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BRIGHAM YOUNG COLLEGE.

[The delay in the publication of the following is due to a failure to sooner transmit the report to this office.]

The commencement exercises of the Brigham Young College at the Opera House on Thursday last were well attended. The stage was beautifully decorated with flowers and plants. The stage was occupied by the college officials, the graduating class, Apostle Moses Thatcher, Bishop Preston, President Orson Smith and others.

The opening chorus by the college choir was a splendid selection. Bishop Preston opened the meeting with prayer, after which the orchestra rendered some delightful music. Eight young ladies sang a glee which was well received by the crowd.

The valedictory was a masterly production and as delivered by Mr. Oldham called forth great applause.

J. W. Anderson played a solo on the violin and received a hearty encore from the house.

President Orson Smith was next on the programme, and gave words of warm praise, advice and encouragement.

Apostle Moses Thatcher then addressed the students in his eloquent, forcible manner and his remarks created an excellent impression.

The duet by J. W. Anderson and Miss Hilda Fogelberg was well rendered, and the violin quartette by the young folks, Misses Fogelberg and Thatcher and Masters Young and Thatcher, is deserving of special mention.

President Paul then conferred the certificates of graduation and addressed the students and patrons of the college.

Mr. Easton, the popular tenor, sang "The Anchor's Weighed" and as usual brought down the house.

The descriptive overture by the Opera House orchestra closed the exercises.

The valedictory address by Samuel P. Oldham was prefaced by a treatment of the functions of the public school.

What are the functions of the public school? We may answer this question rather briefly by the one word, "education." But in the treatment of the subject today, I shall be more extended and systematic.

There is the State, next the Church, next the society, and finally the individual. The third and last division

of the subject is "What branches shall be taught in the public school." We will begin the argument by inquiring into the right of State to control, originate and maintain a public school system of its own. In connection with the State the public school is that civil institution, whose purpose it is to give that instruction and training, not supplied by other agencies, but without which good citizenship is impossible. It is evident from this definition of the term that the claim of the State to originate and control the school is well grounded. It is the duty of the State to govern, and if by any means it can place the people in a position to be more easily governed, it becomes the duty of the State thus to do. It is obvious that the greater amount of intelligence a people possess, the more easily they can be governed. Again, the right of the State to maintain its corporate life, its right to attain prosperity, and its right to hold an honorable place among the family of nations, are the basis of its right to determine the education of its future citizens. For attaining the ends the State has in view, the citizenship must be homogeneous, with respect to patriotism, obedient to rightful authority. In this country where every person is a possible ruler, the duty of the State is obvious, that it should decide in some degree upon the education and intelligence of its future rulers. For in these days of enlightenment, a State should fight its battles with intelligence, not with brute force, with diplomacy not with artillery. And so to this end the State has a right to control the education of its subjects.

As the case of the Church is analogous to that of the State, we may say then that the right of the Church to maintain its ecclesiastical life, to attain prosperity, to spread its principles and to hold an honorable reputation, determine its right to maintain and control public schools. There is nothing on earth that has done more to refine and elevate the mind of man than religious influence, and as it cannot always be given in a family or through the pulpit, the next legitimate way is the public church school. Church influence joins with family influence in forming the child's notions of right and wrong, honesty and dishonesty, and in giving the early discipline which is of so much value. Church education proceeds through the intelligence and the sentiments of the hu-

man mind, to explain the religious views of the great questions of life, and instills reverence into the child. It teaches the spiritual equality of man, and leads him to contemplate divine and holy works. It shows the necessity of obedience to the moral law.

The family influences educate through behavior, the common school through intelligent work, but the Church educates through worship, which, combined with intelligence, will give the most satisfactory results by far. From the above facts it is easy and logical to conclude that the church has a very good right to control and maintain public schools.

BENEFITS TO THE STATE.

"What are the benefits of the public school to the State?" It is a fact that requires no demonstration, that a whole, composed of superior parts, must be itself superior. It then follows that if the citizens have acquired intelligence in any way, the nation has acquired a reputation for intelligence just as far as the reputations of the citizens extend. Now the public school benefits the State in this way. It cultivates and generates intelligence in every citizen and in every State where there is increased intelligence there is more harmony of feeling and more ease of control; because each individual is enabled, by the intelligence he possesses, to bring himself nearer to a higher common law. Again, the State is dependent upon the intelligence of its citizens for the development of its natural resources, its commerce, its financial condition, its social distinction and also for its inventions and appliances which facilitate and stimulate all the interests of a country. Also, indirectly, a country is benefited by the magnitude and character of its private enterprises. And lastly, the State is dependent upon the intelligence of its citizens for its perpetuation, as a corporate body.

BENEFITS TO CHURCH.

The aim of the Church is to cultivate and educate man's spiritual nature. Solomon says the "glory of God is intelligence." Thus the connection is at once made between the work of the school and that of the Church. But going farther, an intellectual person sees the necessity of belief in a Divine Creator, of trying to worship Him and of obtaining a spiritual salvation after death. Now a Church school is the place to instill into the