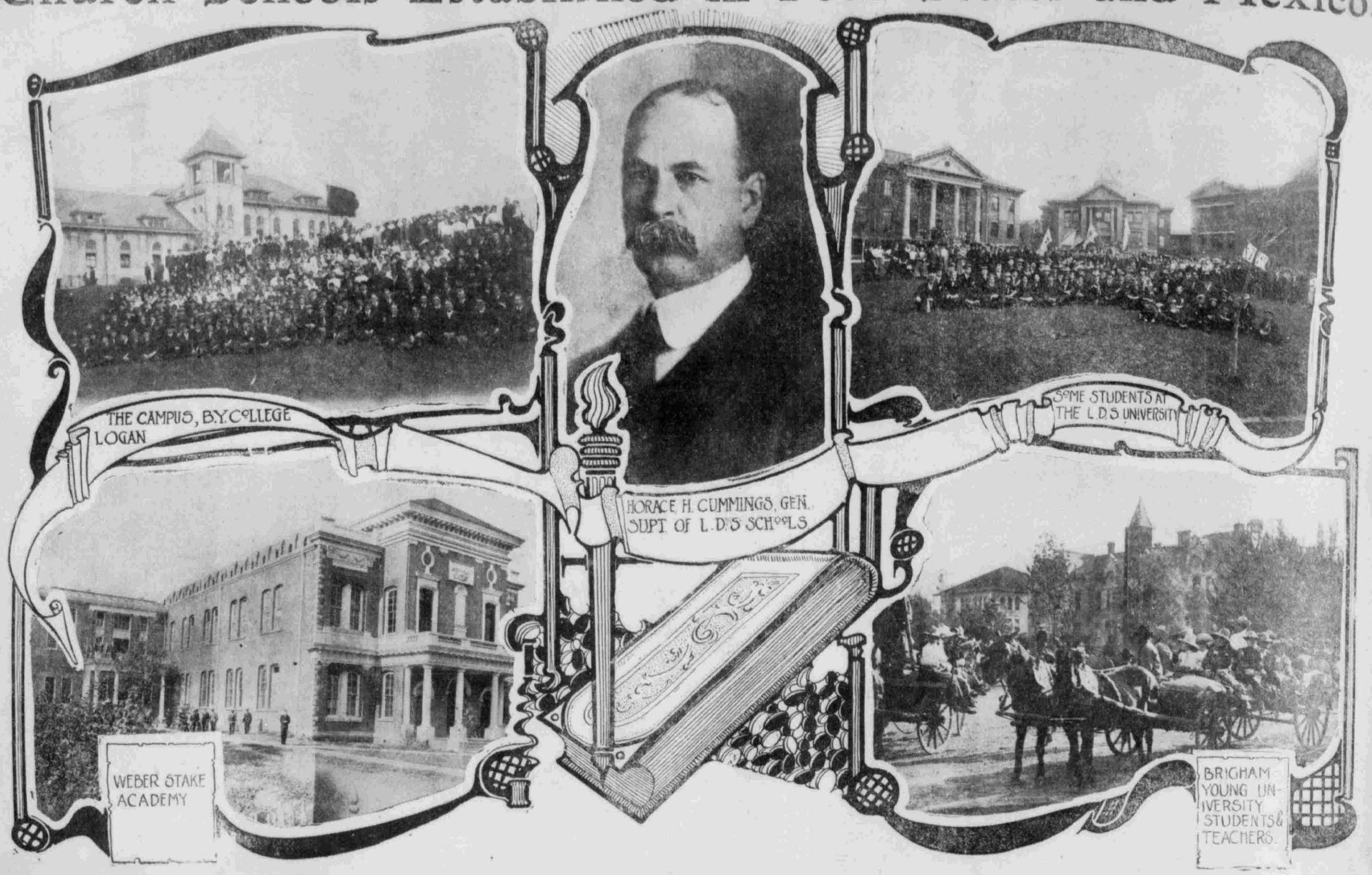
Church Schools Established in Four States and Mexico.



THE Church schools, like the Church itself, have grown from a very small beginning. Established by the Prophet Joseph under commandment from God, they have been fostered with great care from the earliest days of our history, and they have grown steadily in consequence. Today they are receiving a very large proportion of the revenues of the Church, and are doing an amount of good realized by comparatively few of its members.

Early mobbings and drivings prevented the growth of any of the first schools into very noted or widely recognized institutions of learning, though they accomplished a great good. But wherever the saints settled, even for a short time, schools were established and old and young were taught the rudiments of an education.

The old allegation that the Mormons are ignorant dupes is now obsolete, and no charge could be more false than that the leaders of the Church hold control over the members through the ignorance of the latter. Experience teaches us all that the ignorant are the hardest to control and that a broad, true education is a necessity to live properly the life of a Latter-day Saint.

The pioneers of Utah had not arrived in Salt Lake valley six months before schools were established. Julian Moses, who began school about Christmas time, 1847, was the first male teacher in Utah, but a lady teacher had already begun a school some weeks earlier.

As immigrants continued to arrive and houses were erected, more schools were established, and on Feb. 28, 1850, only two and a half years after the first company of pioneers arrived—the provisional legislature passed an act incorporating the University of Deseret—now the University of Utah. When their destitution is considered, this page of history alone is a sufficient refutation of the charges of willful ignorance on the part of our people, and at the same time forms a glowing example of a desire for learning perhaps without parallel in history.

BETTER ORGANIZATION.

As years passed on the private schools became better organized and secured public aid. Appropriations from the legislature took the place of tuition; and at present an unmodified system of public schools free and with laws compelling parents to send their children obtains throughout the state.

While the public schools are doing incalculable good and are largely attended, their effect is mostly intellectual in character. Supported by general taxation, no sectarianism can be taught, also no religion in those times is permitted, extremely sectarian, but—as no religion can or should be taught in the public schools. Many religious people even object to having the Bible read in the public schools, lest a wrong version of some of its sayings should be inculcated.

But religious growth must take place, if ever, at the same time that intellectual growth occurs—religion cannot successfully be grafted on after adolescence is reached without it. Educated criminals fill our prisons because their training in school did not reach their consciences or arouse strong religious convictions of right within them. The necessity of this kind of training prompts the Latter-day Saints to maintain an extensive and costly system of Church schools.

Nor is a knowledge of books and a religious training all that children require to fill the most useful life. They should be instructed in the various industrial activities needed for the welfare of the race. This instruction should also be simultaneous with the other.

TWENTY-SEVEN SCHOOLS.

In the Church there are now 27 schools—an even score of them doing high school work, and two of them having college courses. The total enrollment last year reached nearly 7,500 and indications now point to a substantial increase during the present year. Most of these schools are stake academies and are presided over by local boards of education, and all are under the control of the general board of education of the Church.

The genius and inspiration of the late Dr. Karl G. Maeser did much toward bringing about the present organization and methods of control, as well as the development of many unique features of the system by which the young are cared for and directed in their all-sided development.

ONLY HIGH SCHOOL WORK.

At the present time little is done by the Church for elementary education. The children in the grades are so numerous that expense would be too great and it is left for the Sunday school, Religion classes and other auxiliary organizations to sufficiently supplement the day school work during this period. At this age children are still under the strong influences of home, which should make for moral and religious training. From 15 to 20, or the high school age, is universally admitted to be the most dangerous period in a child's life and the Church schools are directing most of their energies here. Many parents find our high schools a most timely and welcome ally in guarding their children over this period. The young now begin to enter society and come in contact with new influences and dangers. Their untried judgment often leads them to wrong estimates and conclusions. Many things their parents taught them they see in a new light. They become conscious of their own developing powers and appetites, and often seek pleasure in forbidden paths. It is then and the best possible environment should be furnished them, and our Church schools are adopted to supply this need. Examples in great number could be given of young people who had already got beyond the control of their parents before entering a Church academy, but who under its influences have become exemplary and useful citizens. The door of a Church school has been a turning point in the lives of many children of the Latter-day Saints.

While these reformatory results have characterized the work of our schools from the beginning they are not in any sense "reform schools." There are no special provisions for the care of bad boys or bad girls, in fact, children from the choicest families make 99 per cent of the enrollment and the schools are designed for such. No pupils can attend and partake of the spirit and work of the schools without being greatly benefited by them. In a word, they are designed to make Latter-day Saints of those who attend them, and that they do not miss their aim, is well known to those familiar with the results achieved.

The average cost per annum of instructions in the high schools of the United States is not far from $15 per capita. In our Church schools the cost is considerably less while the work done is much more. Each pupil is expected to pay a registration fee of from $10 to $15, besides certain library and laboratory fees and the trustees-in-trust bears the balance of the expense. A few endowments have been made and others are in contemplation, which will aid in the general maintenance. For those who have the means to spare there surely could be no better use made of it than in promoting the work of the Church schools.

SOME RECOMMENDATIONS.

During the school year just past a special committee appointed by the general board of education examined very carefully into the conditions and needs of the Church schools; and, while its work is not yet completed it has made a number of recommendations which have been approved by the general board and some of these are already gone into effect. The following are a few of the most important changes that have been adopted.

First—The courses of study have been carefully revised and made to harmonize with those of the best high schools.

Second—Uniform text books have been adopted and are being sold at cost to the pupils. This will unify, and in many cases, improve the work of the schools. It is designed to make all the work done in any school equal in value to the same kind of work in any other school.

Third—Carefully prepared outlines for the four years' high school theology work have been printed, thus making this important study uniform and more thorough. These outlines are a great assistance to both teachers and pupils.

Fourth—No new department will be established in any Church school until it can be properly maintained. There should be evidence of a permanent demand for the work of a proposed new department and at least 20 students applying for it.

Fifth—Hereafter only one Church school will do college work, as this kind of work is very expensive and there is not a sufficient number of college students to justify more than one school in offering that kind of work at present. The school to do this work has not yet been designated.

Sixth—Only one normal training school will be maintained, because as this, also, is a very expensive line of instruction. Many of our Church schools, however, will offer normal courses where psychology and the theory of teaching will be given. In fact, this is a very important part of the work of our Church schools. We have so many organizations requiring teachers that be a some all our people should be teachers, and very many in them must be trained; great encouragement is given to the normal work.

Seventh—Regulations have been made fixing the maximum salaries of teachers; their maximum and minimum hours of class work; the amount of other kinds of Church work they should do and other matters designed to improve and harmonize the teaching corps.

NEW SCHOOL ESTABLISHED.

One new school was established during the year—in the San Luis stake, Colorado. It began work Jan. 7, 1907, and had a total enrollment of about 125. A new building has since been erected for it, and the school now is in a most satisfactory condition. Several new buildings have been started and two have been completed. Still others are needed and will no doubt be erected in the near future. More than 320 teachers were employed last year and that number will be considerably increased this year. Last year's work ended with the largest and perhaps the most successful convention of school teachers ever held. It lasted a week and nearly 200 teachers attended it.

The work of the Church schools in Utah, Idaho and Arizona is too well known to warrant extended notice, and it would not be fair to mention one without devoting space to all. To give a history of the separate institutions would necessitate more space than is placed at my disposal. Justice could not be done to the work of any institution under a column and of course 20 columns of reading matter is out of the question. Of the Church school work in Mexico a few words might be written to demonstrate how they are filling a long felt want.

SCHOOLS IN MEXICO.

There are academies at Juarez, Dublin, and Diaz and seminaries at Pachecho, Moyelos, Garcia, Oaxaca and Chuachupa. These schools are all under the supervision of the Juarez stake board of education, whose chairman is Anthony W. Ivins. The larger school is at Juarez, where President Guy C. Wilson is the principal. He also has a supervision over the other schools in that stake. All the schools in our colonies there are Church schools, as no satisfactory arrangements have been made to get the use of public moneys for schools in our colonies.

Last year the Juarez academy had the largest enrollment of any of the Church high schools and was given here by a corps of thirteen teachers who are building a grand school.

It has become so famous among the religious people that the demand for enrollment has compelled the advisability of erecting a dormitory that will accommodate 150 or 175 young men, and then permit the governors of colonies by stakes each to name 12 or 15 young men of good character who, on their recommendation, will be admitted and trained in the academy. This institution is now in the hands of a committee appointed by the first presidency to investigate and report upon. It is agreed that these young graduates on returning home after completing their courses, would become most effective missionaries in disseminating correct information concerning our people.

The young Mexicans who now attend are as devoted to the school and as enthusiastic as our own students, but their size not sufficient nourishing place in private houses to accommodate all that wish to attend the school. The branches of industrial education particularly appeal to the Mexicans.

HORACE H. CUMMINGS.

LIST OF LEADING CHURCH SCHOOLS

Brigham Young University	Provo, Utah	Prest. George H. Brimhall.
Latter-day Saints' University,	Salt Lake City	Prest. Willard Young.
Brigham Young College	Logan, Utah	Prest. James H. Linford.
Weber Stake Academy	Ogden, Utah	Principal David O. McKay.
Fielding Academy	Paris, Idaho	Principal Ernest Branowell.
Snow Academy	Ephraim, Utah	Principal Newton E. Noyes.
Oneida Stake Academy	Preston, Idaho	Principal John Johnson.
Beaver Branch of B. Y. University,	Beaver, Utah	Principal J. E. Hickman.
Ricks' Academy	Rexburg Idaho	Principal Ezra C. Dalby.
Emery Stake Academy,	Castle Dale Utah	Principal G. F. Hickman.
Uintah Stake Academy	Vernal, Utah	Principal William J. Snow.
St. Johns Academy	St. Johns, Arizona	Principal W. D. Rencher.
Summit Stake Academy	Coalville, Utah	Principal William Z. Terry.
Thatcher Academy	Thatcher, Arizona	Principal A. C. Peterson.
Cassia Stake Academy	Oakley, Idaho	Principal A. M. Merrill.
Snowflake Stake Academy	Snowflake, Arizona	Principal L. F. Moench.
San Luis Stake Academy	Manassa, Colorado	Principal T. D. Rees, Jr.
Juarez Stake Academy	Colonia Juarez, Chihuahua, Mexico	Principal Guy C. Wilson.
Dublan Academy	Colonia Dublan, Chihuahua, Mexico	Principal L. Paul Cardon.
Diaz Academy	Colonia Diaz, Chihuahua, Mexico	Principal Charles Fillerup.

The corps of teachers employed in these institutions ranges from 75 at the Brigham Young University at Provo down to five or six in the smallest schools.

WIERD GHOST STORIES REGARDING "WARNINGS"

BELIEVED BY SOME PARK CITY MINERS.

SINCE the days of belief in witchcraft superstition has suffered a steady decline in popularity but an occasional hamlet still has its haunted houses and echo woods. Most interesting of all, however, are the beliefs which cling around the mines. It is the most natural thing in the world that those damp, dismal holes should have their weird stories. Never a day goes by without seeing some poor fellow lose his life while digging in the bowels of the earth that rich men may become richer and his own family fed, clothed and protected from the rough elements of a mining camp.

One does not need to journey far from Salt Lake to hear stories of ghosts which haunt old shafts, drifts and abandoned properties. Travel a city in Park City or any of the camps within a few hours' ride of Salt Lake, and you come back to the city provided with a sample of tales, large enough to send the family into spasms every evening during the long winter around the fireplace. Park City has seen accidents galore so is rich in possibilities for hallows are what make ghost stories; a dead man may tell no tales, but if he gets killed below ground he furnishes material for them.

PARK CITY DISASTER.

The worst disaster Park City ever saw was the Daly-West explosion, as vivid in the memory of the camp's residents as if it happened only yesterday instead of five years ago. To spare unnecessary laceration of hearts which ache still, no names will be mentioned, but one of the men who met death in its most sudden shape was a "single skinner." A mule skinner is simply the man who drives the ore trains; a horse is used as often as a mule but the term applies just the same. In this case the mule skinner was sitting on the front or head car of a long string of empties, he was whistling a merry tune as he was a jolly man, poor fellow. He had started into the mine for the station on the 1,200-foot level, where the ore was loaded and where a magazine, containing several tons of powder, was located.

DEATH CAME SWIFTLY.

Suddenly there was a muffled roar, a few seconds later mule skinner and his horse were dead. The explosion had blown up and the gas had rushed through the long tunnel with flight swifter than anything had ever traveled through the tunnel before. Ere the gas had been drawn from the mine sufficiently to permit rescue work with safety brave men were risking and giving their lives in the vain hope that one man, still alive, would be found. There were 23 victims and four rescuers, dead when the final reckoning was made. But the world must have its tale so as soon as nearly two score of funerals were held, the mine made its payrolls and resumed the wearisome question of adding to the world's wealth.

But while past the horrible affair is not forgotten. Now and then a big hearty miner appears at the mine office and with wild eyes and trembling voice asks for his time. He makes no explanation but it is easy to guess; he has seen "the white mule and nine cars." There have been instances where ignorant foreigners have pulled the bell rope frantically and upon being brought to the top scampered down the canyon without waiting to go through the formality of getting the wages to their credit.

HASTILY FRIGHTENED.

Miners are men who will brave all the terrors of land and the caverns beneath for the simple prize of bread and butter, but when a man gets thinking over ghastly affairs while all alone a thousand feet from fresh air and sunlight, mind conquers over matter and indifference fades before superstition. A patch of fungi on a brace post a few feet ahead in the darkness gradually takes the shape of a white horse; the posts still further on become exes—and the Daly-West has another vacancy to fill. For 'tis the accepted belief that he who sees the "mule and nine cars" is marked—it has become death's warning.

"MINE RATS."

Have you ever heard or heard of "mine rats?" They're a most mysterious species of rodent; they have been known to drive men insane and make cowards of others, but ordinarily they are more frightening than harmful and oftentimes render good aid. They cannot be seen—simply heard. You hear them when away deep in the earth, where all is dark and damp and silent—that silence so conducive to wild pranks of the imagination.

R-r-r-r-rat-ratatat-r-r-r-rat-rat-rat-r

ONLY A MACHINE DRILL.

It's like the purring of a monster cat crouched somewhere close in the darkness or the nervous rapping of an iron fist on the rock wall at your side. Now it seems to be below your feet; now at your side; now overhead and a second later at the other side. That's a mine rat—you realize why men who listen to it day and night grow crazy.

It's only the noise being made in another part of the mine by a machine drill as the steel hammers away at the rock. It may be from a distant part of the mine as the sound carry and is being echoed and re-echoed in the tunnel in which you are standing seem to jump from spot to spot.

BELIEVE IN WARNINGS.

A miner, working all alone, will get to thinking dismal thoughts if he is not careful. Let him get wrapped up in gruesome thoughts and a sudden noise coming right at his side will naturally create fright, even if only momentary. Stories have been told of men who have heard the mine rat night in and night out, only to be frightened in search of a companion at last and just in time to move away from under a cave-in. Many miners seem to be able to read warnings in the noise; they hear it for years but some time it has something new in its sound; it tells a story never heard before.

GHOST AT MASSACHUSETTS.

Standing high on an embankment partly nature's work and partly made by years of production stands what was once known as "The Massachusetts," a property now idle and a part of extensive holdings. The shaft-house, 90 feet high, rises majestically at the top of the mound; it is now nothing more than a shell; the machinery has been moved away and slowly but surely the old building is falling to pieces. As the story goes there was once a man killed in one of the deeper drifts in the days of old; he was an old man and his life had been spent in the mines. So when his ghost went out it naturally sought the Massachusetts and now haunts the old drift. A few years ago when the mine was being put into shape to withstand idleness one of the repair gang saw the misty form of the old man approaching. With a yell the miner made for the cage and was hoisted to the top. Ashamed when he stepped out into the sunlight at surface he said nothing to anyone but pretending to be sick he obtained his "time" and went into other work. He confided to a friend once "I would have been killed if I had stayed down there," he said. "I take a hint and do not need a kick. When a dead man's ghost comes back to warn it's time to get on top and that's what I did and it's where I'm going to stay." And he did—afraid of a mine up to his dying day, although he had gone into the mines when a mere boy.

The peculiar part of the affair is that others who never talked with the miner mentioned, saw the ghost, but could not be driven away from their life work. They avoided working in the drift, however, and lost no time in completing the work there.

Superstitions get converts rapidly. An accident coupled with some happening makes the happening a warning ever after. All it takes to plant the seeds of a superstitious belief is a story during pipes around a roaring fire in a bunkhouse or during chat between shovelful down in the mine.