

stand how a building which was estimated to cost three hundred and fifty thousand dollars is already proudly pointed to as worth a million but as having cost only seven hundred thousand! Let the light be thrown on any and every circumstance and incident upon which the public desire information! For we are going to open and enter and occupy and possess that building one of these fine days in the near future, and the *eclat* and gayety of the initial event must not be chilled by any specter at the feast, any skeleton in the closet, any scandal in the record either in start, progress or finish!

#### ELDER ORSON PRATT.

Today (September 19) is the eighty-third anniversary of the birth of one of the greatest men of modern times, whose life's work is inseparably linked with Utah's history. We speak of Orson Pratt. He was one of the first two men (the other being the late Elder Erastus Snow) of the memorable band of Utah Pioneers to enter the valley of the Great Salt Lake, as he had pushed on three days in advance of the main company. As a matter of record, he was the very first who set foot on the site of Salt Lake City. His companion, Elder Snow, having lost his coat on the bench, Elder Pratt came on alone on foot, traversed the site of the future city and then went back to Emigration canyon. From the moment he arrived in the Territory until his death, he was a fearless, earnest and able worker for the advancement of her interests. As her favored representative, he was a member of every Legislative Assembly which held its session while he was in Utah, and seven times he was elected speaker of the House of Representatives. As a member of the Pioneer company he took scientific observations on the journey across the Plains, determining the latitude and longitude of prominent places, the elevation above sea level, etc., in anticipation of the great Pacific railway which even at that time the Saints expected would span the continent, and which followed almost the identical route indicated by the Pioneers in their journey to Utah.

Elder Pratt was a member of the first council of Twelve Apostles organized by divine authority in this dispensation. He was a native of Hartford, Washington county, New York, where he was born Sept. 19, 1811. His parents were poor people, and in his boyhood he worked at farming. He was studious, and though his search for knowledge was prosecuted under many great difficulties, by perseverance and energy he acquired distinction as a profound scholar. Though of a prayerful, devotional nature as a youth, he did not unite himself with any religious denomination until on his nineteenth birthday, when he became a member of the Church of Jesus Christ of Latter-day Saints. Less than three months after this, he was sent out upon his first mission. In his labors as a teacher of the Gospel, he proved an eloquent speaker, a powerful minister, and a logical and convincing writer. His mind was well stored with knowledge of Scripture, ancient

and modern. He performed several missions in the United States, and sixteen times he crossed the Atlantic ocean in his calling as a messenger of salvation. His last public discourse was delivered in the Tabernacle in Salt Lake City on Sept. 18, 1881, the day before his seventieth birthday, when he delivered a clear and forcible address. On the 3rd of October following he breathed his last.

In the life of this eminent Pioneer is a valuable lesson to the youth of Utah. There are few who have less opportunity for acquiring an education than had Orson Pratt; yet by the intelligent application of indomitable energy he placed himself very close to the top round of the ladder, in the department of mathematics far surpassing the men of his time. As a statesman in directing the affairs of a young commonwealth, he held a place in the front rank. As a teacher and exemplar in religion, he left a record of undying honor. In his integrity to his convictions, his honesty of purpose, his readiness to grasp inspirational power, and his steady, determined progressiveness in acquiring knowledge and absorbing the great truths of the universe, his career stands as a shining example to Utah's sons and daughters, to lead them to a similar development.

#### LI, THE POOR CHINAMAN.

At the rate with which the emperor of China has lately been depriving his erstwhile favorite, Li Hung Chang, of his clothes and plumage, there soon will be nothing left to take from that devoted personage except his pigtail and his head. The grief and sympathy that shook the world when a few weeks since it was announced that the fickle ruler had stripped the viceroy of his yellow jacket, now pales into insignificance beside the harrowing report that the unhappy subject has been shorn of his three-eyed peacock feather. His anguish may well be imagined, for this indignity of his capricious sovereign is the grossest of all. A Chinaman, even if of high degree, can live without a yellow jacket, especially in warm weather; besides, in the late instance there is reason to believe that the emperor thought that particular jacket needed a thorough dusting, and was considerate enough to order it temporarily off the viceroy's back, only to return it later. But no such consolation accompanies the loss of the three-eyed feather. That gaudy tuft from the proud bird's tail is the symbol of all that a Mongolian official holds most dear. Its recall by the royal hand that bestowed it is ominous of displeasure, rebuke, humiliation and perhaps banishment or death. And all this, in the case of Li Hung Chang, because the fortune of war seems turned against him, and because in the battles on Korean soil for possession of a country which neither combatant has a right to, the Chinese are getting soundly and artistically thrashed.

THE BEAUTY of the war reports from Asia is that every reader can find something to suit him; if one day's

telegrams contain news of misfortune to the side he favors, the next day's story is pretty sure to make the correction and credit the victory to the other side. Candor compels the admission that in their lying the war correspondents this season are not very ingenious.

#### OUR CHURCH SCHOOLS.

In conversations as well as by correspondence with members of the board of education, faculties and with friends of true education generally, it has been noticed that there exists to some extent a misapprehension of the intent and purpose of the "Official Announcement" published above the signature of the First Presidency under date of August 18, 1894.

In all of these instances alluded to it has been the endeavor to explain the proper meaning and intent of the general authorities, and there is reason to believe to the fullest satisfaction of the interrogators. But as the same misunderstanding may be existing in other quarters, and as a harmonious co-operation of all friends of true education throughout Zion is an essential factor in the attainment of the glorious ends in view, it has been deemed advisable to add a few explanatory remarks for the information and guidance of all interested.

In the first place it is the desire of the First Presidency and of the general board of education that the Church schools in every Stake of Zion should be sustained and strengthened by the united efforts of the respective authorities and the people, until every Stake of Zion enjoys the advantages derived from the labors and influence of a Church school.

Although our Stake academies have their special field in the Church school cause, in theological and normal work, still these institutions are expected to carry on efficient courses of secondary instruction and to aim at reaching such a complete plan as to effectually aid in filling the gap which now yawns between the district schools and the head of the public school system of Utah, namely, the State University.

The reasons for the discontinuance of the Church University having been plainly set forth in the "Official Announcement," there is only to be stated in addition, that the First Presidency and the general board of education desire our Church schools to become feeders for the State University, and to harmonize their courses of studies in conformity with that intention, so that our educational system may be developed in the future State of Utah, which, while guaranteeing to all religious denominations their share in fortifying the youth against the alluring influences of agnosticism and infidelity, will elevate the youth of Zion upon such a high intellectual, moral and spiritual plane as will assign them a place in the foremost ranks of the civilized communities of the earth, and make them worthy of the destinies for which the Gospel of Christ requires their preparation.

KARL G. MAESER,  
Gen. Supt. Church Schools.