1878 with the primary grades, and each year added the other grades needed. Up to 1897 there were grades from the primary to the third year in high school. In 1898 the fourth year in high school was added, and the graduation. The turn of the century saw the Academy with two distinct departments—junior and senior high schools, offering work in seventh and eighth grades, and four years of high school, respectively. Courses in domestic science and domestic art were intended to prepare the seventh and eighth grade students for duties and needs of the home, while a more advanced course in home economics, including home nursing and kindred subjects, was offered in the senior high school department. In addition to this, a very excellent course in science and languages prepared students for entrance into colleges throughout the United States. Bible study was a part of the regular curriculum and each student was required to take six credits a year.

That the work which New Jersey Academy was doing was appreciated by the Mormons themselves was evidenced by the fact that the families affiliated with the school were about equally divided between Mormons and others.

The location of the school was advantageous and the home influence pervading it had always been a striking characteristic.
Figure 1 (Appendix) shows graphically the enrollment in the New Jersey Academy of day and boarding students from 1878 to 1934. In some ways the picture is similar to the general "Academy Movement" in the United States which reached its peak about 1850. The American academy made valuable contributions at a time when, in many areas, the Academy supplied the needs of the boys and girls of the areas who otherwise would have floundered in a sea of ignorance and despair. The New Jersey Academy, among the many academies under the guidance of the Presbyterian Church of the United States of America, served such a purpose and catered to the needs of these boys and girls who enrolled from northern Utah and the Intermountain area. At the turn of the century the American industrial and manufacturing strength increased, challenging the American people with a new problem in education—that of universal opportunity for schooling. This new way of life placed less emphasis on religious training and more on material things. New Jersey Academy in Logan felt the impact of the new "American Way" in 1918 when her day pupils dropped to practically nil. From 1912 to 1918 the public schools of Cache Valley gained prominence, and were adequately meeting the needs and demands of an industrialized and economic-minded society, whereas the New Jersey Academy remained classical and college-preparatory in nature, and provided education for a small group. With Logan's educational foundation laid, the Logan Academy felt her mission accomplished.

The graph shows that in 1878 the school began with six day scholars. After two years the enrollment rose to 80 students. The enrollment continued to rise for the next few years. In 1889 the Academy accommodated

2. Ibid.
95 pupils, and the peak of 139 day scholars was attained in 1907. With the arrival of good public schools between 1912 and 1918, the enrollment of day pupils at the Logan Academy took a nose dive to practically nil. However, the boarding department curve indicated an upward trend. From 1886 to 1896 the enrollment remained constant because of boarding facilities. In 1900 the increase was gradual until the peak of boarding students was reached in 1926 with 53 boarders. A decrease of boarding pupils was noticed in 1930, probably due to the urbanization of the populace, good transportation, and the construction of new schools. The Logan Academy now served chiefly those girls isolated geographically and psychologically. The teachers remained of high caliber even though salaries were considerably lower than those of the public schools. The library continued to expand with new books and the music department provided the community with good music through their weekly concerts and recitals. Nevertheless, the faculty felt that there was no longer need for specialized academy-type of education for girls. The situation was not normal for the girls, and the faculty could find no way to give adequately the proper outside contact with boys that girls naturally crave.

The Logan Academy closed its doors in the spring of 1934. It must be observed, too, at that time the depression of the 1930's was at its lowest limit, and undoubtedly the authorities of the Presbyterian Church weighed it heavily in closing the school.

A total of 122 students were graduated from the Logan Academy. They went forth better equipped to meet life's problems as a result of the training received. Mrs. Gladys Campbell, a teacher in the Pocatello, Idaho, school district and a graduate of the Academy, writes:
The Logan Academy helped me to prepare for my present occupation as a teacher by: (1) the close association with teachers who had high ideals, good moral standards, and who passed these on to their students by a sincere personal interest and understanding of each girl who attended the school; (2) The Academy was like a large Christian home to which we each belonged while there; (3) because I was fortunate enough to have been given a scholarship which made it possible for me to attend college. I feel a deep personal gratitude to Logan Academy. Because of this training as a teacher, I have been a more useful citizen in the communities in which I have lived. I think the Academy was necessary and did serve a purpose as a girls' school in northern Utah.

The time I spent at the Logan Academy will always be one of the green spots in my life. No school can be better than its teachers. To me, Miss Ruth Agnew, Miss Margery Frink, and Miss Jane Barber were outstanding teachers, not because of the quality of their teaching, but because of their sincere friendship to me.1

1. Letter from Mrs. Gladys Campbell dated April 15, 1952.
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Steele, Dr. Robert D., President of Westminster College. March 31, 1952. Logan Presbyterian Church, Logan, Utah.
Figure 1. Enrollment of day and boarding pupils, 1878-1934.