

EDITORIALS.

FIFTEENTH WARD HALL OF WORSHIP.

THE Fifteenth Ward Hall of Worship was dedicated to the service of God on Sunday, July 24th, having been fully completed and means having been collected to pay for it. The building and its dimensions have already been described in this paper. Suffice it to say now that it has been seated and finished in elegant style, and with its neat and spacious stand, stained lights, gothic windows, easy benches, carved ornaments, elegant painting and graining, handsome chandeliers, etc., it forms one of the most creditable meeting houses in this Territory. And considering the circumstances of the people who have erected it, the house stands as a monument of the faith, energy, union, skill, promptness and devotion of the Saints of that Ward, under the direction of the building committee, of which Bishop Joseph Pollard was the chairman. One of the many pleasing features connected with the structure, is that a vast amount of its material and ornamentation is home-made, and the skill of workmen of the Fifteenth Ward is exhibited both on its internal and external solidity and beauty.

The dedicatory services were commenced at 10 o'clock, the house being filled in every part, the choir, led by Bro. Joseph Morgan, with Bro. Henry Giles at the organ, singing:

"Softly beams the sacred dawning."

(Tune, "Churchill.")

The dedication prayer was offered by President Geo. Q. Cannon.

The choir sang:

"This house we dedicate to thee."

(Tune, "Bradford.")

President John Taylor then preached a discourse on the subject of the creative power of the Almighty and his ownership and authority over all things on this earth including mankind in both their spiritual and physical natures, and the duty owing to Him as the author of life and light. He showed the philosophy and necessity of dedicating all things to God and rendering implicit obedience to Him, and incidentally touched upon many interesting topics pertaining to the pre-existent state, the present condition of man, and the future exaltation of those who keep the law of the Lord, giving much good counsel to parents and those having the watchcare of the Saints, and endorsing the labors of the Fifteenth Ward and the dedication of their building.

Elder John Clark, of the building committee, then read the following report:

Brethren and Sisters:

A little over two years ago it was concluded by the authorities and members of the Ward, that it had become desirable to increase our conveniences and facilities for public worship. Accordingly at a meeting held on June 3d, 1879, a building committee was appointed, consisting of Bishop Joseph Pollard, Elders Elias Morris, Robert T. Burton, William L. Binder, Jas. Moyle, George W. Price and John Clark, who immediately began operations. Two years ago to-day, July 24, 1879, the foundation was commenced, and through your valuable assistance in labor, and liberal contribution of means, we are able to present the completed building, free from debt, for your acceptance and dedication to-day, at a final cost of \$10,644.75. It is pleasant to reflect upon this consummation of your united efforts, and the duties imposed upon the committee, and it is also interesting to realize that so large a sum has been expended in so good a cause.

The Bishop and officers of the Ward cannot refrain from congratulating you on the possession of so pleasant, commodious, and attractive a house of worship, and your committee feel satisfied with the final issue in the matter. We realize that it is difficult to please all, but we hope that the majority of the members of the Ward are fully satisfied with the result of our labors, and we desire that whatever of temporary inconvenience, (if any) the contribution of means towards the erection of this building has involved, such a spirit may dwell here, and such blessings grow from this liberality that no shadow of regret will ever be felt. Our final report in detail, will, in the near fu-

ture, be presented, when we shall hope to receive a release from our duties as a committee.

Very respectfully, your brother,
JOS. POLLARD,
Chairman of Building Committee.

President George Q. Cannon made a few remarks approving the work of the Saints in erecting the building, blessed them, and said God would bless them for their liberality. Choir sang the anthem

"Jehovah's Praise,"

In which Mrs. Maggie Hull sang a solo, and with Mrs. Sarah Langford a duet, with the choir and several instruments rendering the anthem in splendid style.

The meeting was adjourned till 6.30 p. m.

Benediction by Apostle John H. Smith.

At 6.30 p. m. the meeting again convened.

Choir sang

"Great God attend while Zion sings,"

(Tune, "Etherial.")

Prayer by Bishop Joseph Pollard.

Choir sang

"Jesus once of humble birth,"

(Tune, "Albon.")

The congregation was addressed in turn by Apostle John Henry Smith, Elders Henry W. Naisbitt and Charles W. Penrose.

Choir sang

"There's a Light in the Valley for Me."

(By P. P. Bliss.)

President Angus M. Cannon made a few remarks and was followed by President George Q. Cannon.

The remarks made were spirited, instructive and encouraging, and were listened to attentively by a very large congregation.

Choir sang:

"Wake, wake the song of Jubilee,"

(by L. O. Emerson,) in which Mrs. Sarah Langford rendered a solo in a very effective manner.

The benediction was pronounced by Bishop R. T. Burton.

The services were very impressive, the singing was delightful, and a very pleasant and profitable day was enjoyed.

SOMETHING ABOUT THE UNIVERSITY.

THE University of Deseret is an institution which should receive the patronage and support of the citizens of this Territory and particularly of those who reside in this city and its vicinity. It is an educational establishment of which Utah may be proud. A great number of young men and young ladies have received instruction therein in the higher branches of learning, and though it does not claim to rank with the great collegiate institutions of the country which are so much older and are endowed by large State appropriations or munificent private bequests, yet its courses of instruction are of a much higher grade than are afforded by any other educational establishment in this region of country and are sufficient for our present requirements.

There have been some objections raised against the University which ought to be examined and, if wrong, corrected. It is stated that young people who have graduated in that establishment have come forth infidel, or at least sceptical to religion. And it is argued, on the basis of this alleged fact, that the tendency of the University is toward unbelief. It is also objected that religion is excluded from the studies of the pupils and therefore, it is urged, that is no place for the children of the Latter-day Saints. We will briefly examine these complaints.

Investigation will show that where one student of the University of Deseret can be found who is infidel or skeptical on religious questions, a score or more may be pointed out who have at least as much faith as is usual among those who have not attended. Quite a number of young men now in the missionary field and who are useful, faithful, fervent advocates of the gospel, have received an education in the University of Deseret. Others not yet engaged in such labors are consistent members of our Mutual Improvement Associations, and give abundant proofs of their faith in God and the plan of salvation. If the skeptical notions of a very few can be attributed to the influence of the University, what shall we say of the religious sentiments of the large

majority of its students? Would not fair argument lead to the conclusion that if that institution exercises any sway at all in a religious direction it has been used for and not against religion?

Another thing. We doubt very much if the few young persons who express doubt or dissent in regard to divine things are any of them really infidel. They may be in that condition of mind which neither denies nor affirms the existence of Deity. Or imbued with the spirit which in this age is taking hold of the hearts of many people, and which leads its votaries to imagine that they are "brave" and "independent" in disputing established ideas about the Creator and His marvelous works. The exercise of individual reason and reflection, occasioned by deeper study than usual, may have provoked questions in their minds concerning things which previously they had tacitly accepted without inquiry. In either case there condition is not one of danger if placed under proper influences. On the contrary, when their judgment is convinced and they are led to perceive the power of faith and the force of spiritual truth, and to feel the realities of religious experience, they are more likely to stand firm in the right and to be able champions of the gospel, than those who accept merely from intuition and cannot find sound reasons for their convictions.

We are not arguing in favor of doubt, nor supporting the position of captious criticism or quibbling contention. We recognize the benefit of an education in faith from childhood up, and believe that we ought to have schools in which our religion could be taught in connection with secular studies. But we can understand the position of some of our young friends who have begun to investigate for themselves every subject which engages their attention, and see no cause for alarm when their inquiries seem to some people to imply doubt in things divine. We want thinking men and women, as our matured offspring, and instead of repressing queries that appear to spring from doubt, we should aid the young folks in arriving at reasonable and correct conclusions in their own minds concerning those principles on which we have become settled.

So far as we can learn there is no tangible foundation for the idea that in the University of Deseret any influence is exercised leading to disbelief in divine things. And, as we have seen, the supposed fact leading to such a conclusion will not bear the light of a fair investigation. Next, then, for the objection, that no religion is taught in the University.

That institution is an establishment of the Territory. Indeed, its conception was within the provisional government of the State of Deseret. It was organized and incorporated by the Act of February 28th, 1850. It has been assisted annually by appropriations from the territorial treasury. Last session, the Legislature, in addition to the regular gift, appropriated \$20,000 towards purchasing suitable grounds and erecting buildings thereon for University purposes. This makes the institution a public and not a denominational affair. More than that, there are certain lands located by commissioners elected for this purpose, the proceeds of which are to be used for University purposes in this region. We cannot expect to use public funds thus obtained for denominational ends. The Latter-day Saints are in the large majority here, it is true, but the minority have rights; and if we lived in a part of the country where the majority were of another faith, and we paid taxes and had a property interest in the locality, we would not think it right to have our means used to promote a sectarian establishment.

The University of Deseret, then, is not designed as a training school for any religious body. Neither is it established to promote skepticism. It is simply a secular college. No tenets can, properly, be taught therein. It is as much for the children of Catholics, Episcopalians, Methodists, Hebrews, or any others, as of the Latter-day Saints. This should be understood. The Principal and others of the Faculty ought not to be blamed for this. They act under the Chancellor and Regents, who receive their offices from the Legislative Assembly. If there is anything wrong in the conduct of the college, the Chancellor and Regents can rectify it. If they do not perform their duty, the Legislature can appoint others. It is a statal or territorial establishment, a creature of and subject to the law, and not an

institution of the Church of Jesus Christ of Latter-day Saints.

But at the same time it can be so guarded and conducted, and that legally, that no influence purposely antagonistic to our Church and faith may be exercised therein. Under its present auspices it has this advantage over other educational establishments professedly secular and undenominational, which yet seek to lead our children away from the faith of their fathers, and stealthily plant in their hearts, not only doubts concerning our religion, but antipathies towards its principles and objects.

If the University of Deseret cannot teach theology, nor train pupils specially in religion, it can and does refrain from planting false ideas in their hearts, and raising barriers in their way to the faith of the gospel and the communion of the spirit of light and truth.

We believe the strictures that have been passed upon it are unjust, and we hope to see the institution grow in dimensions, in public confidence, in all the facilities to education, in every branch of secular useful knowledge, until it will occupy the position for which it was designed, and be recognized as a seat of learning and a centre of intelligence from which knowledge, wisdom and true educational influences will be irradiated, for the benefit of all the inhabitants of the great West, yet to be the most important part of the mighty republic of America.

SPEAK OF A MAN AS YOU FIND HIM.

A SHORT time since we published a communication from Professor L. F. Monch, relating the experience of a young man in Cache Valley, who went to school to a clergyman, and in consequence of a vision hereceived, was led to see the evil of the influence which that teacher exercised over his pupils. Incidentally the experience of another young man was mentioned, and it was stated that he had pronounced the clergyman to be "the most corrupt man it was ever his lot to associate with." He writes to us to correct this and says:

"I have never made such an affirmation, nor would the clergyman have hit me in ever making it. During the many months I lived with him he treated me as a gentleman, and I did my uttermost to return the compliment. Whatever corruptions others may know of him, I know of none."

I did not take 'daily lessons of half an hour's duration,' as it seems others did, nor were 'religious subjects seemingly avoided,' but on the contrary I lived with him in undisguised familiarity, and religion or biblical theology, formed one of the topics of consideration.

Mr. Stoy offered me assistance in the classics at a time when those studies were very dear to me, and when, but for his help, I could never have obtained the knowledge I desired. A disbelief in the religion he taught and a strong faith in "Mormonism," were the reasons that induced me to discontinue my attendance upon him. We parted, however, on the friendliest of terms, and I can never feel anything but the sincerest gratitude to one who conferred so many benefits upon me.

I send you this, Mr. Editor, not to countenance the patronage of Mission schools, which are intended to undermine us, but to rescue my name from the charge of ingratitude—the basest of all crimes.

Respectfully,

JOSEPH A. SMITH.

In all probability Prof. Monch merely credited to one of the young men the language of the other in this instance. The account he gave appears to be correct in the main. We have heard similar statements in regard to the corrupt character of the clergyman named, and have reasons to believe them in full. On reference to Prof. Monch's letter, it will be seen that Brother Smith has himself fallen into a slight error, for the remarks about the "half hour daily lessons," when "religious subjects were seemingly avoided," had no reference to him but to Bro. Wm. H. Apperley, from whom Prof. Monch obtained his information. We honor our correspondent for cherishing grateful feelings towards a person who assisted him, and think the motto, "Speak of a man as you find him" one that is

worthy of universal adoption. At the same time the fact remains that the teacher whose character was in question wielded an influence the very antipodes of healthful over the large majority of his pupils, and the remarks made concerning it were true and worthy of general consideration.

SANDWICH ISLANDS NEWS.

THE following letter contains items of interest in relation to the work in the Sandwich Islands, and we publish it by the courtesy of President Joseph F. Smith, to whom it is addressed:

LATE, Oahu, S. I.,

June 30th, 1881.

President Joseph F. Smith:

I take great pleasure in addressing a few lines to you, informing you of our success in starting our new sugar mill and machinery. To-day we fired up and set in motion all the machinery driven by steam connected with our mill, every part performing its functions perfectly satisfactorily, in fact surprisingly so.

A short description of the building and machinery may not be uninteresting to you:

The engine house is a frame building 16 x 25; the crushers or rollers being located under a shed roof by the side of the same, both engine-house and mill being 12 feet above the floor of mill or boiling-house. The mill is driven by a steam engine of 20-horse power, and is capacitated to grind four tons of sugar per day. The boiling house is located on the site of the former mill, and is a frame building 60 x 58, built in the form of the letter L, 18 feet to the square. On the south side of the building, commencing at the makai or east end, is situated the train or open pans, running a distance of 38 feet, and at the end of this train is located a steam boiler six feet in diameter and 16 feet in length, with 84 four inch tubes, the fire from the furnace at the east end passing under the train also passes through the tubes of the boiler, thus utilizing the heat which would otherwise pass off through the smoke stack and become lost in the atmosphere. The steam in the boiler will be kept up in the boiler furnace to make up the deficiency in steam. Opposite to the train in the east end is located two cast-iron clarifiers of 500 gallons capacity each. The vacuum pan is in the centre of the building at an elevation of 15 feet, resting upon a framework which is floored, and a banister railing around the same.

The centrifugals and engine to drive the same are near the vacuum pan; the coolers and sugar bin are in the end of the north L. There are four steam pumps located in various positions contiguous to the work they have to perform, one for the boiler, one for the vacuum pan, one for pumping water into the reservoir, which is located about 70 feet from the mill in the hillside, and one for pumping molasses into the blow-up. We expected in the commencement that the old mill building would answer by raising the walls about 12 feet higher, but when we came to thoroughly test them, we found they would not do to build upon, hence we built anew from the ground up, therefore our expenses in that particular will exceed what we had previously contemplated and figured upon. Of course there are other expenses, which former experience did not lead us to contemplate, but we feel quite satisfied with our achievement so far, and we firmly believe that the mill will soon pay for itself, but yet we cannot say by experience what the saving will be, compared with the old mill.

The Board of Health have given notice that the quarantine will be lifted on the 12th of July, so that travel can commence to other islands, but as five new cases broke out in Honolulu immediately following this announcement, it is undecided whether the notice will be rescinded or not.

So far as notice has reached us we learn the work of the Lord is moving on although our Elders from Zion are not permitted to go out on the other islands in consequence of the quarantine restrictions.

The weather, up to the present has been quite favorable for the growth of cane, yet much cooler than is usual for this season of the year.

The health of our colony is very good, only two deaths having occurred during this year, on this land.

In relation to the quarantine on Kahana I am hap-