

AIMS OF EDUCATION.

CHAPTER I.

DEFINITION.

EDUCATION as applied exclusively to scholastic studies is exceedingly narrow and incomplete. All efforts, more or less systematic, that aim to the development of the physical, mental, moral, or spiritual nature of man, should be embraced in this term. The term, Education, as used in this work, is a twofold process, (1) on conveying instruction on its theoretical, and (2) of training in habits on its practical side. These parts of education are inseparable, and are so interwoven as to make even the partial neglect of one reflect injuriously upon the other.

CHAPTER II.

IN REGARD TO THE OBJECTS TO BE OBTAINED.

LABOR without an object in view is mere "killing time". Life without an aim, is a failure from the start. Any system without a purpose—if system it may be called—lacks the most essential element of vitality. Now, whatever may be said as to the apparently insignificant initiatory stages of the educational system of the Latter-day Saints, it has had pur-

poses of the most definite character from the beginning. In so far, therefore, as definiteness of purpose insures success, so far its inauguration points to the ultimate attainment of ends, some of which, in the opinion of its founders, have been either insufficiently recognized, or entirely neglected by other systems.

PREPARATION FOR THE REQUIREMENTS OF PRACTICAL LIFE.

"Three score and ten, and when it comes high it is eighty," says an ancient sage concerning the length of the life of man. Of this the greater part of the first decade is spent in irresponsible infancy, and educators themselves are not all past regarding the second ten years as the main educational season of human life. The gradual expansion of the educational horizon, however, is now causing the light to reach the very confines of infancy on the one side, and to illuminate the silvery altitudes of venerable age on the other. Kindergartens, the outposts of more pretentious education, greet the infant at the morn of his life, and a praiseworthy example is left for the emulation of mankind as evidence that the aged man is still learning when the evening shadows are closing around him. While the infant begins, it is the sage only that never ceases to learn.

For Membership in the Human Family.

When should education begin? This frequently propounded question finds its complete answer in the psychological fact, that the dispositions and capacities of a child are the result of a combination of agencies that may reach back into generations of antiquity; just as your peculiar traits and mine may be transmitted to our posterity for generations to come. Such a condition implies an ever-continuing responsibility to posterity. This far-reaching physical, mental, and moral responsibility on the part of the race constitutes one of the fundamental principles of ethics, perhaps

the most essential one from which the educator must take his orientation.

If it must be remembered that man is a gregarious being, then he must have human society in order that his God-like attributes may be developed. The story of Robinson Crusoe rests upon a fallacious psychological proposition. Any man placed under such conditions, would become through mere inanition either an imbecile or a maniac, the animal instincts of self-preservation only surviving.

This indispensable relationship between man and man, is the great incentive to progress, and becomes beneficial in proportion as the benefits received and the responsibilities incurred, are equally distributed. Wherever this adjustment is unequal, human progress is obstructed and education in its broadest application finds itself curtailed in its operations.

"Love thy neighbor as thyself," is the injunction of the greatest Teacher the world has ever been blessed with. Selfishness is the antipode of this maxim. The savage is selfish. Out of savagery many stages and phases of civilization have been evolved, as one by one the selfish instincts of the individual have given way for the higher interests of society. The infant manifests strongly the trait of selfishness, hence a popular educator asserts that the child is a natural born savage. It should be the purpose of education to lop off selfish inclinations, and engraft in their place, self-denial, self-control, obedience, love, charity, integrity, gratitude, diligence, and kindred virtues.

The educator has to impress upon the minds of his pupils the fact that no one can be happy unless he is virtuous; that no one is entitled to better treatment than he is willing to extend to others; and finally, that no one can fully understand the principle of the universal brotherhood of man, until he realizes that the love for his fellow-men, which Christ

enjoins upon his followers, is but the reflex of the love of God towards us, even as the light of the moon is but a reflection of the sun.

For Citizenship.

A true home and a good school are nurseries of patriotism. Great men have good mothers. Cornelia, the mother of the Gracchi, considered her two boys her greatest jewels, and a Spartan mother gave to her son, as he departed for the war, a shield with the legend: "Either with it or upon it." The fireside is one's native land in embryo. Every family circle owes the sacred duty of planting in the minds and hearts of its growing members, enthusiasm for their country, love for its history and its flag, obedience to its laws, and reverence for its institutions. In America the lack of reverence for parents and for the aged is a dangerous symptom, and if not remedied, forebodes no good for the country. Figs and grapes cannot be gathered from thorns and thistles.

Schools of every grade should supply this deficiency by emphasizing morals and manners and by giving pupils practice in the exercise of public spirit. The creation of offices to give the pupils opportunities of becoming responsible for things beyond their own individual concerns, tends to draw out their minds toward the comfort and benefit of their fellow beings. This, the so called "Monitorial System," trains pupils for trustworthiness in public affairs. By discarding mere dictatorial methods in discipline and by adopting instead judiciously applied principles of democracy, self-reliant and intelligent citizens may be educated. The prevailing system of feverish competition in our public school, emphasizing, as it does, intellectual advancement to the almost entire neglect of every other requirement, engenders a spirit of selfish ambition, an evil that sadly mars the characters of many of our most prominent public men today.

For Occupations.

The Creator has designed for every human being a certain work to perform and a distinct place to occupy. For this mission He endowed him with special capacities and surrounded him with certain environments, but granting him his free agency. This mission was given to him not on the basis of the stern doctrine of predestination, as accepted by the Calvinists, or on the principle of inexorable fate as believed by the Mohammedans, but as the result of the known mental, moral, and spiritual acquirements of the first estate or "primeval childhood". No man can go beyond this wise and judicious measure of his possibilities of growth, but may fall far short of it.

It is a portion of the heaven-appointed duties of parents and teachers to discover these natural capacities and inclinations of their charges, for these capacities point out, as a rule, the line along which the most successful career in life may be followed. Although financial conditions, vanity, ignorance, prejudices, and many other influences may prevent the choice of the course most suitable and even cause the adoption of a vocation ill-adapted to the best good of the pupil, yet, so flexible is human nature that perseverance, diligence, and above all, a living faith in the guiding hand of Providence, may not only prevent a total failure of life, but even lead to ultimate success, and this too in the face of the most adverse circumstances.

Our common school system embraces chiefly such branches of general instruction as are more or less indispensable in every vocation of life, while secondary education aims at preparation and proficiency in studies adapted to the pursuit of particular professions. In both of these grades, numerous opportunities present themselves for ascertaining the adaptability of the student for prospective work in life, and he should be advised accordingly.

The improvements in the educational systems of our day are many and in some instances of great value. If, however, the old-fashioned curriculum of the so-called three "R's" with some theoretical grammar studies thrown in has been superceded by practical object teaching, and more logical and analytical methods, there is manifesting itself on the other hand, a growing tendency toward a complexity of studies, which must either overtax the juvenile capacities, both physical and mental, or create a superficiality that incapacitates the mind for continued concentration of thought, create a distaste for solid work, and engenders that self-conceit which is spreading so alarmingly among our half-educated youth.

Results of this artificial hothouse education can be seen in the growing dislike for mechanical and agricultural pursuits among our young men and for domestic accomplishments among our young ladies. The so-called learned professions, commercial occupations, and public offices, are given preference over occupations of the producing order. While the former are becoming more and more overcrowded to their own detriment, as well as to that of their occupants, the latter have to be recruited in this country, largely by foreigners.

All this is an unhealthy condition of affairs. The fireside and schools will have to use their efforts to counteract this tendency by paying more attention to practical training; or else this nation, which has passed the first century of its independence with such glorious prospects, will decay prematurely and be overtaken, in the long run, by others that have developed along safer lines.

Efforts to make instruction in mechanical and domestic work a part of the regular curriculum in common schools have been very successful in many instances and deserve such encouragement as will gradually make them one of the

essential features of education. As the principle of "self-help" constitutes one of the mainsprings of prosperity, it should be recognized as a strong feature in all scholastic and domestic education.

For Family Life.

"Thou shalt honor thy father and thy mother, that thy days may be long upon the earth." This divine injunction contains the foundation of all domestic happiness. From it ramify all the other duties of the home circle, with all their blessings and affections. A bad son gives no promise of ever becoming a good husband and father, and I have never seen a girl that lacked in kindness to her mother, make a good wife.

Every child on entering school for the first time has had a great deal of education already, good or bad, as the case may be. Whatever there is of it, was received at home or its surroundings. Teachers encounter sometimes two extremes in school and are liable to commit a most egregious error on such occasions. Here enters a child, for instance, well dressed and cleanly, of winning manners, pleasant face, intelligent expression, and all the marks of refined domestic environments. It is welcomed with a friendly smile and a cordial consideration.

Here is another coming also, but its makeup is ragged and neglected, its manner sulky and shrinking, its expression coarse and vulgar, and its bearing generally characteristic of a waif of the street. While the former which is almost surfeited with love and tender care at home, finds additional kindness at its meeting with the teacher, the latter, starved, perhaps, for one ray of sunshine of tenderness and love, finds a response to its own distrust in the apparent indifference of the teacher and its treatment seems the more offensive by contrast with the kindness showered upon the more favored

pupil. Parents, too, for some cause or another, are guilty of such partiality. In such cases the partiality is far more cruel and is productive of incalculable mischief.

There is a certain degree of prudery prevailing among parents and teachers in respect to the relationship of husband and wife, which their children or pupils are expected to enter into sooner or later. No one expects to occupy a position in business life without having informed himself in regard to its requirements, and sought advice from those interested in his welfare or otherwise posted himself on the subject. But young people of both sexes are suffered to enter into the most sacred relationships of life without one word of counsel.

And this is not all: There is not an experienced teacher in the land that has not noticed with aching heart the slimy trail of the serpent, the symptoms of secret vices, on the countenances of some of his pupils. Attempts to confer with the parents in such cases, for the purpose of securing their co-operation in the rescue of their child from the inevitable consequences of such habits, are too often met by a stolid indifference, an offended incredulity, or even by personal insults.

Then is the time for the teacher to realize his utter dependence upon the support of his God, whose guidance he should seek in secret prayer. Thus fortified, he or she may dare to wrestle with the evil. Let the teacher in private interview approach the afflicted one, of his or her own sex, in great kindness, patience and purity. Thus many a young life is rescued from destruction, and started anew on a path that leads to health, prosperity, and usefulness.

In schools where both sexes are taught, but where only male teachers are laboring, there should be a wise and experienced woman chosen as matron to talk with the girls and instruct them on moral and hygienic principles pertaining to

the nature and mission of their sex. A male teacher recognizes the fact that there are many things about which he would not talk to his own daughters, leaving such instructions to be given by their mother; and whatever a teacher does not wish to say to his own daughters, he has no right to say to the daughters of anyone else.

INCULCATION OF THE FUNDAMENTAL PRINCIPLES OF SPIRITUAL DEVELOPMENT.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

These words of Scripture place the object of man's life upon earth so far above its common conception as to show clearly the wide departure of mankind in general from the designs of the Allwise Creator. Not *by* bread alone, neither *for* bread alone does man live. There are higher objects yet to be attained; other truths to be learned, and greater works to be done, all of which are indicated by successive stakes of continuous revelation stretching into the endless perspective of eternity.

Cultivation of Moral Habits.

Vivisection of vegetable and animal organisms may be comparatively easy and to some extent instructive, but it has never touched as yet the mainspring of life, neither has the reverse process ever been attempted, viz: to reconstruct out of the separate fragments a living thing.

As the origin of life is as yet far beyond the horizon of analytical investigation, so is the nativity of virtue hidden behind the veil of infinitude. Virtue is not a mere product of the necessities and conveniences of man, nor an empirical outgrowth of advancing civilization, to be viewed from a purely utilitarian standpoint, as evolutionists would make us believe; but it is that attribute of humanity which makes man

akin to God. Morality is the extent to which virtue has been able to manifest itself in the feelings, desires, words, and actions of man, either in his bearing as an individual, or in his collective capacity as society.

As a concrete manifestation of an abstract principle, virtue is to be cultivated more effectually by practical training in good habits than by mere theoretical instructions and logical dissertations. The chief part of morality consists in *doing* and not in *merely knowing*. Precepts in morality, therefore, should follow the synthetic process, moving from simple example to complex idea. In this way did God educate men from the Garden of Eden at the beginning, to the foot of Mt. Sinai, in the Mosaic dispensation, then from Calvary, in the meridian of time, and to the hill Cumorah, at the opening of the Latter-Day dispensation.

The proverb "Knowledge is power," is only relatively true. Knowledge should be supported by corresponding moral qualities. The formation of character depends upon the nature of the moral training which accompanies intellectual advancement. There are learned fools and learned knaves in this world with all shades and diversities between them. A piece of furniture may be beautifully painted, splendidly varnished, elaborately ornamented, and gotten up in exquisite taste, and still prove worthless on account of the rotten timber in it. Another piece far less showy may be of greater value because it is proven to consist of solid wood.

Thus it is with man. No outward refinement of manners, no acquired accomplishments, no excellence in the arts or sciences, no mastership in mechanical pursuits, no high position in society—can recompense for the lack of a virtuous character. Parents and teachers ought to make it their first and foremost concern, whatever other forming and shaping and garnishing their educational efforts may have in

view, that the characters of their pupils shall be made of *sound timber*.

Morality is far more the result of habit than of reasoning. This fact serves as a guide to the educator who by perseverance and example, habituates his pupils in good manners, noble aspirations, and chaste words and actions, thus assisting the formation of characters fitted to sustain honorably all the eventualities of this life, and prepared by daily object lessons in a strict morality, for the duties of a higher existence.

Religious Training.

Whence did I come? What am I here for? Where am I going? These questions recur in some shape or other to every intelligent being. Philosophers with their ever changing theories, have tried in vain to solve them. Pessimists of the Schopenhauer school have given up the search in despair, exclaiming: Life is not worth living; and psychology carefully avoids the lines which separate the "Known" from the "Unknown," and the "Unknowable."

Let us be mindful of the fact, that there is nothing in nature without a purpose. Even what we may designate as obnoxious weeds, or as vermin, are only organisms, the use of which has not yet been discovered by man. Is it philosophical to believe that within a man there should be placed impulses that cause him unceasingly to seek after the origin, the nature, and the ultimate aim of himself and everything around him, and he be left crying like "a voice in the wilderness," and never getting an answer? This would be the only inconsistency in all nature, an inconsistency which, by the laws of analogy and probability, is excluded from the assumption of possibility. The answer comes to us in a form which carries with it the stamp of divine authority, and that is "Revealed Religion."

Every sphere of thought and occupation has its own way

of expression, a knowledge of which has to be acquired by study and practice. The language of music, of poetry, or architecture, and of every art and science, is subject to the same rule. Some one may have inherent capacities or proclivities for one or the other of these spheres of thought, but if they should not be properly cultivated or be left entirely neglected, they would grow wild, remain comparatively unproductive, or might even become injurious. This is verified also in regard to the religious tendencies inherent in human nature. To prevent them from becoming warped and perverted, as in the case of bigots and fanatics, on the one hand, and of agnostics, infidels, and atheists, on the other, a careful religious training from childhood on, is an indispensable requisite of true education.

It is not dogmatic theology on the Pharisaic or Puritan plan, nor a scientifically diluted system after the Unitarian fashion, which is here advocated, but a religious training based upon the scripture: "The fear of the Lord is the beginning of wisdom." Fear, in this connection, does not mean something associated with trembling, or with apprehension of evil likely to come upon us from some revengeful being, but it expresses rather the idea of reverential devotion.

Great and countless opportunities for object-lessons in teaching this principle are within the reach of the parent and the teacher. The fireside as an emblem of the future heavenly-home; the school room as the prototype of the house of God; clothing, food, playthings, books, all pleasures and delights that excite gratitude and appreciation; parents as representatives of the Heavenly Father; teachers as the expounders of the relationship to be sustained by the children later on in their church capacity; the Sabbath Day; prayer; ordinances of the Gospel;—these are but a few of the things that may serve to inculcate love and devotion for the Father in Heaven.

The notion of not giving the children any religious instruction until they are old enough to choose for themselves is a dangerous fallacy,—one that has been the ruin of many otherwise promising young people.

The educational methods prevailing in the public schools and homes in this country more than anywhere else in civilized countries, are open to the severe charge of neglecting the cultivation of reverence. Hence the disregard for parental authority out of which grows disloyalty to the laws of our country, disregard for the feelings and rights of fellow-men, and a growing discontent with the conditions of society. No man can ever be true to his God that has not learned to be true to his home, his country, and his fellow-men. This life is only a preparatory step for a higher one. All incidents "that flesh is heir to" are object-lessons by which to study the principles of immortality.

Thus should education at the fireside and in the school-room lead the child from the undeveloped life of infancy to the maturer years of adolescence. Step by step, along the various stages of physical, intellectual, moral, and spiritual development, it should move upward to the realization of man's final destiny, and furnish him with the means of reaching that destiny.

The motto of modern education should be the teaching of Christ condensed in the words: "Come and follow me!" Instead of the maxim of the old school-master, "Thou shalt." Thus leading the youth upward and onward, constantly opening before him new perspectives of endless progression, it should draw daily inspiration from the injunction of the Great Teacher, who, in those immortal words of the Sermon on the Mount, pointed out as the ultimate aim of all education: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

CHAPTER III.

IN REGARD TO THE MATERIAL TO BE WORKED UPON.

DEVELOPMENT OF THE PHYSICAL MAN.

"*MENS sana in corpore sano*," that is, a healthy mind in a healthy body. The truth of this old Latin proverb was acknowledged by the Romans as well as by their predecessors in civilization, the Greeks. The latter in their Olympian games bestowed crowns upon the victors, and the Great Spartan lawgiver, Lycurgus, even ordered that all feeble and deformed infants be destroyed. The former held physical prowess in such esteem that for bravery and virtue they had the same word, and by their gladiatorial exhibitions and military exploits, they promoted physical development as one of the fundamental elements of national prosperity.

Providence is seemingly operating along similar lines. Nations, enfeebled by luxury and its attending vices, are overcome and supplanted by more vigorous peoples, and the "survival of the fittest" appears to be an historical as well as a natural law.

With such precepts before him, the conscientious educator can not afford to ignore the physical nature of his pupils as an important material placed at his disposal for cultivation. As it would be folly on the part of the skillful navigator to expect safe passage in an unseaworthy vessel across a stormy ocean, so would it be unreasonable to prepare a child for life's great voyage by an elaborate mental training at the expense of its physical constitution.

There is too much of this sort of thing going on, and it is largely brought about by the unhealthy composition in our public schools. No such numbers of children with impaired eyesight, high shoulders, disturbed digestion, marked nervousness, and feeble frames, especially among the more comfortably situated class of society, were ever seen before. Six hours or more daily in school with lessons to get until the late hours of the night, is the lot of many of our school children, especially in the big cities, not to speak of private lessons in music, elocution, painting, and other accomplishments that are added in some instances to the studies of the already overtaxed child.

It is true that there is a greater regard paid now to light, ventilation, temperature, commodious desks, good prints in text books, healthy location of school houses, suitable clothing; and also that these improvements are augmented by hygienic exercises of various kind. But all these advantages are not sufficient to counteract the evil consequences of the tendency toward that nervous overdoing in mental work, that characterises the public school system of our day. For the purpose of securing success to the few favored by nature to endure the strain, many victims are suffered to fall by the wayside.

This censure applies chiefly to our larger towns. The children in country places enjoy, to a greater extent, the advantages of open air exercises and are rather exposed, in some instances, to the other extreme, that is, in not getting enough mental activity.

It is the sacred duty of parents and teachers to understand and watch the variety of symptoms indicating the ever fluctuating physical conditions of the young people before them. Great injustice, and sometimes still greater injury, is done by these conditions of childhood through ignorance or carelessness. There is more "slaying of innocents" going

on through false education in this regard, than the world is aware of.

Thank God, that the time is past when children of tender years had to work in mines and factories, or were farmed out; although, sad to say, the "sweating system" in some of our great cities in the East, is still casting a soul and body destroying blight upon hundreds of these little ones. The laws of the civilized nations have finally caught up on this point, at least so far as the statute book is concerned. But there is much to be done yet before an educational system, embracing school and fireside, will be evolved that shall so develop the physical powers of our nature as to make them efficient and never failing handmaids to the mind in the performance of man's glorious mission. Physical education must yet take long strides ere it shall make it possible for man's life to endure like that of a tree.

Purity, chastity, temperance, cleanliness, and compliance with the laws of nature, are the inseparable concomitants of health, and constitute the leading principles of physical education. The sum total, however, of all that has been said on this subject is contained in that Divine Revelation, the "Word of Wisdom." this is the strongest and surest factor in bringing about that grand result.

The Word of Wisdom is commonly understood to mean simply a total abstinence from intoxicants, stimulating drinks, and tobacco, and a restriction to the moderate use of meat. Yet a far greater application of that Divine Revelation will be necessary before its benefits can be enjoyed in their fullness.

This fundamental principle of a healthful life is best inculcated by example. Whenever that example is as far from mere Puritanic abstemiousness as it is from an ostentatious observance of some particular feature of that divine commandment, and is accompanied by that charity for others without

which any virtue loses its halo, then the Word of Wisdom will become a bulwark against the destroyer among our people. Generations will arise whose healthy bodies will be fit tabernacles for immortal souls, filled with the spirit of the Living God.

DEVELOPMENT OF MENTAL CAPACITIES.

It is not the mission of parents and teachers to enter into psychological investigation for the purpose of determining the exact line of demarkation between the physical and mental life of the child. They find the functions of both so well defined and yet so closely interwoven, that they are sometimes under the necessity of temporarily substituting the cultivation of one for that of the other. But it must be their aim at all times to develop both lines as harmoniously as possible.

Notwithstanding the almost endless variety of capacities and dispositions in children, as the result of physical conditions, heredity, and environments, educators recognize many indications to guide them in dealing with the mysteries and intricacies of child-life.

When with the awakening of the perceptive faculties the child passes from helpless infancy into the first period of self-activity, imagination becomes the predominate faculty of the mind. An old stick becomes a horse to the boy, a bundle of rags a doll to the girl, and a sand-pile a little world for them both. Parents and teachers, if they will recall, as far as possible, the events of their own childhood, will find in them the keynote for the proper treatment of this beautiful gift of the Creator to childhood. Thus they will be able to avoid the mistakes which, perhaps, in their own young life, had so often marred, unnecessarily and cruelly, their innocent enjoyments. They will take delight in bestowing upon their young charges, occasionally, little endearments for which they

themselves used to sigh with longing eyes and hungry hearts in childhood.

This exceedingly vivid imagination, or phantasy, as Dr. Baldwin calls it, is often grievously misunderstood. Children thus inclined, are often not capable of distinguishing clearly between things imagined and things real. Their statements, descriptions, and reports of things, persons, and incidents, may be exaggerated, perverted, or even entirely of their own invention. To charge them in such cases directly with lying, would many times not only be unjust, but also unwise. Gently to disentangle them from the workings of their own imagination and to lead them to a perception of the reality in the case, is by far the wiser course, in as much as it not only leads the child to perceive its mistake, but also induces it to be more guarded in the future.

The telling of stories is one of the strongest educational factors in this period of child-life. Care must be taken, however, that the imagination be not filled with untruthful and unnatural concepts, such as are often found in fairy tales and fables. There is such an inexhaustible treasure of beautiful, interesting, and fascinating incidents found in nature, in history, in the lives of great and good men and women, in the scriptures, and in the educator's own experience, that there is little necessity for misleading the divine gift of imagination into the untruthful realms of fairyland and fable. The latter province has only too often a tendency to form a prejudice in the child's heart against some innocent object of God's creation.

The mental growth of the child should be kept as much as possible in unison with its physical development. It is a well known fact that children of a nervous temperament are apt to develop the preceptive faculties more rapidly than those of a more phlegmatic organization.

When an easily excitable, nervous system, is stimulated

into unusual activity, nature can not sufficiently replenish the waste of brain tissue caused by that process, and the result is *precocity*. The conscientious educator occasionally beholds with sorrow and mental protest, a fragile creature brought out at public or private gatherings to exhibit to the admiration of the audience some clever performance in recitation, acting, or music. The sparkling eyes, the delicately formed features, and the fairy-like appearance of the child are taken as prophetic tokens of future excellence in this or that direction. Fond mothers urge the innocent victim to still greater exertions, proud fathers stimulate it by gifts and prizes, and thoughtless teachers too often parade it for selfish purposes. All this kind of procedure only serves, as it were, to fasten a mortgage on the poor child's physical, mental, and moral future. Such mortgages have sometimes been redeemed by successes in later years, as in the case of Mozart and others, but in most cases, nature forecloses the dread contract long before middle age is reached, and imbecility, mediocrity, and even premature death is the result.

Rapid development of mental faculties in children is no more a sure indication of real mental force, than a slower development can be considered always a sign of mental dullness. Parents and teachers need, therefore, much discernment, patience, and good judgment, in dealing with the extremes daily met with in the lives of children.

The great problem in education is to discover the sphere of action for which any given child is most adapted and to turn its thoughts and energies in that direction.

Right here attention has to be called to the mistaken idea that mechanical occupations do not require any particular mental efforts, and that consequently, persons engaged in them ought to occupy an inferior position in the social scale.

There is no legitimate occupation, be it ever so menial, that does not offer opportunity for the exercise of skill;

and skill in anything is the result of a combination of mental and physical effort. Without the co-operation of mental powers in physical labor, the latter soon becomes a drudgery. On the other hand, the powers of a superior mind may make even menial labor not only endurable, but often productive of such pleasurable mental stimulus, as to renew their energy and endurance. Instances: The French army on their fearful retreat from Moscow in 1812, when on the point of lying down by the wayside to die, the exhausted soldiers rallied around their standards with enthusiasm when the bugle or the drum announced a pending attack by Cossacks. A most beautiful illustration of this psychological principle is given in "Ben Hur," where the hero of the tale is represented as a galley slave holding at bay by mental effort the soul and body-destroying influences of his dreadful condition.

It should be the aim of parents and teachers to encourage the cultivation of intellectuality and will-power, so that these faculties may be made available in the performance of the duties and responsibilities of active life and in the endurance of the inconveniences and trials of mortality. "Excelsior" should be the motto of every boy and girl. A laudable ambition to excel is an indispensable requisite of success. Men as well as women have risen from the lowest ranks of society, emerged from the depths of poverty, or overcame the difficulties of adverse circumstances by perseveringly devoting their energies to the accomplishments of their aims and aspirations.

A being without an aim in life, or not possessing the requisite concentrativeness of purpose to assist him in resisting temptations, or in sticking to his principles in spite of allurements, is like a cork floating upon the water, driven hither and thither by every current that flows and every wind that blows. He will most likely turn out a failure in

any position he may occupy, or in any relationship in domestic, social, or business life he may ever be called upon to sustain.

CULTIVATION OF SPIRITUAL ASPIRATIONS.

"The children of this world are wiser in their generation than the children of light." By this saying, the Great Teacher divides mankind into two classes. The distinguishing characteristics of each are found in their aspirations, motives of action, and so-called "ruling passions." Those of the children of this world are circumscribed exclusively by things of this world, as for instance, accumulation of wealth, ambition, gratification of sensual pleasures, or the mere struggle of "making a living." The children of light, on the other hand, have opening before them an endless perspective limited neither by time, earthly existence, nor degree of earthly progression. To them the requirements, experiences, aims, aspirations, possibilities, vicissitudes, achievements, and incidents of earthly existence are mere object-lessons in the preparatory course for a higher existence.

Christ designates the children of this world as wiser in their generation than the children of light. And so they ought to be, for all their aims and aspirations must be reached and accomplished in this life. Not to reach the satisfaction sought for, or not to accomplish the aims reached after, and so to mourn over the ruins of scattered hopes, means a life spent in vain. As an illustration, look upon Napoleon, when as an exile in the isle of St. Helena, he was devoured by that ambition which had once set the world afire, and now was turning upon himself like the vulture of Prometheus.

If immortality were only a preservation of our names in the memory of man, or only a lasting continuation of the works we leave behind, the children of this world would be wiser not only *in this generation* but indeed so. But the children of light have after all "chosen the better part."

There is a law in nature that the time of growth and development of any living thing is in proportion to the length of its average duration of life. Hence herbs, grasses, and so forth, develop rapidly, while oaks, beeches, and other trees of hard structure, are of slow growth. The same law holds good in the animal creation, and is applicable also to man's physical, intellectual, moral, and spiritual nature.

The children of this world consider only this world their sphere of activity and final aims, while the children of light have eternity before them, with the vistas of progression reaching out to an endless perspective.

True educators are taking cognizance of the principles underlying the above illustrated saying of Christ, and keep constantly before their eyes the ultimate aims of education. As an engineer in surveying a canal or a railroad must take his bearings in view of the terminus of his line of survey, so has the educator to keep before him constantly the ultimate aims of all education, which Christ points out to us in the words: "Be ye perfect even as your Father in Heaven is perfect."

The method and means adopted for the development of the physical body, of the mental capacities, of the moral qualities, and of the spiritual aspirations, are educational phases, grades of progress, converging lines, and stepping stones, all of which ought to bear upon the characteristics of that true education which finds its crowning glory in the attainment of the divine attributes. No matter how small a plant may appear in its first stages of development, it bears the characteristics of its kind so unmistakably, that a farmer may at once pronounce the sprouting grain to be wheat or barley, etc. Whether, therefore, the experienced teacher watch any phase of education at the fireside or in school, in the kindergarten, the district school, or the college, in any branch of science, literature, or art, he will never be at a loss

to distinguish quickly, the education characteristic to the children of the world from that characteristic to the children of light.

With the removal of religion as the fundamental principle of education, our public school system has been deprived of the most effective motive power. To cover this defect emulation and ambition have been called into requisition as substitutes. These substitutes would be absolutely dangerous if they were not sought to be counteracted by a diluted form of religion, called ethics. In the form of fables, stories, and illustrations from nature and history, religion is administered to the spiritual nature of youth in homeopathic doses.

It has been written of old "that in the latter days the hearts of the fathers should be turned toward their children." As there never has been a time, nor a people, when fathers have not loved their children, as a rule, this prophecy must have a meaning beyond the natural love inherent in all human beings toward their offspring. A love, therefore, manifesting itself merely in caring for the child's physical welfare, for his mental development to the end that he may acquire success in life, and even for his moral condition, that he may become honorable, and a beloved and respected member of society, would not answer the claims of that ancient prophecy; for these features of education were more or less observed even in the days of that old prophet.

The educational systems of our day, possessing advantages in the matter of scientifically trained teachers, in judicious gradation, in scientific apparatus, in cabinets and libraries, in light and ventilation, in furniture and utensils, in text and reference books, in magazines and periodicals,—far surpass anything that the world has ever known before. Even in the matter of playthings, illustrative, instructing, and entertaining, the fireside is furnished with means to make the home circle attractive to the child in ways that former generations never dreamed of.

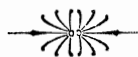
All this would indicate a close application of that ancient prophecy.

But a serious draw-back to these outward improvements has made itself felt, which deprives them of a great portion of their glory. The competition existing between schools and teachers, of which more will be said hereafter, produces a kind of high-pressure education, comparable to a hot-house process in botanical gardens. The result is a gradual overcrowding of the so-called learned professions, and a dislike for the mechanical and productive occupations, accompanied by a spirit of restlessness, discontent, and self-conceit, such as is always associated with superficiality and half-learning.

This condition of affairs, if suffered to continue and to increase, forebodes no good to the stability of our social institutions. With the abandonment of religion, education has lost its safe anchorage, is drifting into the unknown currents of experimentalism, and is in danger of striking the shoals and banks of infidelity. And as to the last point, I do not hesitate in saying, that I would rather see my child exposed to the dangers of an infectious disease and trust to medical treatment, or better still, to the faith within me and to the ordinances of the Gospel, to rescue it from fatal consequences, than to have it exposed to the influence of an infidel teacher.

When Israel stood at the foot of Mt. Sinai, they put bounds around the mountain, allowing none but Moses to go up and speak with Jehovah. There is no fence around the mountain any more, and the road is open to all. Our youth need leaders in school and at the fireside, to go before them and show them the way, step by step, in usefulness, industry, intelligence, faith, obedience, each day higher and higher up; leaders among parents and teachers, that by their own daily walk and conduct will inscribe upon the hearts of their fol-

lowers the words of Christ: "Come, follow me!" Then, by and by, the generations of the youth of Zion will reach the top of the mountain and commune with Jehovah as Moses did of old.



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