

Also near Carthage, Ala. a remarkable group of mounds have been found, but the embankments of these are gradually disappearing beneath the encroachments of the plow and harrow. Very ancient mounds of peculiar form and character exist all along the coast of the Gulf of Mexico, reaching from Florida to Texas. The Indians call them Oahay, or Red Houses. There are some remarkable mounds in Yucatan and Chinapas which were mouldering from age at the Spanish conquest.

A note worthy fact is that their number diminishes as the Atlantic ocean is reached. They are rare west of the Rocky Mountains, and seldom found in British America. They are in California and Oregon, but are smaller and fewer in number. Mounds are said to occur on the shores of Great Salt Lake. They are very numerous along the coast of Central America, and of Costa Rica, Vancouver Island, Peru, Brazil and the pampas of Patagonia.

These proofs of the presence of the ancient races in the localities named are particularly interesting to the student of the pre-historic annals of America contained in the Book of Mormon, as they confirm in a remarkable manner the authenticity of that venerable race.

The number, variety and remarkable character of these tumuli are so considerable as to distinguish the people who formed them as "Mound Builders."

Ohio appears to have been one of the principal centres of mound builders. The number contained within the area of this State, cannot be estimated at less than ten thousand, and it has been calculated that their total length would be over three hundred miles. (*Hidgeon in Bancroft*, vol. 4, p. 752.)

In the State of New York, there are two hundred and fifty enclosures resembling our modern fortifications. (*Squier's Report in Peabody Museum* 1880, vol. 2, p. 721.)

In an area of fifty miles, on the borders of the States of Iowa and Illinois, two thousand five hundred mounds have been counted. (*American Antiquities* 1870, p. 59.)

There is no doubt that the vast and impenetrable forests, in both North and South America, cover numerous mounds; and it is said by antiquarians who deplore the fact, that everywhere a much greater number than those discovered have been destroyed by colonists and farmers. (*Pre-historic America*, p. 83.)

Many attempts have been made to classify or group the earthworks in order to assist the interested student; but it has proved an almost impossible

task to avoid inaccuracies. The following are specimens of classification:

1. Defensive works; 2. Sacred enclosures; 3. Temples; 4. Altar mounds; 5. Sepulchral mounds; 6. Mounds representing criminals. (*Squier*.)

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(To be continued.)

SCHOOLS AND EDUCATION.

[BY S. W. RICHARDS.]

As much is being said and done in this community relating to schools, teachers and education, permit me to offer a few words, suggestive or otherwise, upon these very popular subjects.

The importance of education I need not urge. It is the most valuable acquisition attainable; it is something that may be possessed without fear of thieves to steal, or even rust to corrupt, if systematically obtained and wisely stored.

The kind of education should be that best adapted to the individual, to the manner of life intended, and so thorough as to develop all the powers of the mind as well as the physical energies of the person. There are conflicting opinions upon questions that have to be considered in connection with the educational interests of a community, and to some minds harmony seems only attainable by the exclusion of what is really necessary to the development of man's moral and spiritual nature. This part of his nature cannot safely be neglected, must be at some time and place properly and thoroughly cultivated for the safety and the perpetuity of society. And the question naturally arises, when and where shall these principles be taught that take hold of the affections, that regulate the heart in all its promptings, and create a conscience that will be an unerring guide in its judgment of right and wrong in the affairs of human life, and thereby lay a foundation for correct moral action that shall extend its influence and exercise control over the obligatory acts of man and the ethics of social life.

The history of education in other countries has disclosed the fact that it is not the number of schools alone that will secure the social safety and prosperity of any people, but that it depends very much upon the character of the schools. We may say that knowledge is power and necessary to the development of free institutions, but experience has proven that knowledge which is merely mechanical and speculative, and blended with no moral influences, is a dangerous power. This fact compels me to say that popular education, to answer its purpose, must be not only thorough and practical, but it must be moral or religious.

By practical education I do not mean only that which may be employed upon machinery, upon the soil and minerals of the earth, or other physical improvements, however important they may be. I mean that education which bears upon the machinery of the human mind as being most truly practical, that which cultivates the human heart, that which brings forth the fruits of intelligence and virtue.

This truly practical end of all education, I think, is not sufficiently kept in view in the conduct of our common schools. Our teachers are examined as to letters and learning in the various branches of literature, history and science, to determine their qualifications; but why should they not be questioned as to their ability to rear up for society intelligent and virtuous men and women, and are they distinctively of that class themselves? The teachers of our youth, when entering upon the discharge of their duties, think they must make good readers and writers, good arithmeticians and grammarians, good scholars who shall do themselves credit at an examination. But this should not be the extent of their purpose and endeavors. It should be to make good members of society, on whom we can depend for good parents and children, good friends and associates, and the community wiser and happier in their associations, as the result of their zealous and effective labors. They should seek to engraft upon the youthful mind that love of knowledge and virtue without which they cannot be happy, nor useful, nor fitted for the greatest duties of life. Both the government and instruction of a school should be such as will constantly appeal to the good sense, the manliness, and self-respect of the pupils, and to all those qualities which will be demanded in after life.

Here I will use the language of an eminent writer which I fully endorse:

A safe and sound popular education must be moral; must be religious; must take hold of this nobler part of human nature, and enlist it in the cause of common welfare. We say this nobler part, for it is but one and the same part, whether called morality or religion; the same principle, with different objects; in the one case having regard to society, in the other to the Supreme Being; but still the same principle of rectitude. For although it may be too much to say, strictly and theoretically speaking, that there can be no morality without religion, yet the practical truth does not fall far short of that; and it is of the last consequence that men should feel that they are bound, to the circle of their worldly duties by their allegiance to Him who made the world. There cannot, therefore, be a more fatal mistake, in educating the youth of a free country, than to leave religion out of the plan; to leave the moral culture of the mind to the influence of chance, or the inevitable results of neglect.

In a free country like ours where the powers of government are open to the ambition of every aspirant, it is of the utmost importance that individual culture and responsibility be of a character to give stability to free institutions, which must ever be under the guidance of both reason and conscience as developed under a strictly moral training. The experience we have today, in the exercise of governmental powers, by men who are all for the "constitution," but have never a thought or word for conscience in their administration, should teach us where the safeguards to our institutions must be found.

The object of all judicious education is to develop in the right direction the principles of human nature; and if one of them be the moral principle, why shall it not be put to school, so to speak, as well as reason, or memory,