

land, crying, Wo, wo, wo unto this people."

One of the sacred books of the Nephites contained a considerable part of the Old Testament. It consisted of "plates of brass," obtained by the Nephite colonists, from one Laban, and carried with them into the new world. It comprised the five books of Moses, giving an account of the creation of the world and also of Adam and Eve; also a record of the Jews, from Abraham to the commencement of the reign of Zedekiah, king of Judah, and the prophecies of many of the prophets. Book of Mormon, page 11.

The Jaredites also had a record contained upon twenty-four plates, which comprised an account of the creation—the flood, "and whatsoever things transpired among the children of men" to the building of the Great Tower. Pages 570-1.

"These records were necessary," says Nephi, "to preserve unto our children the language of our fathers. And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down to the present time." I Nephi, iii, 19, 20.

J. H. KELSON.

[To be continued.]

GENUINE EDUCATION.

A question of vital importance, and one that they cannot ignore even if they felt inclined to do so, presents itself to the Latter-day Saints at the present time, connected with the education of their children. Possibly nowhere on the earth is the percentage of juveniles per family as great as among the Saints; and this enormous local increase of the population demands our utmost care and attention.

They are the coming members of the Church and citizens of the State, upon whom shall devolve the labor required to subdue the earth and establish truth and virtue in the midst of the children of men. To enable them to fulfil the highest destiny which opens up before them, it is all-important that they should be properly educated. Our running streams of water, our pure breezes and healthful climate are all conducive to physical development and robust manhood and womanhood. Indeed we have scarcely anything left to desire in this direction.

Our district school system offers

an excellent opportunity for mental culture in the ordinary branches of an English education. Nearly or quite one-half of the taxes collected in the Territory are devoted to the sustenance of our common or district schools. All the modern and improved appliances and apparatus to aid and assist the teacher are in general use. Charts, maps, blackboards, etc., etc., are to be found hanging upon the walls of all our schools. School teachers' associations abound on every hand, encouraging the discussion and application of the very latest methods, plans, and details of successful teaching. The general distribution of newspapers, books, and reading matter of every variety opens up a wide educational field in this particular direction, enabling the student to grapple with and master the most difficult scientific, social, and political problems of the age. Here, too, a university, munificently endowed and popularly patronized—its various departments presided over by professors of known and acknowledged ability, who have received instruction in the leading educational institutions of America—places within our reach a systematic course of education that would seemingly remove illiteracy entirely, and gives to the youth of Utah an opportunity seldom equaled and rarely excelled of preparing for "the struggle of life."

These same privileges are granted to almost all the citizens of our common country, and the chances afforded to real merit and worth are well-nigh unlimited.

Notwithstanding all these advantages, however, we find a peculiar condition of affairs growing up, gradually, it is true, but steadily nevertheless, tending toward infidelity, socialism, anarchistic views, Nihilism, and the different panaceas offered for the blessing and benefit (?) of suffering humanity. To imagine that our children will escape the pernicious influence of these doctrines and principles is almost hoping against hope. To illustrate the situation more fully we will take the State of Massachusetts, where the public school system has had abundant facilities for the development of its strength and shown good results. We learn from official statistics that in the year 1850 there was one criminal to every eight hundred inhabitants, and in 1870 one to every four hundred; in short, that notwithstanding the influence of a popular and universal system of education in that State, the criminal

percentage has doubled in twenty years. This ratio of increase has apparently had a steady growth down to the present time.

The chaplain of the Sing Sing Penitentiary, New York, made the following report on October 1st, 1888:

Convicts.....	1,405
Number who have attended public Schools.....	1,275
Number who have attended academies.....	11
Number who have attended Colleges.....	4
Number that can read.....	5
Illiterate.....	110
Total.....	1,405

Out of 1,405 convicts, 1,295 have had the privilege of public school education, and are evidently not inmates of the prison above named owing to ignorance; neither has the course of training which they have undergone been sufficient to keep them from wearing the convict's stripes. This is certainly a remarkable showing, and one calculated to cause everyone who has the well being of the human family at heart to reflect seriously. If our present system of education fails so lamentably in controlling the moral action of the people, is it not quite time that we looked about in order to discover the cause of the failure?

Our country swarms with a class of people generally denominated tramps. They are to be met on every highway and by-way in the land, trudging along railroad tracks, stealing rides in freight cars, on the top of passenger cars, on the break beam—anywhere and everywhere that they can obtain a scanty foothold. We find them congregating often at some central point in sufficient numbers to take possession of a train or a village, and carrying things with a high hand—the *lazzaroni* of the new world. One of the most singular facts connected with this class is that they are almost universally educated to a greater or less extent—frequently men of superior education, but evidently lacking in moral culture, and representing in reality the "mud sills" of the social fabric of today's Christian civilization. If the foundation and body of the edifice are found to be so radically deficient, would it not be well to examine the capstones and learn the condition of the head of the image? Who are the acknowledged literary lights of the 19th century? Are they not the Tyndalls, the Huxleys, the Darwins, the Emersons and the Ingersolls, who without division repudiate the God of Israel and reject the atoning blood of the Savior? Sneering at communication between God and man, they substitute fine-spun philosophical theories for the "straight and narrow way," and by processes of evolution, physical and mental, produce immortal man, with the attributes of the Deity, from a protoplasm. The seed has been sown and the harvest draws near.

If we place our children under these influences, must we not naturally expect that they will float with the current and "become like the rest?"

JOHN MORGAN.

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