

## PURPOSE OF CHURCH SCHOOLS

Timely Paper on Religious Instruction in Youth.

IT IS TRULY PRACTICAL.

Ideals of the Latter-day Saints Realized in Their Religion—Written by Professor Paul.

To the Editor of the "News."

At some time in the education of a young man, he should receive definite and systematic moral and religious instruction. The opening of the Latter-day Saints' university this season with a registration of nearly 400, so early in the year, shows that the people of this community are becoming aware of the importance of systematic religious training for their sons and daughters, especially at the critical period of life—the time of the change from youth to manhood and womanhood. Longfellow warned the maiden,

"Standing with reluctant feet  
Where the brook and river meet,  
Maidenhood and childhood fleet,  
O thou child of many prayers,  
Life hath quicksands, life hath snares."

Both young men and young women stand in a peculiar danger at this time of their lives.

### A CASE IN POINT.

In a recent case, both father and mother were united in urging their daughter, a mere girl of sixteen, to take up with us the study of the scriptures, instead of taking up with others the study of Greek and Roman mythology. But in vain did they reason with her that it was of more importance for her to learn of Jehovah than of Jupiter, of Christ than of Apollo, of Solomon than of Neptune. She was already influenced and her mind was set in a contrary direction. She could not choose. She had already chosen. Perhaps she mistrusted the simple faith of her parents. During her last year at school her teacher, a woman of good ability, had successfully labored to convince her that she needed training only in science and history, and not in the principles of the Gospel as understood by the Latter-day Saints. Her parents discovered too late that they had lost or were rapidly losing influence over a daughter who for only one year at this important age had been under the tuition of a teacher in this city who had thought it her right or duty to win the young girl from her childhood faith in the religion of her parents.

### THE CRITICAL PERIOD.

After completing the public schools, many pupils have the privilege, which all ought to have, of attending some high school or other institution, to prepare themselves more fully for the active duties of life and to enable them to live in the world of thought and progress of today. The age from 16 to 20 is usually, and I believe, correctly considered the most important of a person's life. It is then that he makes up his mind to aim at something, to be something. If he does not form the resolution at this time he is most likely to drift without definite purpose and without any true objective point. It is at this period that he usually makes his choice whether he will serve God or Baal. The period of adolescence and youth is, I repeat, the critical period of a youth's life. If he can be impressed at this time with the truths of religion, the principles of truth and morality, and the actual practice of honest industry, his future is reasonably secure.

### THE PUBLIC SCHOOLS.

In the opinion of the Latter-day Saints, the public schools cannot make adequate provision for this kind of education. The public schools can do very much, and are, of course, to be loyally supported; but they cannot teach the truths of revelation. The public schools are supported by the

taxes collected from people of all religious beliefs and from those of no belief at all.

At some time in the period of youth, provision must be made to supply this deficiency of secular education, and no better time could be chosen than the high school period, the period of transition from youth to manhood and womanhood.

The actual support of Church high schools is therefore not in rivalry of the public schools. The Church schools are not intended to take the place of the public schools nor in any way to interfere with their patronage. But they are intended to give, at the high school period something that the state

high schools do not and cannot give.

### A PRACTICAL VIEW.

If the Latter-day Saints, for example, had not decided to support their normal college and high school (departments of the L. D. S. University) in this city, recently, then it would have been necessary for the people of this city to establish and maintain another city high school. The cost of maintaining the present city high school is \$30,000 per annum. Another high school would cost, perhaps, \$30,000 more each year. Now, the Latter-day Saints pay less than half that amount for the entire support of the L. D. S. University; and, it is both a strong and

just view of the case to say that they will save much money they would otherwise pay in taxes, if they will loyally, generously, and heartily support their own schools, instead of seeking to burden themselves with another city high school. In a single year there has been given to the Latter-day Saints' University, property and cash aggregating nearly \$200,000. None of this has been taken from the people at large, but has been presented by well-to-do individuals who desire to help the Latter-day Saints in this direction, provided that they will have the intelligent foresight to help themselves by establishing and maintaining institutions to which the wealthy will contribute.

The experience of the past year should be an assurance to the Latter-day Saints of this city that means will never be lacking for these purposes, if they as a people will also do their part.

### WHAT IS ASKED.

The faculty of the institution I represent feel a sense of pride and honor in the fact that so many of the sons and daughters of the Latter-day Saints are this year placed in their care. But the list of students, large as it already is, is still quite as remarkable for the names it does not contain as it is for those it does contain. I do not care to enter into particulars here, further than to allay any apprehension that might be in the minds of some in regard to the quality and worth of the instruction given. In the language of Henry Clay, "I know well the honest misconception of both friends and foes," but am prepared to maintain that the instruction given in this institution will not suffer by comparison with any of the same classification given here or elsewhere. Without attempting to go into detail, at this time, I simply desire to invite any and all persons that are friendly to the cause of education in our midst to "come and see."

### AN ARTIST'S VIEW.

I take it that to the Latter-day Saints, at least, there could be nothing

more acceptable, no service of son or daughter more beautiful, than that of following their parents in the path which the latter have traversed in the service of their Master, and in the defense of right and truth. It is this alone which has given dignity and peace to their lives and has been the sufficient compensation for all their sorrows, the crown and blessing of all their successes. A well known portrait painter of this city recently said to me that in no other community much, had he seen so many faces of old men that bore upon them such a look of peace and wisdom, as he had found upon the faces of the aged here. The Latter-day Saints, he thought, were peculiar in this respect. If it is true that this look of chastened wisdom and spiritual peace upon the countenances of the aged is more noticeable here than elsewhere, may it not be due to the effect of their religion upon their lives? And, if so, must not their religion be with them, after all, the principal thing—the one thing that may be wholly engrossed in the pursuit of the things that perish, most of the Latter-day Saints appear to have fixed their gaze rather upon the eternal than upon the transient phases of existence. Like the village preacher in relation to his flock,

"T'was them his hopes, his prayers, his tears were given,  
But all his serious thoughts had rest in heaven."

so these people appear to realize that it is their religion that gives worth and beauty to their lives; and they sense more fully than do other people that

"They only the victory win  
Who have fought the good fight and have conquered  
They denounce that tempt us within;  
Who have held to their faith unswerving  
By the prize which the world holds on high,  
Who have dared for a high cause to suffer."

Resist, fight, if need be to die."

It is only here, in the region in which the soul communes with God, that the spirit of man can find peace. It is only here that his soul is lifted up beyond the strife and the turmoil of the everyday affairs of life. And instructions that lead into this region is practical in the highest and truest sense. It is the purpose, of course, to have in the Church schools all that is usually considered practical, and in the Latter-day Saints' University I trust that both the mechanic and the domestic arts will presently be provided; but even now the truly practical is emphasized and the highest utility of study is the constant aim.

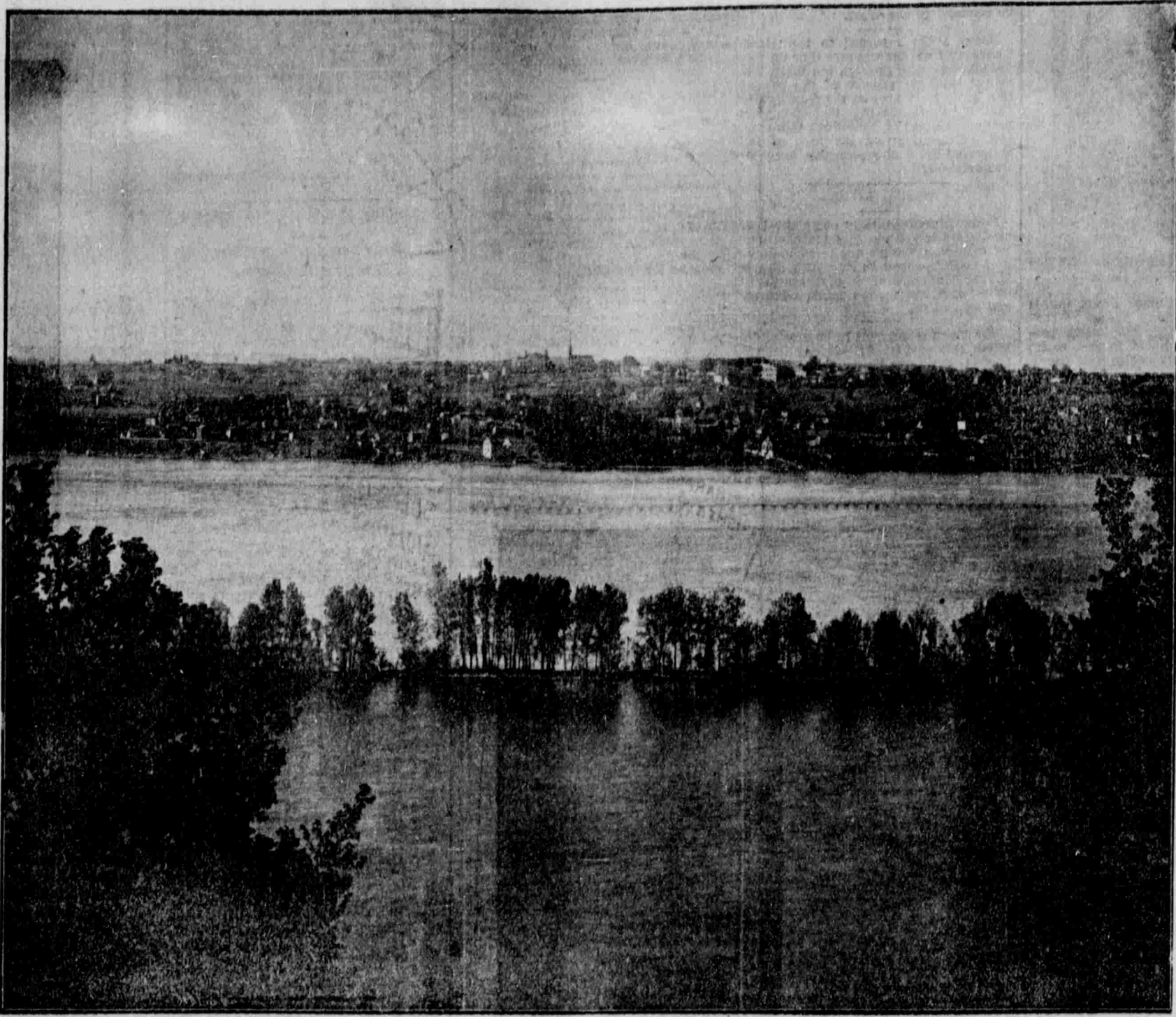
### EFFECT OF RELIGIOUS IDEAS.

No one can estimate the worth of religious conviction to the youthful mind. Whenever I have climbed to the top of one of our mountain summits, and have looked down upon the peaceful valley below, I have seen the landscape softened by the distance and resplendent in the calm light. In like manner the Latter-day Saints often testify that from the spiritual heights to which they have attained through their faith, they calmly overlook the intricacies of the worldly landscape and behold the valley of life made beautiful by the glow of the sunlight of eternity. They see, as the German philosopher Hegel expresses it, their own "existence in a transfigured reflection, in which all the divisions and the crude lights and shadows of the world, are softened into eternal peace, the beams of a spiritual sun. Religion to the Latter-day Saints is more than the fabled stream to the goddess Psyche in the ancient fable, which she could drink forgetfulness, and by partaking of the waters of oblivion, dream away all her sorrows. It is to them the stream of life, and whoever drinketh of it shall never thirst thereafter."

### A MATTER OF CHOICE.

Now, it is only a start in this way that can be given to our youth in the Church schools. Yet I humbly suppose that this start is amply worth all that it may cost to receive it, and that they are mistaken who regard this thing lightly. On this subject, more perhaps than on other matters, I know that in the language of one of our authors in psychology, ideas fight, and emotions wage war, appetites and passions clamor for gratification. Selfishness contends for self, love pleads for others, conscience imperatively battles for the right. "Fiercer conflicts rage in the human soul than on fields of carnage." But self as choice is sovereign. Reason examines all the arguments and weighs all the motives. In view of all the considerations, self, as choice, decides.

The choice rests with the people. It is their affair. May their minds be clear and their hearts right in making their decision; and happy may be he who chooses wisely! J. H. PAUL.



Photographed by Frank Gouley.

## NAUVOO THE BEAUTIFUL AS IT IS TODAY.

HUNDREDS of eyes in Utah will at once recognize the above as a picture of Nauvoo "the beautiful," at one time the most beloved city in the world to the Latter-day Saints. Whether or not the picture will excite pleasure or pain may be a matter yet to be decided. But there can be no question that many happy as well as bitter memories cluster about the little village in the bend of the Mississippi river, the only question is which emotion is the stronger.

Many eyes will fondly traverse over the picture to pick out the familiar scenes which are invested with such intense interest. The large building near the center of the picture immediately to the left of the spire topped Catholic church, is the old armory used by the foes of the Saints when the latter were driven out of the city. It is now used as a home for sisters of charity. The large white square building to the right of the church on the hill, is the postoffice, constructed entirely of stone from the temple. The temple site is in that vacant area between the church and the postoffice, but there is not the least vestige of the magnificent edifice now remaining on the site. On the left of the armory, that level stretch of country which is now divided off into farms, was the old parade grounds where the Nauvoo Legion used to go out on review with its great lieutenant general at its head, one of the most striking figures that ever sat a horse.

Those who lived in Nauvoo in the Prophet's time have already looked upon the spot that was called his home. The large house with its white stone foundation, fronting on the river to the right of the cluster of trees in the center of the picture, is the "Nauvoo House," at least the foundation is the same that supported that historic building. The superstructure was erected by Old Man Wideman. The small dark building to the left and the edge of the trees was the home of Hyrum Smith the Patriarch. The "Nauvoo Mansion," the home of the Prophet, stands in the trees back of Hyrum's house.

This picture was taken recently by a Nauvoo photographer and was brought here a few days since by John Schmitz, assistant cashier of the State Bank of Nauvoo. Mr. Schmitz states that the city now contains about 1,400 inhabitants who are principally Germans. When the Mormons left Nauvoo it was the largest city in Illinois, containing 20,000 inhabitants. But the city has amounted to nothing since then. It is generally conceded that had the Mormons remained there Nauvoo would have now been one of the largest cities on the Mississippi river.

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## Holy Sepulchre Located in New Place

Sar Peladan, one of the best known occultists in Europe, has written to the Pope, informing him that, after several months' investigation in Palestine, he is satisfied that Christ's tomb is not in the Church of the Holy Sepulchre, but on Mount Moriah, beneath the cupola of the Mosque of Omar.

Here are his reasons for making this strange statement. In the sixth century Antoninus the martyr calculated that the distance between the tomb and the place of crucifixion was 400 feet, and that both these places were near the Fountain or Pool of Siloam. The distance, however, from the present tomb to the place of crucifixion is only eighty feet, and, furthermore, Siloam is not near either of the places, but is actually at the foot of the Mount Moriah.

In the seventh century the monk Arculphus described the tomb as a rock hewn cavern in which nine persons could find room, and he also described the building with two rows of columns which, by Constantine's orders, was erected above this cavern. The present tomb, however, is not a rock hewn cavern, but a building in which not more than four persons can find room, and, moreover, the circular church of the

Holy Sepulchre has only one row of pillars. On the other hand, the descriptions given by Arculphus apply in all particulars to the mosque of Omar and to the cavern hollowed out beneath the rock of Moriah.

No portion of the Church of the Holy Sepulchre, says Sar Peladan, was in existence before the eleventh century, and therefore it cannot be the building erected by Constantine, whereas the Mosque of Omar, in spite of its Arabian decorations, is clearly a Byzantine edifice of the fourth century. Among the mosaics which adorn the cupola of this mosque are also the two symbols of the eucharist, corn and grapes, and these symbols, it is claimed, prove that the building was originally destined for Christian purposes. Moreover, the inscription, "God has no son," which was added at a later date, and which is not to be found anywhere else, proves that the Moslems desired to deny the divinity of Christ in the very place where it had formerly been adored.

According to Sar Peladan, the mistake in regard to the true location of Christ's tomb, which dates back for several centuries, may be easily accounted for. The Christians, he says, after being driven from Mount Moriah in 70 by the Fatimites, who had by that time transformed Constantine's building into a mosque, were authorized to build in the quarter reserved to them a new church in honor of Christ, and this is the church which the crusaders supposed to be the true location of the holy sepulchre.—N. Y. Herald.

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