

EDUCATIONAL IDEAS.

[From the Boston Transcript of Aug. 16th.]

Readers of the *Transcript* remember that some years ago a Yankee school-master employed in the suburban town of Quincy had the audacity to think, feel and intimate that some of the old methods of training children in public schools were no good.

But School Boards are proverbial for knowing it all. That one under which the master referred to labored raised a storm about him and he fled for shelter to the centre of the universe and became supervisor of the uncommon common schools of Boston. There he also ventured to think for himself, it is said, and to hold opinions as to the training of children that were not to be found in any proper Boston family. Consequently the man found himself in another storm. Chicago heard of him, and, as Chicago likes men who can raise the wind, she sent for him. He came West and is growing up with the village that can drink more sewage and live than any spot or people on earth or Mars.

The gentleman referred to is Francis W. Parker, for years of the Sturtevant School of South Boston, later of Quincy, later of Boston, and now principal of Cook County Normal School at Chicago. Mr. Parker's views reached Utah through school literature, and met a welcome reception among the only "Latter-day Saints." Last winter the president of the Brigham Young Academy at Provo, Utah, opened correspondence with Mr. Parker with a view to securing him for a course of lectures to the Mormon teachers of woolly Utah, in the summer. Price and time were agreed upon and Mr. Parker is here at work. He was engaged for a week. At the end of the week he was engaged for a second week and is now telling the teachers what he knows and what he wants to see done in the way of establishing a better system of pedagogy.

This summer school for teachers was open to all, although established by the Mormon academy referred to. Those in charge told Mr. Parker there would probably be two hundred present; but the gentleman informs me that the attendance has been over five hundred. Probably many are not teachers, yet the attendance of the latter has been far beyond anticipation, and many of them are non-Mormon. In conversing with Mr. Parker, I found him enthusiastic over his mountain pupils. He says he never saw a more earnest body of men and women. They were wide awake, and, having him there, were determined to obtain all he had to give. The engagement for the second week came from the Superintendents of the public schools in several adjoining counties. Of course the superintendents of those particular counties are Mormons, but there are many non-Mormon teachers under them, and there is no Mormonism taught in any of the public schools. Mr. Parker finds in Utah more sympathy with his views of teaching than he expected, and much more than he has found in the older Eastern communities. This is not surprising. The Mormons are in some things a reformatory people, more so in the past perhaps than now. But they have always been full of solicitude for their children. It is

a great mistake to accuse them of opposition to education, as has been done for years. To the Mormon a child is a "tabernacle," in which a pre-existing child of God has taken up its home for the training it can receive in this life as a preparation for the eternal life after the resurrection. Perhaps I had better tell you as nearly as I can what their philosophy of birth, death and the future is.

All people have pre-existed. All are the spiritual offspring of God. Life on earth is a preparation. All are endowed with "agency." That is, all are "free agents, as some other theologians say. Our bodies are temples or tabernacles in which spirits live, and life is a school. There is no compulsion. You may go to school or play truant. You may have all the benefits of preparation afforded by "the everlasting gospel," or you may go fishing, so to speak, fool your time away and reject the gospel. That is your choice under your "agency." The result will show in the resurrection. The belief is, as nearly as I can obtain it, that at death the pre-existing spirit that has been tabernacled in the body, leaves its house of clay and waits the resurrection. When that comes it is a physical resurrection. The bodies will be quickened and rise from their graves in form precisely as they were laid away. But instead of blood there will be spirit in the veins and that spirit will insure immortal life of the resurrected and purified body. Just as at birth the spirit enters the body of the infant, so in the resurrection the spirit will return to its body and the union of the body and spirit will constitute the immortal soul.

You can see, therefore, that the Mormons are full of solicitude that their children shall be so reared and trained that they will choose the better way, that in the resurrection they may come forth to eternal, celestial glory. Mr. Parker consequently found very willing listeners. His utterances will be carefully scanned for seeds of heresy; but as he has the art of saying things in a pleasing way, there will be little objection to his theories.

Last Sunday he was honored with an invitation to Salt Lake for the purpose of delivering an address in the great Mormon Tabernacle. He was announced as from Boston. It was in some sense a repetition of the Elliot visit last autumn. When the Mormons want to make a stranger feel welcome and at home they give him an audience in the Tabernacle. To stand on the platform there before six thousand or eight thousand people gives a stranger a sensation. Mr. Parker had a fine audience. There was an audience of three hundred behind him. It was the choir, and the visitor probably heard as fine a body of singers as he ever listened to. In front were at least five thousand people. His subject was "The Child," and he handled it in a very eloquent, entertaining and instructive manner. The skeleton of the lecture was—

1. Every child is a born savage.
2. Every child is a born naturalist.
3. Every child is a born worker.
4. Every child is a born singer.
5. Every child is a born lover.

The elaboration of these points gave us a delightful hour of listening. Mr. Parker, as might be expected of a man

who had lived in Boston, is full of Herbert Spencer's philosophy of evolution. When he announced his first proposition, that every child is a born savage, I was amused to see the heads of Mormon people around him jerk backward as they looked sharply up at him, as if framing a silent protest against such an utterance. But he saw his position at a glance and deftly explained away the seeming harshness of his words. Thereafter there was nothing but plain sailing and the pedagogue left thoughts that ought to produce great good even among Mormon reformers.

Mr. Parker is accompanied by his wife, who has also enjoyed distinction in Boston. As Mrs. Franc Stewart she was well known in the Boston School of Oratory as an assistant of Messrs. Munroe and Raymond. As wife of a schoolmaster of a reformatory bent of mind she has become a reformer herself and a partner with her husband in his public work. She was announced to give an address last Sunday evening in the Tabernacle on "Dress Reform." But her husband was given the first chance, and she couldn't put him out. When he sat down she excused herself and promised the talk at another time. But it was surprising what a disappointment it caused among the females. The Mormon women are opposed to nonsense in dress. Yet the fashions are so seductive that they cannot resist the temptation—that is, the younger ones and those who have a little money cannot. But conscience is alive, and they are eager to find that dress reform that will enable them to be pretty and pious at the same time.

Mr. Parker goes from here to Ohio, where he holds another institute this month. His work in Chicago, he tells me, is in fine condition, and his plans are making progress. The Germans have taken him up as an ideal educator, and his future is secure.

CHARLES ELLIS.

SALT LAKE CITY, Aug. 10.

DEATH OF SARAH D. PAINE.

Sarah D. Paine, who died a few days since after a short illness, was one of the earliest settlers in this once dreary Rocky Mountain country. The daughter of Daniel Drake and Patience Perkins, she was born in Pike township, Allegheny county, New York, September 10, 1821. In 1826 the family moved to Hartford, Trumbull county, Ohio, and were among the early pioneers of that State and county. In 1835 they moved to Illinois and settled at La Harpe, Hancock county, where in March 8, 1841, the family were united with the Church of Jesus Christ of Latter-day Saints. On the 1st of January the same year Sarah D. was married to William G. Paine.

In the spring of 1846, at the time of the expulsion from Nauvoo, they crossed over the river into Iowa, and then proceeded to the Ponca nation in President Brigham Young's company, where they wintered. In the spring of 1847, in company with her husband, Sister Paine went back as far as Winter Quarters, where they remained until the spring of 1848, when they started upon their overland journey across the plains to Utah in Capt. William Perkins' company. They arrived in Salt Lake City on the 4th