

## EDITORIALS.

## PRECISELY THE POSITION.

EVER since the earlier phases of the anti-"Mormon" crusade, those who have been conducting it have been calling, through their journalistic organ, for re-inforcements. It has been asserted a good many times that the opportune occasion had arrived for the advent of Mr. Joseph Smith, that he might help in the efforts that were being made to break up and destroy the "Mormon" Church. As to whether the gentleman has been induced to come on account of the flattering invitations that have been extended to him, we are unprepared to make any definite statement, but appearances lean that way. At all events he is here, and the guest of Mr. Warnock.

We are not often in accord with the enemies of the Latter-day Saints, but in the matter of the appropriateness of the coming of the head representative of the Josephite Church we are not widely at variance with them. If that gentleman chooses to humiliate himself by acting in the capacity of a tool in the hands of those who are working an injury to an innocent and conscientious community, that is his privilege. The dignity and manliness of such a position, however, is open, to say the least, to the most pronounced criticism. And if he fails to penetrate the crust of hypocrisy in which those who are heaping anti-"Mormon" flattery upon him in sickening doses, his obtuseness must be lamentable. Any person who cannot see through the flimsy subterfuge of the raiders must be far left to himself. Their tactics degrade him to the position of a dog who shows his teeth at an elephant, those who disgrace him shouting "seek in." Much as we may differ from the gentleman on any question we regret to see him placed in such an attitude by men who, outside of making him a cat's paw, have not the slightest consideration for him. The policy adopted toward him is certainly an insult to his intelligence.

The reason why we do not express antagonism to the idea emanating from the other side of the fence regarding the opportune character of the visit of Mr. Smith, is because of a view we have taken in connection with the entire controversy in progress. It is permitted in the divine economy, in order to purify the ranks of the Church and fit it for the high position it is destined to fill, that stumbling blocks should arise. Inducements to fly the track must necessarily be of a varied character, that the hypocrite, the coward and he who has defiled himself—in fact the unrepentant sinner—may be furnished with excuses suited to their tastes for leaving the body-religious in the hour of trouble. The elimination of the smut will leave the wheat in a cleaner condition, and the result will be a people whom the Lord will delight to bless, and through whom He will yet exhibit His power to a marvelous degree.

The gentleman named and the cause he represents only add an additional element to the process of elimination. Every true Latter-day Saint will be able to perceive this without difficulty. He is *en rapport* with the opposition. He is united on that side with the world, which appears to love him—for convenience sake—and is joined by the corrupt and cruel knaves who are moving earth and hell to oppress and distress the Saints. Aside from religious considerations—such as his being a repudiator and without authority—his attitude and the company in whose ranks he is enlisted should be sufficient to place him where he belongs in the minds of the faithful.

To render this position, if possible, still more clear, we will quote from yesterday morning's issue of the organ of slander:

"He will receive without stint, the heartiest encouragements from those who have departed from the polygamous Mormon branch on account of its wrong-headedness."

Thus are the apostates who belong to no religious organization committed to an unstinted encouragement. What props from which to receive support! This is tantamount to a declaration that that special class of opponents of "Mormonism" are ready to make a tool of Mr. Smith. They are in full accord with his mission, which the Latter-day Saints worthy the name will estimate at its intrinsic value. He starts in well, for he has the plaudits of the vile and low and the good will of the worldlings in general, and is given the very best evidence that could be furnished that his work is of the world, and therefore utterly devoid of that divine element which always has and always will, until truth shall be triumphant, be opposed by it.

If Mr. Smith has a special mission in visiting Utah at this juncture, it is evidently of a very different character to that which is professed by him. The ungodly, who make no profession of religion, as well as those who do, are causing the unworthy to manifest their true status. He is united with them, and may prove useful, in his peculiar way, in the same direction. It is our duty, as the servants of God, to warn the flock to beware of wolves. This part performed, only those sheep which can be better dispensed with than retained will listen to the voice of strangers. The good, the brave, the

true will listen to the voice of the good shepherd. They will be led by that spirit that enlightens every man and woman who has become identified with the work of God and has not forfeited the right to that unerring influence by transgression and the love of the world.

## WHAT IS EDUCATION?

A lecture delivered by Bishop O. F. Whitney, before the Teacher's Institute of Salt Lake County, in the Fourteenth Ward Assembly Rooms, Salt Lake City, on Friday Evening, June 19th, 1885.

## LADIES AND GENTLEMEN:

In entering upon the subject of this evening's lecture, it may be well for me to state in the beginning, that I do not propose to treat of education except in a very general way. I have two reasons for this: First—it would be vain, if not presumptuous, in one not actively engaged in the school work, or whose experience as a teacher is but limited, to undertake to address an audience such as this upon the details of educational discipline, the minutiae of school methods, theoretical or practical. Second—the time of these sessions thus far, has been more or less occupied, and I understand will be to the close, with the consideration of such methods and details, thereby rendering what little I might say in that connection, superfluous. I shall therefore aim to be general, rather than specific in my remarks, and upon this basis as comprehensive as time and ability will permit.

In pursuing the path thus marked out—if so it may be called—I shall make no apology to this intelligent audience, if I overstep the boundary between the secular and the sacred, and advance some distance beyond the Rubicon where so many hesitate and refuse to cross, into

## THE DOMAIN OF RELIGION.

It is a favorite thought with some writers and thinkers that education and religion are incompatible, that they cannot coexist. It is supposed by many, perhaps sincerely, that religion discourages education, and does so for the purpose of self-protection; that it is the mission of education to dispel the mists and shadows of religion, and free the mind from so much error and delusion; in fact, that, like day and night, where either of them gains the ascendancy, the reign of the other must necessarily cease. Religion, instead of the beautiful goddess that she really is, with a smile of heavenly sweetness, a nature as pure as the spirit of charity she breathes, a mind as bright as the sword of truth she carries, or the beaming armor of righteousness in which her lovely form is clothed; is pictured as a repulsive hag, toothless and bald, armed, like the fabled furies, with a whip of snakes, a girdle of vipers, to pursue and torture all who would burst the fetters of darkness which bind them to her drear abode, and rise on education's wings to realms of light and usefulness.

This class of critics would very likely object—though I do not suppose any of them are here to-night—to the method I have proposed of treating this subject. They would probably insist that I keep education and religion apart, and, as in the case of that terrible bugaboo,

## CHURCH AND STATE,

of which we hear so much, that each be "relegated to its proper sphere."

It is not my intention at this time to reply at length to the accusations of infidels and would-be iconoclasts, who confound the abuses of religion with religion itself, pure and undefiled; who can see no difference between true and false religion; who persist in mistaking the counterfeit for the genuine; who fain would make the whole responsible for a perverted part, and are satisfied with nothing less than wholesale denunciation for the misdeeds of individuals. Such persons have possibly never heard or have never believed, that "the fear of God is the beginning of wisdom," and are ignorant of the fact—for it is a fact—that

EDUCATION IS RELIGION'S HAND-MAID, if not, in the truest sense of the term, her identical self.

Those who are pleased to doubt this, I would exhort to be more liberal in their observation and research. "He that judgeth a matter before he hearth it, is not wise." We have no right to condemn, until we are certain we have fairly and thoroughly investigated.

"A little learning is a dangerous thing. Drink deep, or taste not the Pierian spring; There, shallow draughts intoxicate the brain, And drinking largely, sobers us again."

No one who comprehends the scope and meaning of religion, and is not blinded by prejudice to the glory of its achievements, will earnestly contend that it is the foe, or even the lukewarm friend of education. They who would do so have not been drinking deeply of the waters of knowledge. They have but felt the spray of the fountain, and are intoxicated, in their emptiness, with the bare fragrance of what they have yet to taste.

The subject of education, it is hardly necessary to say, is of paramount importance. The advantages which accrue from the exercise and development of the faculties are so numerous and apparent, that argument would be needless and enumeration tiresome.

Be a person never so gifted, so far as natural powers go, yet what are those powers worth if they are not brought into exercise; or wherein lies the superiority of their possessor if they are not trained to a higher state of efficiency than those possessed by others? What is the value of a gold or silver mine, until a shaft penetrates its subterranean depths, and the precious ore is brought to the surface and placed upon the market? Between

## GENIUS AND TALENT,

there is an undoubted difference, but talent in action is greater than genius that lies dormant, and like the industrious tortoise it will plod to the goal of success, while the indolent hare is sleeping by the way.

The father of Edwin Booth, the actor, is said to have been a great genius, capable of achieving almost at a bound what it has taken his talented son nearly a life-time to accomplish. Yet Edwin Booth, to-day, is a greater actor than his father was, for the simple reason that he is an educated artist, a finished student of his profession, with his natural abilities expanded to comparative perfection by steady, prolonged and arduous toil.

Genius, talent, natural gifts and graces, are very good things to possess, but they are

## ONLY HALF POSSESSED

until they are educated. It is the experienced wrestler, with every nerve and muscle in play, who throws his antagonist, not the Apollo-like form of grace and beauty alone, nor even the clumsy strength of an unskilled Hercules. It is the trained courser that wins the race. It is the polished gem which shines with the brightest lustre.

I am reminded of the story told of the

## THREE TRAMPS WHO FOUND FOUR APPLES.

Being very hungry, as tramps sometimes are, they were considerably elated at the lucky find. The only thing that troubled them was how to divide the apples equally. Each could take one without any difficulty, but which was to have the remaining apple? Finally, one of the trio, who, by the by, was the inevitable Irishman, was fired with an idea: "I have it," said he, "there's two for you two, and there's two for me too." The others became suddenly thoughtful, scratched their heads dubiously for a moment, and exclaimed: "That's it; that's correct. Ah! What a fine thing it is to have an education." An acquaintance of mine, naturally a smart financier, once told me that if he were educated he could make thousands of dollars, where now he could only make hundreds. Let us hope that he would have made them in a fairer way than the tramp did his apples.

## THE QUESTION NOW ARISES—

## WHAT IS EDUCATION?

I have already answered it in part, but what does the word in its fullest sense signify? It is the expansion of the soul—the body and the spirit—to the fullness of its capacity. It is the cultivation and highest possible development of the natural faculties: the bringing forth and perfecting of all the inherent powers of the individual. This is the definition of a perfect education, and it is the limit and index of its capabilities.

Education imparts nothing but discipline and development. It does not increase the number of man's faculties: it adds nothing to the sum of his original possibilities. In other words, it does not evolve

## SOMETHING FROM NOTHING.

Like the work of creation, which is almost a synonym for education, it must have material to work with, something upon which to operate. "Education forms the human mind;" it does not create it, in the sense of calling it into existence. The mind of man never was created; it has always existed, as an entity, and is coeternal with the mind of God, himself. So says Joseph Smith. Man's spirit was made, and his mortal body has been made, but not the eternal spark, that self-existent germ, the individual intelligence which inhabits that dual tabernacle. Matter, both spiritual and temporal, is eternal also, and cannot as matter, be created or destroyed. Matter may be changed in form; mind may improve in condition; but both are self-existent, everlasting in their nature, and, as they had no beginning, they can never have an end.

## PROGRESS AND EDUCATION

are interchangeable terms, but where progress began, or where education will end, it is beyond the power of human intellect to conceive. In a relative sense, however, education may be said to take hold where nature has left off, and to finish the work which she has begun.

The educator stands in the same relation to the pupil, as the husbandman does to the tree. He may plant and nourish, cultivate and fertilize, prune, trim and straighten, watch over and protect; but it is the pupil or the tree itself which expands in accordance with the law of its own being, bears its own fruit, and fills up the measure of its creation. As in ancient Gospel times, when "Paul planted and Apollos watered," it is "God that giveth the increase."

By education, therefore, I do not simply mean that mental training which schools and colleges impart. That is but a single phase of the subject. Schools, in the technical sense, are not the only means of giving education. Men have been educated who perhaps never saw the inside of a school room. Those

who can learn nothing out of school, will learn little if anything, in school. Strictly speaking, schools do but little towards educating the mind, though that little, if done well, is very important. They prepare and point out the way to Learning's fane, but they cannot guarantee the reaching of the goal. The school is the armory where the knight selects his weapons and buckles on his mail. It is not the battle-field, where victory or defeat awaits him.

## LIFE ITSELF IS A SCHOOL;

all human experience is an educational process; and, correctly understood, the entire race of man, from the loftiest to the most limited intelligence, are here as pupils, passing through the various grades and departments of mortal discipline, to acquire as the result an education, which is all that can be taken hence, and is the only thing that will fit and prepare us for the society of those whom we some day hope to meet and mingle with. "Like cleaves to like," in heaven as on earth, and "birds of a feather" will "flock together."

Do we, who at times talk so glibly of mingling with

## GODS AND ANGELS,

realize that in order to do so, we must first become godlike and angelic in our natures? Are we educating ourselves for the society of such beings? Are we becoming pure as they are pure? Are we growing unselfish, as they are unselfish? Are our souls expanding with love, with magnanimity, with devotion to truth and justice, with mercy and charity for mankind, and adoration for God? Or, are we in our daily lives, our thoughts, words and actions, becoming more sordid and selfish, narrowing and belittling ourselves, dwarfing our growth, retarding our development, diminishing instead of increasing our souls' capacity?

Such queries are important, for upon the truthful answers we are able to make, depend, more than is generally imagined,

## OUR ETERNAL FUTURES.

No matter what our ambition is; how ardently we may desire to rise and reign; if we are not fitted for the plane to which we aspire, we will gravitate as naturally as water seeking its level, to something lower. Exaltation in any degree implies the capacity to receive and contain that which is given. Eternal glory cannot adhere to an unworthy object. An attempt to put more into a vessel than it is able to hold will result in waste. God is a wise economist; He cannot descend to extravagance and folly.

"IN MY FATHER'S HOUSE ARE MANY MANSIONS."

said the Savior. "There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differeth from another star in glory. So also is the resurrection of the dead." We may blaze like the sun in its majesty, we may beam like the moon in softened lustre, or we may twinkle like the stars; but whatever we are and whatever we attain to, it will correspond with the measure of our faithfulness on earth and the degree of education we have acquired. As we learn our lessons here, we will take our places in

## THE CLASS-ROOMS OF THE HERE-AFTER.

Education is the reward of experience, and progress is written upon all of God's creations, excepting those that shirk the responsibilities which life entails, and fail in the performance of the tasks allotted them.

What are those stars that bespangle yonder heavens, glittering like jewels upon the bosom of night? They are

## EDUCATED WORLDS,

or worlds that are being educated; homes of the redeemed and glorified, or of those who, like ourselves, yet hope for glorification. Is not our earth itself at school? Is not every form of life upon its surface in process of preparation for something higher, nobler and better to come? When we reflect upon these things—and they well repay reflection—we may begin to realize the true value and importance of the time we now possess and the opportunities and advantages which are placed at our disposal.

That this is not a universal view, nor even a general one, I am well aware. There are thousands, yes, millions of our race, who seem to have no higher conception of the purpose for which they were created, than the birds of the air, the beasts of the field, or the denizens of the watery deep. "Life," says Ingersoll, "is a narrow bridge, spanning the river of Time, the one end resting on mists, the other on eternal shadows." Again: "Life is a narrow vale, between the barren peaks of two eternities." Another poet makes one of his characters say: "Hereafter! Aye, hereafter, a whip to keep the coward to his track; for what gave Death ever from his kingdom back, to check the skeptic's laughter?" No, no, we die even as do the flowers, and we shall breathe away our lives upon the chance wind, even as they." What beautiful poetry, yet what false and fatal philosophy! Such words flash and glitter, but they do not burn. They are not star-rays, that shed light and comfort and guide the wanderer home. They are will-o'-the-wisps, leading into the marshes of despair; flitting meteors, that bewilder by their brilliance, but expiring leave the heavens darker and more desolate than before.

## WHO WOULD BE AN INFIDEL?

Who would exchange the poetry—the philosophy of truth, for the poetry and sophistry of error?

But it is not alone the infidel mind which fails to read aright the meaning of life. Those who cherish the mistaken thought that this little span is the be-all, and the door-way we call death the end-all of existence, are not the only infidels of society. Infidelity, like the darkness which it typifies, may exist in different degrees of density. Between the fullness of faith and the emptiness of utter unbelief, there is a sliding scale of many grades and notches. Anyone who has imbibed the notion that life was intended as a holiday for idleness, or earth a play-ground for pleasure, is to some extent an infidel, an unbeliever. Anyone who supposes that the aggrandizement of self, or the unrestrained indulgence of passion is the rule that should govern human conduct, has failed, miserably failed, to learn even the alphabet of the great lesson of life.

Man is, or may be said to be,

## A MANY-SIDED BEING.

All sides of him ought to be educated. He possesses, in embryo, every faculty and attribute of his Creator. "What man now is, God once was; what God now is, man may be." The difference between Him and us, vast as it is, is solely the result of education. The Prophet Joseph Smith, the enunciator of this great truth, doubtless had it in mind when he declared that whatever principles of intelligence man attains to in this life, they will rise with him in the resurrection; and if any soul, by its diligence and faithfulness, acquires more knowledge than another, it will have just so much the advantage in the world to come. "It is impossible," said he, "for a man to be saved in ignorance."

"A MAN IS SAVED NO FASTER THAN HE GETS KNOWLEDGE,"

for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge and consequently more power than many men who are on the earth. Strange, is it not, in the face of such declarations as these, that men will still assert that the "Mormon" religion is opposed to education?

"THE GLORY OF GOD IS INTELLIGENCE."

says "Mormonism," and it is His superior intelligence which makes Him the Supreme being that He is. He acquired the transcendent height whereon He stands, by educating, developing, through study, labor and experience, the godlike powers inherent within Him; by battling with evil and overcoming it, and rising superior from every contest therewith. Such is the course, also, for man to pursue, for he is the child of God, created in His image and endowed with His attributes; possessing all the powers, in a latent or partly developed state, which have, by expansion and development, exalted our eternal Parents from manhood and womanhood to Godhood, and are capable in like manner upon the same conditions, of raising their offspring to the same lofty level.

Would it be going too far in this direction, to believe that all God's children possess the same talents in common, though in various degrees of development? Would it be too much to say that, if all souls were equal and uniformly educated, the word "gifted," "talented," etc., as implying distinctions of ability, would fall in disuse, or have a universal, as the now have a relative application? From an earthly point of view, with our vision barred by the horizon of Time, such a proposition would seem altogether improbable. The talents which men and women exhibit in this life are so various, both as to number and quality, and in some instances are so conspicuous by their apparent absence, that it is hard to believe some souls do not possess talents which in others are absolutely wanting. The musician, for instance, has a gift which differs from that of the poet, the painter, the sculptor, the orator, the warrior, the statesman, the financier, etc., or he may unite in himself two or more of these talents, while others appear to lack them entirely. All this from an earthly stand-point. But when we take higher ground; when earthly distinctions are swept away, and we stand face to face with our common Origin and our eternal destiny, how can we decide otherwise than that God's works are perfect, in germ as they will be in fruition; that

## LIKE HAS BEGOTTEN LIKE

in the fullest sense of the word; and that none of His sons and daughters are deficient in those elementary endowments which it is their natural right to inherit from a common Parentage, and that Parentage the embodiment of perfection?

True, some of these gifts may be latent in many, latent in the spirit as well as in the body; or, they may for a wise purpose be lying dormant now, though spiritually in a high state of cultivation already. Even God, the Redeemer, could forget temporarily that He was a God, when He descended and took up the infant body of Jesus of Nazareth. He gradually grew, in the flesh, to a knowledge of who and what He was in the spirit. In like manner, might not any spirit, highly talented, temporarily lose one of its gifts, or permit it to lie idle, like a harp untouched, while its possessor was en-