DESERET EVENING NEWS.

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ONE PHASE OF OUR SCHOOL SYSTEM.

In some quarters in this State, and particularly in this city, public opinion is a little "touchy" on the school question, and it is perhaps better for the present purpose of the "News" that it should be so, rather than that it should be cautioned. That purpose is to lay before certain a few facts with a view to inciting attention and, if possible, the discovery and practical application of a remedy for what many conservative citizens regard as a great evil, associated with the elaborate and costly school system of this city, and, though in a lesser degree probably, with the schools of the State generally.

It is complained that the education provided for by and acquired in the schools fails to fit a boy for the practical duties of life; and not only this, but that it gives him false notions of life and its real obligations. It is claimed that a boy who goes through the whole course of instruction embraced within the public school system of this city will leave the high school destitute, in a great degree at least, of the qualifications necessary to ensure his success in the struggle of life. Worse than this, his mind is likely to be prejudiced against acquiring those qualifications after leaving school.

To illustrate in a thoroughly practical manner precisely what is here meant, we here give as given to us, the facts relating to a peculiar though simple investigation which was recently made by a gentleman of this city, who has raised to maturity a large family of sons and daughters, has had a wide and varied experience in the practical affairs of life, and was desirous of ascertaining for himself the trend in the public schools of this city. He selected a certain school for his inquiries and took all the boys in it above the fifth grade. He caused to be put to each boy the question, What vocation do you intend to follow? Fifty boys answered the question, and of that total one replied that he wanted to be a farmer and one that he desired to be a carpenter, while forty-eight chose the professions. They wanted to become doctors, lawyers, dentists, architects, etc.

The noble trade of a blacksmith, the useful one of a wheelwright, the necessary ones of mason, painter, machinist, etc., were all overlooked. Not a boy of the forty-eight failed to regard with aversion all such occupations. Each of them desired some "stylish" and "high-toned" method of making a living. It might be urged that boys in the sixth, seventh and eighth grades are not old enough to fix upon their future callings in life; but there is only too good reason to fear that the selections they make while young become more and more confirmed while they are in the high school; and that their resolution not to learn a trade, nor to become a farmer, is unalterable by the time they graduate from the State University, or some college.

If parents generally in this city desire that all their sons shall become "professional" men, then our present school system is about what is wanted, but these parents who desire to see their sons become independent and industrious workers, earning a livelihood by transforming the elements of nature into shapes and commodities to be of use to man, and who object to the shams and sophistries by which a parasite is made to appear more honorable than a producer, have good grounds on which to ask for a reform in our present methods of education.

It is not here intended to reflect upon the teachers in the schools. Their work is laid out for them and they must keep within its lines. Nor is it intended to deny that the evils here complained of are found in most cities where the American school system prevails. The age of an error may be so great as to make that error venerable, but can never make it a truth; nor can the universality of evil ever make it good. Let the iconoclasm for which Utah is famous be applied to her schools, until they conform to common sense and the needs of human existence.

NO GENERAL STRIKE.

On Sunday last there was held a meeting in Boston which was attended by fifty-five representatives of textile unions, and it was unanimously voted to recommend that all unions call out the operatives in every cotton mill in New England. This action was mainly the result of a recommendation made by Samuel Gompers, president of the American Federation of Labor, and seems to have had for its object united action on the part of labor unions connected with the textile industries of New England looking to "some settled policy on the mill situation." Incidentally it was no doubt intended to assist New Bedford strikers.

Just what was the "settled policy on the mill situation" which Mr. Gompers had in view, has not been disclosed by the press dispatches; but the latter state today that no proposition for a general strike is not meeting with favor in the manufacturing centers interested. The operatives in those centers "do not see what they are to gain by it," and "their hearts pledged to the loan of faith; their financial help to carry on the struggle in New Bedford if they strike they cannot furnish aid to the New Bedford strikers. It seems, therefore, that the trouble in the latter town will be settled before mill operatives in other New England towns go out.

A REPLY TO REV. BLISS.

Two notable facts at present call the attention of the world to Mormonism. One is its rapid progress among the nations of the earth as a result of the divine power accompanying its exponents and manifest wherever they go. Another is the strenuous but futile efforts of the adversary to stop its advance, generally by ridiculing the belief of the Mormons and inventing all manner of falsehoods concerning them.

The published Associated Press dispatch from Boston illustrates the methods of nearly all engaged in warfare against Mormonism. Reverdon of truth is their forte:

"Boston, Mass., Feb. 13.—Rev. Charles H. Bliss, a Reformed minister, the Salt Lake Episcopal college, Utah, delivered at the Bowdoin Congregational Unitarians' meeting a startling address in which he said the Mormons would war. &c. Bliss said:

"The present extremely missionary movement of the Mormon Church, is startling. It is said, no less than 1,400 missionaries at work in this country, is a challenge to Christian churches to examine the fundamental doctrines by the force of which the Church proposes to overturn the Christianity of the age. They are as follows:

"'The Lord to Adam: the universe is governed by a quorum of Gods absolutely supreme; the Holy Ghost is a fluid; salvation is by a Priesthood. Joseph Smith was a Prophet of God and by disobedience to him is a damning sin; polygamy is of divine origin and binding here; all Christian churches save Apostolic Latter-day are apostate from the truth and teachers of false doctrines and should be subverted.

"'On the basis of these doctrines, it proposes not only to establish a theocracy in Utah, by which all the vital affairs of the State shall be governed, but also to destroy all Christian churches. It might not be astonishing to anyone that the manifesto of 1890, professing to suspend polygamy, has not been given up. The mask is falling off. Six years after the manifesto was issued, the first State legislature in Utah was controlled all the polygamous element down up to the date of the act.

As a rule the "News" takes but little notice of the exatorial effusions of persons who go abroad for the purpose of exciting the sympathy of their Christian friends into currency, for their own benefit. As already intimated one result of their labor is to draw attention to the marvelous spiritual and temporal work of the Mormon people, and this is by no means objectionable to us. On the contrary, Mormonism, or, which is the same, true Christianity, is given to the world for the purpose of being seen. It courteously invites investigation in every detail. Once in a while, however, it seems necessary to repudiate the slanderous attacks, not so much in defense of the truth, which itself is impregnable, but for the benefit of those who have been judged to sadly influenced by bold assertions.

The burden of the address of Rev. Bliss, wherever he is, seems to be that the Mormons have broken faith with the nation, and that polygamous marriages are secretly flourishing in Utah; that the aim of the Mormons is to establish a theocracy in their State and destroy all Christian churches, all of which seem to be characterized as unqualified falsehood. The President's manifesto of 1890 was the end of the marriage controversy as far as the members of the Church are concerned. Before that time it was openly practiced in the Territorial courts, afterwards not at all. The reference of Mr. Bliss to the act of the Utah Legislature recognizing children born in plural marriage as legitimate, as a subterfuge to cover up the fact that polygamy is still in vogue, only proves that he is a very careless logician. The fact is that this was done first by acts of Congress and that the State Legislature simply followed suit. Before a law can be easily recognized by Congress as just and expedient, Mr. Bliss in his criticism of the Utah Legislature attacks Congress.

But the charge is that plural marriages are contracted in secret and that polygamy exists notoriously all through Utah. The "News" has repeatedly admitted that men who under previous conditions assumed the responsibility of plural family relations have felt in honor bound to support and care for their children and the mothers of their children. What would a professed exponent of Christianity have them do? Repudiate their children and their wives? The noble women who faithfully stood by them in years of trouble and suffering? No man, deserving that name, be he Gentile or Jew, Christian or infidel, would advocate such a course, compatible only with cold-blooded cruelty. The Mormons have taken care of their families, to the best of their ability, and that is all the secrecy and all the secrecy there is to it. We deny that this is to be considered as a continuation of plural marriages.

But little need to be said about the reverend gentleman's attempt at ridiculing Mormon theology. It shows his utter ignorance of the subject. The "fundamental" doctrines of Mormonism are contained in the Bible, the Book of Mormon, Doctrine and Covenants and the Pearl of Great Price. The Mormons believe whatever has been revealed by God, in fact, all truth, even that which may be contained in the various creeds of the Christian sects, from the Apostolical symbol down to our own time. No one needs to be misled as to what Mormon doctrine is. Whatever is in accordance with the word of God, written or spoken, whatever is true, is Mormonism; nothing else.

It is a fundamental doctrine of Mormonism that the Father, Son and Holy Spirit constitute the great, matchless, governing and supreme power over all things, by whom all things were created and made that were created and made, and these three constitute the Gods—and are one. (Doctrine and Covenants, Lectures on Faith.) If Mormon theologians speak, or have spoken, of Adam as a "god," this is in perfect harmony with the language of the ancient scriptures, quoted by Jesus: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came," &c. (John 10, 34, 35.)

It is true that salvation is by the Priesthood, for Priesthood is but another term for that divine power which alone can save the fallen race, and of which Jesus Christ is the "great Apostle and High Priest." (Heb. 3, 1.) Salvation through the Priesthood means salvation through Jesus Christ.

It is also true that Joseph Smith was a Prophet of the Lord, proven to be so by the mighty works the Lord did through him, and honored above his predecessors with visions and revelations pertaining to the latter-day dispensation. The Mormons believe this and, knowing it, point the evidence to the world for the closest investigation. But they do not believe that disobedience to him is a "damning sin" except when it is disregard of the will of the Lord expressed through him.

Rev. Bliss and others need not be aware of the fact, but they are rendering Mormonism a service even by their misrepresentations, although they are preparing for themselves, as opponents of the truth, condemnation.

OLIVE OIL.

Under the heading, "Some therapeutic uses of olive oil," the last issue of the Medical Record has the following:

"At the seventh annual meeting of the Association of Military Surgeons of the United States, Dr. M. O. Terry, surgeon-general of the national guard of Iowa state, read a brief but interesting paper on the value of olive oil in cities by means of sweet oil. He said that for more than five years he had been treating appendicitis on a non-surgical plan, with the result that out of forty-five patients only two required operation and all recovered. The method of treatment is simplicity itself, consisting in the exhibition at once of a cathartic, together with the giving of a copious or high enema. Immediately with the first paroxysm, and applications of hot water all the prolonged use of sweet oil takes internally, and a semi-fluid diet. The choice of a cathartic, Dr. Terry says, is immaterial, although his own experience has led him to use castor oil and sweet oil combined, one part of the former to two of the latter. A high injection of from one-half to one pint of sweet oil is given, and followed by an enema of soapsuds. Sweet oil is also given internally in the dose of one tablespoonful in a glass of hot water three times a day. This is continued as long as there is any tenderness in the region of the appendix.

While Dr. Terry was thus urging the business of the surgeons in New York State, Dr. Owen P. Pages was spelling that of the undertakers in Western Australia, by means of the same exotic remedy. This writer, in a communication to The Lancet of November 27, 1897, advocates the use of salad oil in the treatment of typhoid fever. During the last epidemic in Fremantle, he says, it was his lot to attend over one hundred patients suffering from typhoid fever under the most disadvantageous circumstances, many of them being unable to obtain even fresh milk; yet he did not lose a case. Among the patients removed to the hospital were they were properly attended to, were placed under orthodox treatment, and received suitable nourishment, the percentage of mortality was nearly in one year and nearly in another. While admitting the element of chance to a certain extent, Dr. Pages attributed his success very largely to the use of sweet oil. This he gave in the form of an enema every twelve or twenty-four hours during the first four or five days, about one-half pint being used each time. The enema must be after the injection may be given every two days, or to discontinued entirely if the temperature is steadily falling and if the patient is having a natural movement of the bowels every day. Sometimes the injections must be supplemented by the use of oil by the mouth, but Dr. Pages's endeavor is to keep the bowel flushed, using salad oil for this purpose; but the principle of the treatment is precisely the same as that of the eliminative method of Dr. Thistle, of Toronto, described in the Medical Record of March 13, 1897.

"In the closing paragraph of this paper, Dr. Pages remarks, in unconscious correlation of Dr. Terry, that 'salad oil, one pint by the mouth and one-half pint per rectum, has also given the most gratifying results in the treatment of typhlitis under my care.' And this reminds us that we have chanced to see in reports recently of the use of olive oil in the treatment of gall stones. Has the generous juice run out of us, or is it so common that no one thinks instances of it are worthy of record?"

RELATING TO GENEALOGY.

Those Latter-day Saints who are interested in matters relating to genealogy will be pleased to learn that the Genealogical society of Utah has made partial arrangements to have an agent in the eastern states, who will undertake on behalf of the society, to visit the repositories of public records. He will search and compile records for those who place orders for the same with the society. Brother Henry H. Klaussen has consented to act in this capacity in the states. Definite arrangements have also been entered into with Brother Julius Billeter to perform similar labor in Germany. Brother Billeter has already visited for a like purpose, on his own account, and met with marked success.

It is expected that at an early date particulars will be announced from which all who desire the society to undertake to secure compilations for them, will learn how to proceed in the matter. The brethren who are named as the society's agents have already given evidence of their ability to perform the important work, the purpose of which is well known to every intelligent Latter-day Saint.

An effort is likewise being made to obtain the services of an agent to operate at the Register office in Edinburgh, Scotland, but it will probably be some months time before a suitable person can be secured for that field. It is also hoped that in course of time other countries will be similarly reached.

FRANKLIN D. RICHARDS,
President Genealogical Society of Utah, Historian's Office, Salt Lake City.
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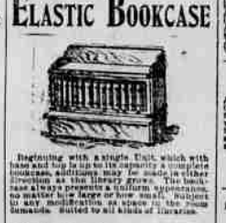

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