

would not be a bad idea for some of the young men of Salt Lake to attend his lectures. We refer to those who, when saluting lady acquaintances on the street seize their hats, draw them down over their faces with a sudden jerk, up again, back and down, on to the head. All this is opposed to Mr. Russell's explanation of the beauty of undulatory or rhythmical motion.

While Mr. Russell kept along in the main thread of his lecture, he uttered much that was entertaining and instructive. When he stepped aside from its main track, his ground was shaky. For instance, in speaking of the necessity of taking life easy and caring for the body, he said, "The world has been taught the principle of self-sacrifice too long." This expression had the appearance of opposition to self-denial, one of the noblest and manifest qualities of the individual man. Apart from it there is no friendship, no real love, no Christianity. Without it a person may have all the outward semblance and polish of gentility without its soul. Its opposite is the cause of most of the woes with which humanity is afflicted. Self-sacrifice for others has not been taught too much, while its practice is not near sufficiently conspicuous among the race.

Another unqualified expression by the lecturer was in the form of advice: "Never do anything you do not want to do." This is opposed to psychological principles of the highest order. No person can build up character in that way. Character construction requires the will to be subordinate to the judgment. There is no better method of building up a vigorous and consequently capable individuality than to make it a part of each day's conduct to determine with regard to what acts are in accord with the demands of duty, but whose performance is against the inclination, and do them. This cultivates the judgment, subordinates the will to it and causes the manly or womanly qualities of the individual to shine with admirable luster.

Take the lecture in the main, it was characterized by an elucidation of principles and suggestions the adoption of which would enable the good to emphasize their goodness by strengthened expression. Such a result, however, would not be attained by acting on the idea that people ought not to do anything they do not want to do. In listening to an exposition of any theory the exercise of proper discrimination will enable a person to select the gems and discard the dross.

### EDUCATION IN ILLINOIS.

JUDGE ALTGELD was interviewed a few days ago in relation to the school question, by a *News Record* (Chicago) reporter. It should be noted that the educational problem is now a political issue in Illinois, and it promises to be a bitter one. The Germans of that great State don't want any interference with their language or with their parochial schools. They are not opposed to compulsory education, but they are opposed to State dictation in educational matters. In this both Catholics and Lutherans are agreed. The English, Polish, Bohemian and

French speaking Catholics to a certain extent endorse the Germans.

Judge Altgeld states that he believes in, and is an advocate of, compulsory education, but the public schools should be maintained independent of all religious sectarian teaching. As to parochial schools he says:

"Theoretically the State school system is for the purpose of taking care of all those children whose parents cannot or do not choose to send their children to private schools. There was a time in the history of the world when there were no common schools. Every learner had to purchase teaching of some private tutor or school. But the public school system, well managed, backed by the immense resources of the State, has practically superseded in the business of education, especially in the primary and grammar grades, the instruction by private schools. But the parochial school system, being an adjunct of a church, an auxiliary of religious teaching, has survived along with a church religion. At the time they were established the church, wisely thoughtful of the welfare of its youth, provided a combination of secular and religious instruction by one and the same set of tutors. Thus the parochial school, being a part of the church as much as the Sunday school is a part of the English protestant churches, it cannot justly be assailed. There is nothing in the common-school system or in the fundamental theory upon which it rests which prompts the belief that it should be forced upon the people who are unwilling to accept it. As already explained, it is maintained to supply a deficiency and not to wrench the control of the education of children from parents."

When asked as to State control of parochial schools he replied:

"No; for the State contributes nothing to maintain them. If these schools do anything or teach anything contrary to law the State can stop it. When it became obvious that the railroads were making unjust discriminations between their patrons the State stepped in and undertook to rectify the abuse of power. Likewise if it were apparent that the parochial schools were teaching doctrines contrary to the welfare of the State or people, or, if they were mistreating the scholars or in any way miseducating them, I should say that the State ought to step in and correct the defect. But I have never heard that any such charge is made even by the most virulent enemies of the parochial schools. It is admitted that they are good, from an educational point of view."

When asked as to the State inspectorships of parochial schools, he said:

"No. Upon the same ground the State might inspect the management of the home circle in order to see that a parent does not maltreat his children, or that a husband does not misuse his wife. The presumption of the State is that where complaint is not made no abuse exists. Thus the schools need not be inspected, because there is no presumption of an abuse. If there is anything wrong and anybody knows it complaint should be made. The same is true of the mistreatment of children by parents or guardians."

Mr. Altgeld gives further reasons for opposing State control of church schools. He contends that the moment a State inspector endorses a Catholic or Lutheran school, that school immediately, by reason of the religion it represented, made that religion a State one. As this inspection involves expense, the State having ordered it

should pay for it, then the first principles of American government became subverted the moment money was paid from the public funds for any sectarian purpose. This could not be done, as he says:

"Simply because the Constitution forbids the recognition of any church by the State. For the State of Illinois to investigate the parochial schools and then have the inspector nail up over the door, 'Inspected and accepted as a school by the State of Illinois,' would be to recognize the authority and power behind the school—a church, or a religion. Control of parochial schools is the first step toward the recognition of a church. But it would be much less practicable to give money out of the treasuries of the State to schools of sectarian churches. Such a proceeding would be stopped by the courts."

### WORLD'S FAIR DEDICATION CEREMONIES.

When the Congress of the United States authorized the commemoration of the Four Hundredth anniversary of the discovery of America by an International Exposition to be held in Chicago during the summer of 1893, it also provided that the exposition buildings should be dedicated on the twelfth day of October, 1892, with "appropriate ceremonies." Subsequently, by act of Congress, this date was changed to October 21st, 1892.

Aside from the international interest in this fitting prelude to the magnificent picture of the world's progress that will be presented in 1893, this dedicatory service will furnish an opportunity for the world to behold the extent of the preparations which are being made for the exposition.

The task of preparing a programme of ceremonies which will appropriately herald the greater spectacle commemorating the discovery, development and progress of the New World, has been a work involving great care and the consideration of many difficulties. The following programme of the dedicatory exercises and incidents connected therewith is submitted as the result of this thought and purpose:

The evening of Wednesday, October nineteenth, a grand reception will be tendered the President of the United States, his cabinet and other distinguished guests at the Auditorium. After the close of the ceremonies on each of the three succeeding evenings, there will be magnificent pyrotechnic displays.

Thursday, October Twentieth.

### THE CIVIC CELEBRATION.

The first day will witness an imposing procession, indicative of peace, contentment and prosperity, participated in by civic organizations, which will be reviewed by the President of the United States, his Cabinet, the Congress and other honored guests.

In the evening, at Jackson Park, amid myriads of electric lights and other displays, a water pageant, "The Procession of the Centuries," will move through the beautiful water-ways of the Exposition grounds, illustrating with beauty and historic accuracy some of the great facts of history connected with the discovery of America, such as the condition of this country prior to the landing of Columbus; striking