

EDITORIALS

WHO STARTED THE STORY.

THE following letter we clip from the *Jewish Times* of November 19th. It is signed, "A Resident of Salt Lake," and gives the name of the author of the great untruth which has been circulated concerning the effects of the recent visit of Moody and Sankey to this city. The "great religious awakening" has no existence except on the paper upon which the preacher wrote his exaggerations. We know of no permanent impression made upon any one here by the appeals of the evangelists, and certainly the "Mormons" as well as the Hebrews of Salt Lake were unaffected by the emotionalism of the traveling revivalists:

"I have just arrived in San Francisco direct from Salt Lake where I am engaged in business. In looking over the daily papers I saw an article from the capital of Utah, written by the Rev. Wm. Barrows. I am personally acquainted with the gentleman and must politely differ with his estimation of the work Mr. Moody is doing in Salt Lake. It is preposterous for him to state that there is a great religious awakening among the Jews, Gentiles and Mormons owing to the 'spiritual' ministrations of Mr. Moody. All classes go to hear him as they would any other man who had gained notoriety, but beyond this, I saw no awakening except among the Christians, many of whom seemed to be moved by his excited appeals. There are 25 Jewish families in Salt Lake and a number of single men. None stand higher in the estimation of the public at large than they do, and none are more firm in their religious convictions. They simply mind their own affairs, and allow others to do the same. Mr. Barrows is the Congregational minister of Salt Lake, and will bear witness to what I say."

RUSSIAN DISTRESS.

GREAT distress prevails in the dominions of the Czar. Russia is face to face with the spectre of famine. The failure of the harvests in so many districts has raised the price of bread, and the laboring classes in the cities are the great sufferers. Black bread is the staple diet of the Russian common laborer, and at the present rate of wages—less than forty cents a day—he can only get about enough bread for a small family, to say nothing of other expenses for food, fuel and clothing.

The Government has been appealed to for aid from many provinces, but the responses are only in such a shape as to aid them for the next seed time. The public taxes are high, the manner of cultivating the soil is primitive, much of the land is mortgaged and the interest, in times of failure, is more than the product of the soil. An annual foreclosure takes place, which wrests many farms from the agriculturists and places them in the hands of moneyed speculators, and thus the condition of the agriculturists is made deplorable.

What with famine, Nihilism, foreign complications and dissensions at the very head of the Empire, the Russian Bear has not much chance of sleepy hibernation during the winter of '80-81.

MEXICAN ANTIQUITIES.

ONE of the objections set forth against the Book of Mormon for several years, was its reference to horses and cattle in use among the ancient inhabitants of this continent. As M. Charnay observes in his contribution to the December *North American Review*, "It is generally agreed that previous to the conquest there were neither oxen nor horses in America." But on the landing of Lehi and his family upon this great country, Nephi states:

"And it came to pass that we did find upon the land of promise as we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manners of wild animals which were for the use of men." (Book of Mormon p. 47.)

But it also appears that these and other animals were in use on this land several centuries before the arrival of Lehi. For the colonists who settled here shortly after the dispersion from Babel and who are called the Jaredites, became rich in flocks and herds, as we read in the Book of Ether:

"Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold and of silver, and of precious things. And also all manner of cattle, of oxen, and cows, and of sheep and of swine, and of goats and also many other animals which were useful for the food of man; and they also had horses and asses and there were elephants and cureloms and cumoms." (Ibid p. 590.)

In consequence of these and similar allusions in the Book of Mormon to animals which science, with quite as much arrogance as it complains of in theology, has pronounced unknown to American antiquity, the Book which gives the only clue to the ancient history of this continent, has been repeatedly denounced as "a clumsy imposture."

But the recent discoveries of Professor Marsh demonstrate the existence of cattle and horses and also of the elephant, the mastodon, the megatherium and other peculiar mammoth animals, which we have no doubt were anciently named as related in the above quotation from Ether. And now Charnay, puzzled and astonished, finds in the ruins of Tula, sixty-five miles north of the City of Mexico, animal remains which upset the dogmas of the scientists and corroborate the conclusions of Marsh as well as the statements in the Book of Mormon. Charnay says:

"Aug. 18.—We collected a few ornaments, also some animal remains, viz., some ribs (probably of the roebuck, though on this point I will not be positive, not being a geologist,) some small scapulas, two teeth, and stranger still, two enormous humeri—much larger than the humeri of the ox; both of these bones are broken longitudinally, as though to take out the marrow. We found also the radius of an animal considerably larger than the horse."

"Aug. 20.—In another edifice there were found some bones, among them the gigantic tibia of a ruminant, with the perineum attached. Could the animal have been a bison?"

"Aug. 21.—Here are the remains of unknown animals, probably of mammoth bison domesticated by the Toltecs, at least used by them for food. This is in contradiction of history, which affirms that the Indians had no large domestic animals."

"Aug. 24.—We are continually meeting with enigmas amid these ruins. To-day I discovered a sheep's head in terra cotta."

"Sept. 9.—I cannot but recognize among the many bones found in the progress of the work, jawbones of swine, sheep, and, as I believe, of oxen and horses."

"The puzzled explorer, depending on the dictum of the scientists, came to the conclusion that these and many works of art which he unearthed, must have been left among the ancient ruins by a modern race, perhaps the Spaniards. But he took some specimens to the City of Mexico, and says:

"Senor del Cartillo, Professor of Zoology in the School of Mines, on examining the bones found at Tula, pronounced them to be the remains of *Bos Americanus*, horse, Andes sheep, llama, stag, etc., and fossil! If his judgment is confirmed by the savants of Paris and the Smithsonian Institution, a new horizon is opened for the history of man in America. My victory will then be complete, as I shall have brought to light a new people, and a city unique in its originality, and shall have opened to the learned a new branch of natural history."

In rejecting the Book of Mormon because of its claims to divine authenticity, the worldly wise of this generation are but fulfilling the scripture, which says that when this Book shall be brought forth "the wisdom of the wise shall perish and the understanding of the prudent shall be hid." If there were no angelic ministrations and inspired translation connected with the record of the early inhabitants of this country, it would not be repudiated so summarily by self-styled scientific men. They will not take the trouble to investigate it. Even persons who preach and write against it are perfectly ignorant of its contents.

Quite recently a scoffer and ridiculer of the work, referring to our anticipation of the results of Charnay's explorations, said:

"There isn't the slightest probability that anything will ever be discovered on this continent to change the well settled opinion of scientific men, travelers, investigators and explorers, as to the origin and nature of the New World civilization."

He also proclaimed his own folly and narrow-minded ignorance in this wise:

"We never have read the Book of Mormon—God forbid we ever should. But we understand it derives the peoples of this continent from the 'Lost Tribes.'"

Charnay's discoveries are quite likely to change very materially the opinion of the learned in regard to the early inhabitants of this land, and all that he and other explorers have developed, has so far been in perfect harmony with the Book of Mormon, which does not "derive the peoples of this continent from the 'Lost Tribes.'" Let those who are puffed up in their own conceit, and those who profess to believe in divine communications of ages ago, while they shut their eyes and ears to anything professing to have been revealed to-day, condemn the Book of Mormon without reading it, and base their senile objections upon entirely incorrect premises, if they will. But the unprejudiced searcher after truth will at least examine before he rejects, and while the meek who "hear the words of the book" will thereby "increase their joy in the Lord," the scorner will be consumed in his folly, as Isaiah predicted. But in the words of Mormon, "whoso receiveth this record and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these." We shall look for further interesting discoveries by M. Charnay, who will give the world the benefit of his researches through the columns of the *North American Review*.

THE EDUCATIONAL QUESTION.

FOR many years the late President Brigham Young and other leading men among the "Mormons" have been the subjects of abuse from the pulpit and the press, because they were opposed to some of the features of the public school system of this country. They have been denounced as being "opposed to education" because they could not endorse or recommend the much vaunted common school method, to speak slightly of which constitutes, in many minds, the unpardonable sin.

That our late President and the present heads of the Church were never opposed to education, is well known to those who have been the most active in misrepresenting them. But the fact that they did not endorse the popular system has given ample opportunity for raising the cry of "Mormon hostility to education," although the public teachings and private acts of those gentlemen ought to be sufficient to give the lie to the slander. We might refer to the establishment of schools in the earliest times of this Territory, the exhortations that have been given to the people from the beginning to send their children to school, the plots of ground given for educational objects, the endowment of colleges, etc., out of private means, and the liberal provisions of our Legislative Assembly for school and university purposes. But our object now is to direct attention to the published strictures against the public school system, of an authority on educational matters who cannot be accused of opposition to education, and whose remarks on the subject amply bear out all that President Young and others have been so much abused for uttering.

Richard Grant White, in the *North American Review* for December, has an article entitled, "The Public School Failure." It ought to be read by the champions of the system who seem to think it sacrilegious to intimate that it is not perfect, and that it is treason not to establish it in every section of the country. After pointing out the infatuation of the people of the United States for their public school system and tracing its origin to Massachusetts and other New England States, relating briefly the history of its adoption in New York, and finally

all over the Union, this accomplished writer shows the vast amount of money that has been expended upon it, and then proceeds to investigate the results that have accrued. His conclusions may be gathered from the following pointed sentences:

"According to independent and competent evidence, the mass of the pupils of these public schools are unable to read intelligently, to spell correctly, to write legibly, to describe understandingly the geography of their own country, or do anything that reasonably well educated children should do with ease."

"As to such elementary education as is alike the foundation of all real higher education and the *sine qua non* of successful life in this age, they are, most of them, in almost as helpless and barren a condition of mind as if they had never crossed the threshold of a schoolhouse."

"As a mere impartor of useful knowledge the public school system has failed utterly."

Brigham Young never said anything that could be construed as more hostile to the popular system than these pungent remarks of Richard Grant White's. This forcible writer next shows the compulsion which men of property are under to pay for the schooling of other men's children, and argues that the only justification for this is the theory that it is for the public good; that in the language of a public school officer, "We need the distributive power of systems of education which will reach the lowest abodes and penetrate to the furthest hamlets of the land. The best education of the people will thus become the best government of the people." But says Mr. White:

"The theory is not merely unsound, it is utterly and absolutely false. Knowledge will not lift the masses, except as a balloon is lifted, because it is inflated with gas. Mere knowledge does not raise the quality of men's moral natures. Knowledge is light indeed to him who can see, and who can feel and think rightly as to what he sees; but mere intellectual light, without moral warmth, will not produce a healthy social life, any more than a healthy physical life can exist in the light of a thousand suns without the genial warmth of one. The road to the best government of the people does not lie only through the door of the public schoolhouse."

He then quotes the common saying, to dispute which would be counted the rankest heresy by a common man, viz: "Ignorance is the mother of vice." But he bravely attacks this popular adage and says,

"Ignorance is the mother of superstition, but has no relation with vice."

He shows that they often exist together, but co-existence does not imply connection. Two things found together have not of necessity either identity of cause or the relation of cause and effect.

"Ignorance and vice are so frequently found together, not because the former is the cause of the latter, but because both—but chiefly the former—are the common companions of poverty. Want, if not the parent of vice, is at least its foster mother."

"Vice is the satisfaction of personal wants without regard to right."

He presents many potent arguments in support of the position which has been taken on several occasions by this paper—that education, using the term in its common application, is not a cure for crime, and says:

"If ignorance be the mother of vice, and the public school is the efficient foe of ignorance, the last fifty years should have seen in all these respects an improvement so great that admiring nations would applaud and humbly hope to imitate."

To show that this has not been the result, he draws a faithful picture of the condition of the large cities of the land and the tramp-infested state of the rural districts, the corruption that exists in the political field, the dishonesty in business, the speculation in office, the social vices that abound, and the absence of modesty in the youth of both sexes. But he pursues the subject further, and demonstrates not only that the public school system has not been a curative or preventive of crime but has been a breeder of it. Says he:

"For the census returns show that crime, immorality and insanity are

greater in proportion to population in those communities which have been long under the influence of the public school system than they are in those which have been without it."

He supports this startling statement by figures, and after showing the criminal status of several States in relation to their public educational facilities, he adds:

"Strange to say, foremost in this sad record stand Massachusetts and Connecticut, which have had common schools since 1647 and 1650 respectively, as was remarked in the beginning of this article; the former producing one native white criminal to every 649 native white inhabitants; the latter, one to every 845."

"The significance of these facts and figures can not be mistaken or explained away. Does it therefore follow that knowledge is incompatible with virtue, thrift, good citizenship, and happiness, and that education is *per se* an evil? Not at all. But it does follow that ignorance is not the mother of vice; that ignorance has no necessary connection with vice. It does follow that the public-school system is not the reformatory agent which it has honestly been supposed to be; that its influence is not to make men good and thrifty and happy; that it is not adapted to produce the best government of the people."

He then touches on the cost of this system that has been such a gigantic failure, and which in one year amounted to sixty-four million dollars, and reaches the sage conclusion that Government can with far more propriety, establish public farms and public workshops for the training of its citizens to be honest and respectable than a system,

"The result of which, according to the experience of half a century is deterioration in purity of morals, in decency of life, in thrift, and in all that goes to make good citizens, accompanied by a steadily increasing failure in the acquirement of the very elements of useful knowledge."

The prison statistics of the country, as we have shown in previous articles, do not support the theory that school education is a panacea for crime. For the majority of the denizens of the jails and houses of correction are able to read and write, and not a few of them have received more than a common rudimentary education. The worst rogue on earth is the educated scoundrel.

Other writers are directing attention to the many weak points in the public school system, all tending to prove that it is not anything like the perfect plan which it is common to declare it. In the *Popular Science Monthly*, S. P. Thompson proves that it is inadequate to prepare young people for the practical affairs of life.

The "Mormon" leaders have advocated the necessity of teaching boys and girls something more than mere book learning, and the country will one day be waked up to the importance of this truth. A nation of clerks will not be fitted for the struggle of life nor the labors necessary for human sustenance. But while our chief men have advocated utility in education, they have not been blind to the benefits of the highest class of theoretical instruction, neither have they ever been opposed to the acquisition of any branch of useful knowledge.

True education will aid in the development of the physical, moral and spiritual as well as the intellectual faculties. And that kind of schooling which excludes all bodily training and shuts God and morality out of the text books and exercises, is and will be a failure in the training of youth to be useful, honorable conscientious and reliable citizens.

RESPECT TO A GREAT WOMAN.

ON Sunday, November 14th, the funeral services over the remains of the venerable Lucretia Mott were performed in Shiloh Church, New York. Addresses were delivered by a number of ladies and gentlemen in sympathy with the movement for woman's elevation, in which the deceased lady occupied so prominent a position, and the following resolutions were passed unanimously:

"As the pure and lovely life wherewith was joined the name of Lucretia Mott has reached its appointed end; as the far-reaching force of her example has wrought

Deseret News, Vol XLIX: 8710