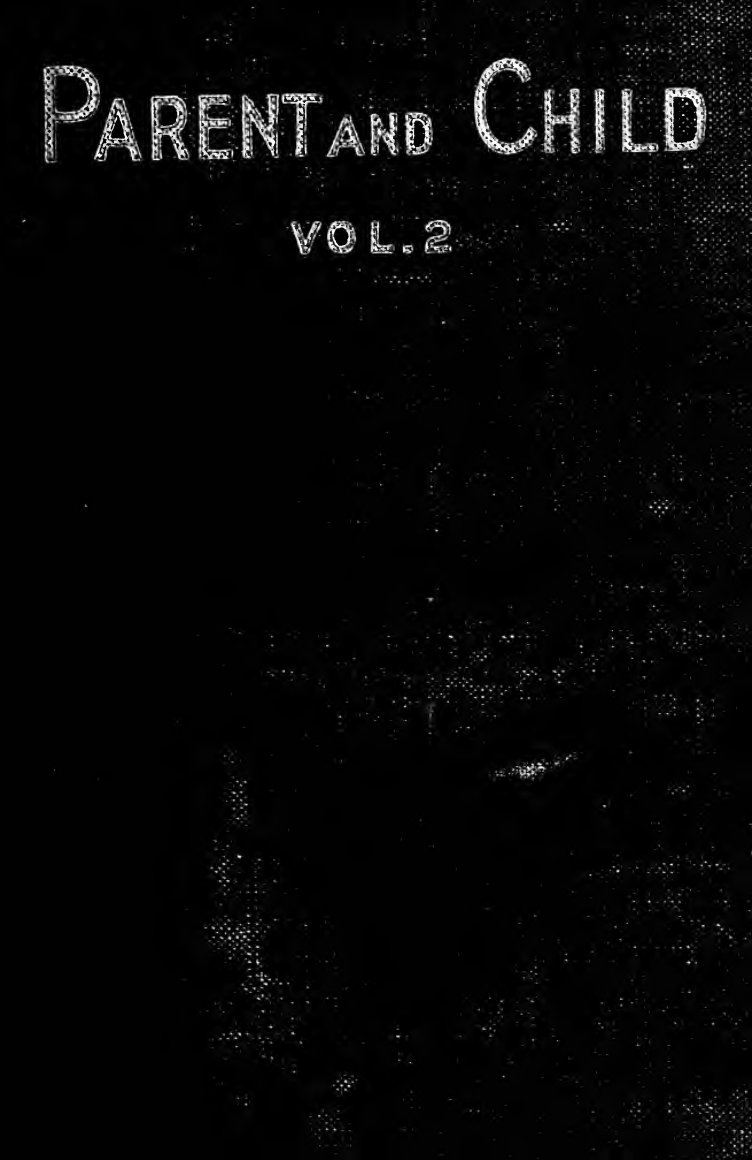
PARENT AND CHILD

VOL. 2



PARENT AND CHILD

A SERIES OF

Essays and Lessons

FOR USE IN

The Parents' Department of the Latter-day Saints' Sunday Schools

Appropriate also
for Home
Study

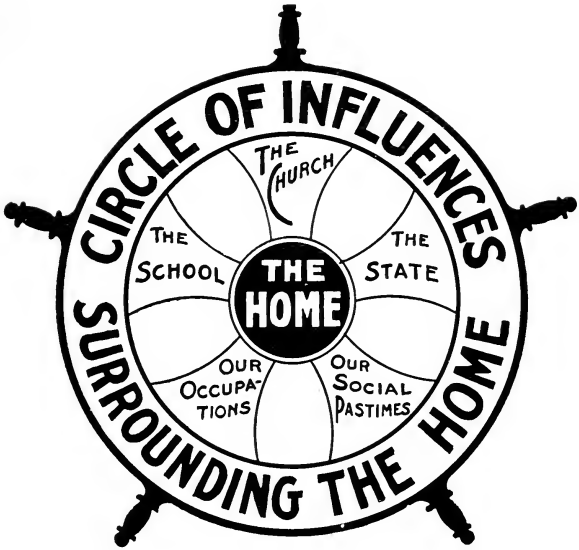
VOL. II

SECOND EDITION

Thirteenth Thousand

Published by the
DESERET SUNDAY SCHOOL UNION
SALT LAKE CITY, UTAH

THE HELM OF LIFE.



These influences can be turned to weal or woe.

Introduction.

In publishing Vol. II of Parent and Child for use in the Parents' Department of the Latter-day Saints Sunday Schools, the same rule of presentation of subject has been followed as in Vol. I, namely: essays are presented on each topic and a lesson outline to guide the class in the discussion of that topic is given. It is not the intention of the Deseret Sunday School Union Board to discontinue the method heretofore recommended, of having some member of the respective classes introduce each subject by presenting an original paper or giving a short talk as a basis for the subsequent discussion on such subject. But experience has shown that occasionally the member to whom the introduction has been assigned, is unable to be present, or is not prepared either with a paper or a talk, and under such circumstances, it was thought that these papers might be of service. Further, as many of our parents cannot be present at the class each Sunday it is suggested that such could keep up with the work of studying the pages of this volume at home. It will be noted that the lessons in the present volume are more concise than those of Vol. I. By thus limiting the lessons to a smaller scope it is hoped to keep the classes of any given stake closer together in their studies and thereby help to make the department work at Union meeting more logical and less general.

It is believed that each lesson can be disposed of in one Sunday; certainly in two. If, however, this cannot be done, such time may be given to the topic as the stake supervisors may deem necessary. We cannot urge too strongly, however, the necessity for the classes of a stake to keep together as closely as possible in their studies.

If there are lessons that are not applicable to any given locality, lessons that are suitable should be substituted. A note has been made calling attention to those lessons which the committee feels are not of general application.

Again, it will be noted that the lessons, as in the first volume, are not dated. It is not absolutely necessary to take

them up in their consecutive order; yet the lessons are arranged systematically and the order should be followed unless good reasons make a rearrangement desirable. They can be used as the topics apply and appeal to the immediate needs of any one stake or community. In Parents' Class work local issues should always be dealt with first; don't let unhealthful and unlawful conditions exist long if you can change them. Discuss the evil and apply the remedy, quickly.

In the preparation of this volume we have been ably assisted by Elders James E. Talmage, S. H. Allen, Geo. Middleton, Mosiah Hall, Mathonihah Thomas, George D. Pyper, Geo. H. Wallace, Jos. Ballantyne, J. H. Tipton, Wm. M. Stewart, Chas. W. Penrose, Edward H. Anderson, Wm. A. Morton, John Henry Evans, R. L. McGhie, Henry Peterson, Jos. F. Merrill, Milton Bennion, E. G. Gowans, Guardello Brown, Jos. J. Cannon, John A. Widtsoe, G. N. Child, T. Albert Hooper, Richard W. Young, Fred J. Pack, Levi Edgar Young, Willard Young, Sisters Ann M. Cannon and May Anderson, and Dr. J. T. Kingsbury, to whom we tender our sincere thanks.

We trust this volume will prove as helpful to Parents' Class work as the former one has been. If such results shall come, the labors of those who have been responsible for the book will be amply rewarded.*

In behalf of the Deseret Sunday School Union Board,

JOSEPH W. SUMMERHAYS,
STEPHEN L. RICHARDS,
HENRY H. ROLAPP,
HOWARD R. DRIGGS,
Committee.

Introduction to Second Edition.

The committee is indeed gratified with the reception which has been accorded the first edition of Vol. II, and it is with pleasure that the second edition is presented to our fellow workers.

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*Any books referred to in this volume can be obtained at our headquarters, Deseret Sunday School Union Book Store, 44 E. So. Temple St., Salt Lake City.

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PART I.

The Social or Pleasure Side of Community Life.

PART II.

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A LETTER.

Note.—The subjoined letter is the outcome of a conversation which took place between the writer and a friend who did not quite see the necessity for Parents' Class work. As there are doubtless others who feel the same way, it occurred to the committee that the letter should have a wider circulation than the one intended, hence its publication in this volume.

My Dear Friend and Brother:

Following up the conversation on the train the other day, and pursuant to my promise, I desire to say a few words more concerning the so-called "Parents' Department" connected with our Sabbath Schools, and especially with reference to their necessity and usefulness; because I recognize that the Kingdom of God presents so many opportunities for the exercise of our individual and collective efforts that I admit there is no justification for the establishment of a new organization, unless its existence is produced by a present want or its work occupies an unemployed field of value; and, so far as I am concerned, any person is freely excused from the support of this or any other movement, if it does not possess one or both of these qualifications.

Let me say at the outset, that this organization, as its

name indicates, is based upon the assumption that the training of children is the business of *both* parents—the father as well as the mother. The advocates of this movement believe that it is selfish to permit the active duties of parenthood to fall solely upon the mothers, and we consider it almost criminal to turn the greater part of child character development over to hired help, or other persons outside of the family circle.

We look upon parenthood as a personal relationship, creating personal responsibilities toward God, the child and mankind; and we believe that when we accept this relationship, we are not justified in discharging its duties by proxy, but are expected to give it at least as much personal attention as we do to the worldly pursuits in which we are engaged.

This position seems to us self-evident; and yet it can not be denied that parents, and especially fathers, are alarmingly indifferent concerning any personal participation in the moral growth of their children. This attitude is seldom caused by wilfulness, but is rather the result of insufficient consideration. Fathers become so absorbed in carrying out the general admonition given to our first ancestors, "to earn our bread in the sweat of our face," that we entirely forget the specific direction to parents, to "train up a child in the way he should go."

Child training is regarded as a matter rather too simple to occupy the time or the personal attention of the average father. He believes his duty fully done when

he supplies his family with the necessary means to secure such training, and feels entirely exonerated if he supplements it with an occasional oversight and direction. Yet the same father would condemn such conduct in any other business than that of parenthood because money alone, with only occasional supervision, would make the most promising enterprise a dismal failure. Is it, ~~therefore~~, reasonable to suppose that the most important business which God has entrusted to man needs less attention than these ordinary daily affairs of life?

It is the object of "Parents' Departments" to direct the attention of fathers and mothers to the necessity of giving to this important business more careful and detailed consideration, and to impress upon them the beneficial results that come to parents from frequently and systematically viewing life from the standpoint of the child. To paraphrase a scriptural passage, "What does it profit a man if he gain the whole world and lose the companionship of his child."

But you maintain that nature and civilization has ordained that man must assume the practical labors connected with providing necessaries and comforts for his family, and that, therefore, he is obliged to forego the more desirable, but idealistic conditions of being either the teacher or the intimate associate of his children. In this conclusion, I think, you are wrong.

I grant you that the duty of supporting the family rests upon the father, and that he should even go be-

yond the mere support and should endeavor to make his children's conditions in life better than his own; but I deny that therefore it becomes necessary for him to sacrifice the higher and greater benefits resulting from family companionship. The error of your conclusion is pardonable and not uncommon, because we older parents generally forget the purposes with which we started in life. Every right thinking young father has a laudable desire to properly care for his growing and increasing family. He knows that a certain amount of money is necessary to accomplish this purpose, and consequently he works hard and diligently toward that end. But as soon as success attends his efforts, he places the goal farther and farther away, until at last he fails to remember that wealth-getting is not the end, but only a means toward securing the object he originally desired. Indeed, at the commencement of his career, such parent would have been more than satisfied had he been assured of his present prosperity; but having secured it, his former wishes seem wholly inadequate, and he still labors on, making worldly triumphs the end and object of his existence, and wholly ignores the other privileges that life affords.

I have in mind a young couple who married in England, and came to this country without a penny. They were both industrious and economical people. They worked hard and saved their means, and as the family grew larged and older, the parents concluded that their own labors were insufficient, and that it was nec-

essary to add the labors of the children to their own efforts.

Of course, when the children were grown, the parents were rich, but they were also worn out. And worst of all, in their struggle to accumulate property, the parents had been unable to spare the time to give to either themselves or to their children the opportunities for religious devlopment and very little for mental development.

And when the storms came and the rains descended upon the structure of their faith, it fell, because it was built upon the sand of selfishness and of avarice. That man, who in the days of his poverty, had proclaimed the Gospel from the street-corners of his native town, while his wife stood by his side supporting him by singing the songs of Zion, and both of whom had found supreme joy in contemplating the time when they should be blessed in Zion with a family, devoted to the advancement of the Kingdom of God, had now no time for anything else than the accumulation of money and property. True, the parents had not specifically denied the divinity of the Gospel of Christ, but they had lost interest in its effect upon humanity. The Lord had blessed them too much; and gradually they had forgotten to return thanks for these blessings until at last they wholly failed to recognize the source from whence they came, and began to worship mammon rather than God. The Spirit of the Lord strove with them for a time, but without success; and at last was compelled to

leave them alone. The religious indifference of the parents became contagious in the family; the love for money was supreme and gradually exterminated not only a love for God, but even the natural love between parents and children.

As I recently sat at the funeral of the father, it seemed to me that the greatest concern of his bereaved family was not the question of the salvation of the soul of the deceased, but rather an anxiety to come into personal possession of the means he had accumulated. And I thought what a waste of time and what a waste of life. The father had given to his children earthly riches, but nothing else. With scarcely any education and with all faith gone, these children have drifted into nothingness, not only so far as they themselves are concerned, but also so far as society and the Kingdom of God are concerned.

There was nothing wrong with the father in the commencement. It was commendable that he tried to get the means to rear his family properly, but while getting them, he wholly lost sight of the end and purpose for which he was trying to accumulate these means. And so he failed. When I see these children upon the streets, magnificent in physical development, but dwarfed in every other respect, my sympathies go out toward them, and I feel that a merciful God will not wholly condemn them for their want of faith, or for the failure to be the support of His Church that they might have been.

But oh, my dear brother, how many parents are there right here in our midst today, who to a degree are just as guilty as the parents in the illustration I have given, who fail to realize their danger; and who absolutely deny the similarity of their conduct until it is too late; and who may not even then be strong enough to admit that they are at fault for producing the existing conditions.

Would it not be a benefit if some influence could be created, or some organization effected by which parents could be brought to realize the immense responsibility that confronts them, and the great influence that parental conduct has upon child character?

I am quite persuaded that if men like yourself, leaders in the community, could be induced to patronize our "Parents' Departments," that much parental prejudice, much parental ignorance and much parental indifference would be avoided; and I am equally sure that whenever a number of neighbors face the parental problems that confront us all, they will be able to determine upon some solution, and that the co-operative efforts of such parents will produce results beyond their most sanguine expectations.

But I have not overlooked your further objection, that even if the frequency of parental error and indifference is admitted, yet the remedy does not lie in this organization, but must come from within, and can be better discussed in the home than in these Parents' Classes.

If I were to grant your position, it would nevertheless be subject to the criticism that only a very small number of parents ever take the trouble to discuss child training in their home, and still a much smaller number ever form any definite aim or purpose with regard to this subject. Besides, "in the multitude of counsel there is wisdom," and surely no parents, and least of all young parents, are so well informed that they can not learn something from the experience of others.

We act upon this principle in our business life. We condemn a person who does not keep abreast of the times, or does not profit by the failures and successes of his neighbors. Let me illustrate: Suppose you were to appoint a manager for any of your important enterprises and were to give such manager an assistant, you would expect these two persons to consult freely and frequently concerning the affairs entrusted to their care, and also to use their time and best intelligence in devising ways and adopting means for the continued progress and success of your business. But you would not even then be satisfied. If there were opportunities, either through literature or association, for these managers to become acquainted with the various methods employed by your competitors, you would expect them to avail themselves of these conveniences, and after they had thoroughly weighed and considered the suggestions offered, and after they had rejected the worthless ones or those merely experimental, you would have

them apply the remainder towards the growth and benefit of your industry.

Would you expect anything less from two persons to whom has been entrusted the character development of one of the immortal souls that come from God?

"Parents Departments" offer the opportunities for men and women to familiarize themselves with the various environments surrounding child life, and the various methods used by different parents in bringing about existing results. In these classes one may hear from the lips of those most interested, the reasons for adopting these widely diverging measures, and by participation and reflection a parent may determine for himself whether this plan or that method is good or bad, and whether either have affected or may affect the future development of his own family.

I have nothing but commendation for your views that parents should exchange ideas in the home regarding family life, but at the same time, I am of the opinion that their sphere of usefulness is limited when they neglect to acquaint themselves with the views and experiences of other parents. In these latter days of light and revelation the exchange of thought is regarded as the surest path to wisdom, and when God ordained that among the Saints everything should be done by common consent, I hardly think He meant to exclude the important subject of properly training and preparing the souls He has entrusted to our care.

But there is another phase of this question that is seldom met or realized until our children are nearly grown, and that is what, for want of a better term, I call "parental incapacity." Parents may obtain a correct understanding of the higher duties of parenthood, and may even eventually appreciate the necessity of a close and confidential relationship towards their children, but when late in life they attempt to bring about these desirable conditions in their homes, they find themselves awkward in their methods, and observe that especially the older children seem disinclined to accept the proffered companionship. This ought not to be attributed to any want of love or respect for their parents, because it is merely the result of the children failing to understand the meaning of this sudden and novel parental change.

Up to this time they have not considered their parents as intimate friends and companions, with whom they would expect to exchange their confidences, but they have rather looked upon their father as the corrector of their wrongs, and as a busy good-natured money-getter; and they have looked upon their mother as a lovely and loving woman, but whose sole apparent mission in life is to administer to the wants and comforts of her husband and children.

Under such conditions it is a matter of some difficulty to have both parents and children reconciled to this proffered new attitude. By reason of want of practice, both parties have become incapacitated from creating

proper home relationship. In their souls they have, figuratively speaking, become strangers to each others, and need to renew their acquaintance. That requires both courage and judgment. A sudden and unexplained offer of parental companionship would likely be unavailing, and might result in harm to both. The boy might at first regard the offer with doubt, or fail to appreciate its value; and the newly converted parent might likewise hastily conclude that the effort was useless, and that the idea of parental companionship is only the visionary dream of Parents' Class advocates. But the real and fundamental cause is mere parental incapacity.

If, however, proper and timely advances are made by the parent, the child will sooner or later wake up to the realization of the great blessings resulting from such companionship, and when both are capable of viewing each other as intimate friends, whose interests are mutual, whose wishes and desires should be respectfully considered, and whose united efforts will produce the best result, then perfect family affinity has been restored, and the ultimate object of Parents Classes has been attained.

My dear friend, I am making this letter longer than I at first contemplated, but inasmuch as you seem to be partially inclined to join our movement, and as you expressed a desire to use my arguments in your home and among your neighbors, I have gone into this question at greater length than I would otherwise have

done. I trust that I have given you some reasons for the necessity of the existence of "Parents' Departments," and some proof of the value they may be to participating parents.

Hoping that we shall soon greet you as a worker in this great cause, I remain,

Your brother in the Gospel of Christ,

HENRY H. ROLAPP.

INFLUENCES OF OUR SOCIAL ENVIRONMENT.

The terms "heredity," "environment," and "character," are commonly used by students and teachers and theorists when touching upon child-life and growth and human devlopment. To limit investigation by any one of these conditions is to take but a very narrow and contracted view. The evidence of the influence of heredity is certainly conclusive. Traits of character undoubtedly descend from near or remote ancestry in some degree at least. "The sins of the fathers" are thus "visited upon the children," and there are tendencies towards good or evil that are transmitted from one generation to another. Appetites, tastes, proclivities, impulses are inherited which are often very difficult to overcome, and these are as marked and significant as the recurring resemblances to progenitors that are beyond reasonable dispute. Thus heredity plays its part in the great drama of human life.

Environments, or the surroundings of the individual, have undoubtedly a potent effect. The climate, the physical conditions, as well as the society, laws, customs, manners, language, amusements, general drift of people and their affairs, operate upon the individual growing up among them, and affect his nature and his progress, and impel him in the direction, upward or

downward, whichever way they travel. A child placed in an environment of good influences is surely at an advantage over the one surrounded by those that are evil and corrupting. This will not be denied by any fair reasoner. Environment must be conceded to be a power for good or for evil.

Character, however—the inborn quality of the soul, of which volition or the power of will is an essential attribute, is behind the effects of heredity and the force of environment and may be developed so as to counteract the tendencies of both. It is capable of enlargment and of restriction and subjugation. It frequently asserts itself to the conquering of unfavorable tendencies and influences, and the very process of overcoming them elevates, expands, and glorifies it. Often, however, it is itself suppressed by the combined influences of heredity and environment and so much subdued that it shines in but fitful flashes and does not gain in the conflict.

Parental responsibility extends in some degree to each of those influences upon posterity, not, of course, upon those which have been inherited by the parents themselves, but upon such as they transmit or bring to bear, or fail to prevent, upon their offspring. Pernicious habits injure not only those who indulge in them, but their children or children's children, to whom they are transmitted by the natural law of reproduction. Thus, parents are responsible on the line of *heredity*. For the *environments* around their children, re-

sponsibility rests upon parents to the extent of those conditions which they create or permit or do not heed, providing, of course, that it is in their power to remove them. Neglect to study the character of their children, which varies greatly in each, and to strive to develop it in right directions makes the parents, to that extent, also responsible for the expansion of *character* in any direction.

The effects of home influence have been treated in former essays, so that which is felt and exercised outside the home is now to be considered. Hereditary traits will be greatly fostered or repressed by the environments of association with companions of either sex; by their examples in conduct, in language, in amusements, in deportment, and in general spirit. If children are permitted to make companions of those who are reckless, or vicious, or profane, or foul, or slangy in conversation, or addicted to low and degrading habits, or defiant of parental or civic authority, or skeptical, or mocking or undevotional as to religion, such environments are almost certain to prove pernicious in their effects, and it is therefore the positive duty of parents, beginning early with their children, to keep or remove them from such associations, by the exercise of parental kindness, instruction, or authority. Failure in this respect entails responsbility upon them. This theme could be enlarged upon almost without limit, at any rate, far beyond the scope of this brief article.

The evils that result to boys from consorting with cigarette smokers who congregate on street corners or sit together on the banks of ditches, puffing their poisonous fumes, repeating low stories, imitating each other's slang phrases, and trying to outdo each other in boasting of deeds of which they should be ashamed, are greater than can be briefly expressed or that can be seen or felt at once, but make an impression that threatens to become permanent unless parental influence is brought to the rescue. The effect of evil companionship is also marked among the girls, whether it be with their own sex or with the opposite. Too much care cannot be exercised by mothers in this direction, and the tendency of the female mind and evidences of peculiar traits need to be watched discreetly.

All children, whether of a larger or smaller growth, require recreation, but amusements of the kind which are becoming popular, conveying no good lesson, tending to vulgarity instead of refinement, making youth familiar with immodesty, promoting coarse language, and parading bad habits, are unfit for people of any age, and such environments are of evil effcts upon the rising generation. Fun, frolic in moderation, music, graceful dancing, pure dramatic performances, amusing and instructive entertainments, provide environments of a proper kind, and even these may be indulged in immoderately to the detriment of young people, both in body and in mind. Pleasure trips to a distance by young people without the presence of chaperones is a

dangerous pastime. The desecration of the Sabbath by noisy games or excursions in violation of the law of God, avoidance of public worship and of Sunday School exercises and influence, are also greatly to be deprecated and to be prevented by parental influence.

Each child born into this world comes with an individual character that may be trained for good or evil. For this essential and inherent quality, parents may not be personally responsible, as it is largely a spiritual attribute. But for the development of that character, parents are endowed with authority and power in the training of the infantile being, and thus a great responsibility devolves upon them, for that character may be so brought out into active exercise as to overcome the tendencies of heredity and the influences of environment, that when the child arrives at the years of accountability, it may have and use a will to do good and to overcome evil. Neglect of proper teaching and training may result in a will to do evil instead of good, and to yield to debasing and sinful influences born in the child or brought to bear upon it by association. Thus parents are responsible to some extent for the character exhibited by their children as they grow up to maturity. And this is emphasized and made clear and positive by the word of the Lord by revelation. (See Doc. and Cov., Sec. 88, verses 25-28.)

The vigilance of parents as to the whereabouts, companionship, amusements, deportment, language and general conduct outside the home is absolutely neces-

sary to the welfare of their offspring, and therefore to their own happiness in this world and their exaltation in that which is to come. Parental influence and authority is a divine inheritance, bestowed for the wisest of purposes and fraught with present and eternal joys. Exercise it wisely, firmly, yet tenderly and kindly and it will bring honor, glory and bliss eternal. Neglect it or misuse it, and no pen can depict the sorrow and trouble and misery that will be the consequence.

1. THE GOSPEL OF PLEASURES AND SOCIAL PASTIMES.

The Latter-day Saints are, or should be, distinguished by the spirit of true sociability. Among a people who believe literally in the universal fatherhood of God, and, consequently, in the universal brotherhood of mankind, there is no place for the arrogant and senseless distinctions that stratify "society." Logically, we can recognize no aristocracy other than that founded upon merit—and even where social communion is made impossible by improper conduct, the sense of social superiority entertained by the more righteous is tempered by the conviction, peculiar to our faith, that all of the unworthy, through repentance either in this life or *in the world to come,* may and, virtually without exception, will become fit companions even for the angels.

But while such fundamental religious conceptions should serve to obliterate from our community all customary social distinctions based upon mere wealth or accident of birth, yet, in jeopardy of our own salvation or that of our young, we cannot ourselves associate or permit our offspring to mix with the vicious, the infidel, or the indifferent—children though they are of the self-same Father. It is not to be forgotten that the great conflict for the supremacy of this world is be-

tween Christ and Satan, *brothers* through the lineage of God.

Though there is not in the heart of any right-feeling Latter-day Saint a sentiment that would exclude from his companionship, as unfit, any deserving brother or sister, yet from a multitude of conditions, such as our early associations, busy lives, restricted opportunities of forming acquaintances, and varying acquirements and tastes, it follows that the social circle within which any Latter-day Saint does or can move is fixed and circumscribed; but this condition does not, in the mind of any sensible member of the Church, become the subject of reproach against his brother or sister.

With society in its ordinary aspects, Latter-day Saints can have no sympathy. To call upon an acquaintance merely because etiquette demands it, but with the hope of finding no one at home; to welcome effusively at the door those whose approach we saw with disgust through the window; to dissipate time, and waste energy and money in prevailing social functions, so aptly characterized by Holmes as "gabble, gobble, and git," or worse, in playing "bridge", or other fashionable card games for money; to engage in a mad and ruinous competition for supremacy in dress, furnishings, decorations and entertainment; to drink intoxicants with abandon and smoke cigarettes with a swagger—as is now quite frequent even among the women of "high society;" to keep in close contact with the society editress of the town paper lest perchance

we may fail in attaining that degree of public notoriety which is the true goal of social ambition; to live in an atmosphere of artificiality and insincerity, among people of whom, often, we know little or for whom we care less; to neglect home and children; to abandon the weightier matters of life for its trivialities—these, happily, find little and should find no currency among the Latter--day Saints.

Social intercourse and entertainment marked by friendly hospitality, but not without discreet restrictions as to those invited and as to the form of amusement, not lavish in cost nor too frequent in occurrence, should be accorded an honored place among the agencies that contribute substantially to our happiness and to our influence for good. The Latter-day Saints should ever be on guard to prevent the formation of companionships that would tend to deflect either them or their children from the paths of duty. We should not err in thinking that the laws of hospitality require that the doors of our homes should swing open indiscriminately to all comers. We should guard our homes from improper guests as we guard our hearts from dangerous affections and our brains from unholy thoughts. We are told not to fear them "which kill the body but are not able to kill the soul, but rather to fear him which is able to destroy both soul and body." Having these conceptions in mind, we should refrain from social intimacy with those who through either opposition or indifference may undermine our faith or

dull the edge of our spiritual activity; and these considerations apply with force to our children, since we of mature years, in the strength of our greater faith and wisdom, may be expected to resist disturbances that will submerge or make shipwreck of the frail faith and limited experience of our youth. Such opinions as to duty, however, have never prevented nor should they ever prevent, the Latter-day Saints from welcoming to their homes those not of their faith whenever and as often as hospitality and good discretion may indicate, care being exercised that such occasional intercourse should not reach an intimacy which could be maintained only by the sacrifice of faith or duty.

The neighborhood in which we live may be such as to prevent the existence of ideal social conditions—in such cases, we should reach out in an effort to secure suitable companionship for ourselves and particularly for our chdliern. If the latter are permitted, without counter-effort on our part, freely to mingle with their chance acquaintances of the school and neighborhood, we may wake up too late, only to find that the morals of our dear ones are corrupted or their allegiance affected. Confronted by such conditions, a friend of the writer has made persistent and successful efforts to create for her children through social gatherings, the organization of socicties, etc., a companionship whose object is to elevate the character and promote the fidelity of her children and others, and which has resulted, in

more than one case, in ideal marriage between those who otherwise might never have become acquainted.

Social gatherings find their occasion not only in the bringing together of old friends, but in the effort to extend the social circle into an ideal companionship for ourselves or our children; in honoring the brethren and sisters with whom we are associated or under whom we labor in church work; in fraternal hospitality to the poor and unfortunate of our neighborhood; and in receptions to the stranger "in our midst."

It is not practicable within the limits of this paper, in view of multiplicity of possible suggestions, to indicate what social amusements should be had or permitted in the homes of the people. But this subject should receive our earnest thought, with the object of providing entertainment of an elevating or at least of a harmless character—the writer does not believe it to be possible or desirable that every amusement should be planned with the end of giving instruction, since the human mind demands and is benefited by a reasonable amount of fun, frolic, and innocent nonsense. Parents should no doubt suggest games and entertainment to their children where necessary, and should always keep a watchful eye over the progress and tendency of their children's parties, and, wherever circumstances indicate it to be prudent, should be present with them.

It is far more wise that our girls of immature growth should be escorted, where necessary, to and from eve-

ning sociables by their fathers or brothers than that they should be attended only by boy friends.

Latter-day Saints quite generally understand that card playing has been denounced by the Presidency of the Church as improper and injurious.

It need scarcely be stated that too frequent parties and those maintained until late hours of the night are injurious to health and destructive of more serious pursuits.

Fortunately, parties for men only, or "stag" parties, as they are called, are scarcely found among the Latter-day Saints. Parties for women prevail to a certain extent; but these, if held too frequently, will exhaust the social desire and energy of the women and thereby diminish that broader and more commendable sociability in which not only the women but their husbands and male friends, unite for mutual recreation. Parties exclusively for girls or for boys are not open to the same objection, but, on the contrary, may be commended as postponing the coming of that day which will arrive all too soon, despite all we can do as parents to retard its coming, when our children will seek companionship among those of the opposite sex in the possible jeopardy of their morals and in the certain lessening of their efficiency in school work and in other necessary employments.

2. PROPER BALANCE IN OUR PASTIMES.

All things in the universe if allowed to follow the course mapped out for them by the Creator, maintain a proper balance and harmony. Where there is not proper balance there cannot be harmony. Have you ever noticed a man who has used his right hand and arm for years, and neglected to use the left hand and arm. His right shoulder is higher than his left shoulder. His right arm is strong and adept, while his left arm is weak and to use a common expression, the "fingers" on his left hand "are all thumbs." He is not properly balanced, he is deformed. A musician when writing a musical composition calls into play every talent he possesses to obtain a proper balance of the four parts in order to have harmony.

A person who reads and studies constantly and does not exercise his muscles soon becomes a mental giant. His usefulness, however, does not last long, because on account of the lack of exercise, his physical body becomes weak and diseased, and he very often dies before he can put into practical use his vast store of intelligence. He has neglected to preserve a proper balance. On the other hand, a person who is continually exercising his physical body and neglects to read, study or think, soon becomes a "Sampson" physically, and with strength to do much good if he but had

the intelligence to direct his powers. But alas, he has not maintained a balance, he is not intelligent enough to do anything really worthy of his powers.

Progress and true happiness depend upon harmony and proper balance. This is true of our daily lives and pastimes, as well as of our physical and intellectual make up. The father or young man works almost unceasingly as a bookkeeper, a machinist, a farmer, a merchant in order to be able to supply self and dear ones with the necessities of life. The mother, sister, work at home making it pleasant and a good place to live, in fact, there are many who do nothing but work, never thinking that they are making themselves lopsided by neglecting the social, or pleasure side of life.

In the pleasure side of life, even, a proper balance should be maintained, because, if it is not we are liable to be too light in our choice of pleasures or too severe and exclusive. A proper mixing of the "grave and the gay" in pleasure is best for the average mortal—it is not healthful for one to so love the pleasure of reading as to become a seclusive bookworm any more than it is wise for another to so love the giddy whirl of light-minded pleasure that he becomes a sort of social "butterfly." To illustrate:

The writer is acquainted with a man who is, to a great extent,handicapped on account of his having neglected social intercourse during his earlier life. He was ambitious to attain a prominent position in the educational world. He studied diligently, refusing

absolutely to take part in any of the pleasures of social life. He not only impaired his health, but he became so narrow and one-sided, that he did not know how to deport himself in the company of others. He is overcoming his handicap somewhat, but he is not contented and happy as he would have been had he maintained a proper balance between study and pleasure. This young man is an example of one extreme. There are many cases within our knowledge illustrating the opposite extreme.

We call to mind many parents who slave their lives away in household "drudgery" (they make it so) and lose the proper balance of life in order "to make things pleasant for the children." This is not right. Parents should participate in social pastimes, they should go to parties and entertainments occasionally in order to develop the lighter side of their nature, thus making their lives truly happy.

On the other hand we find those who are "pleasure mad." Physical labor, household work, or study is a bore. They want to go to the lake, to the theatre, a cheap show, a dance, or perhaps read a novel. Our young people especially, seem to think they should have their games, parties, excursions, etc., without limit. They neglect the serious and sober side of life and tip over the opposite way to the young man whom we called attention to. They are not properly balanced. They are discontented and unhappy. They soon reach the condition where nothing satisfies them. They are

lopsided and their lives are not pleasant and happy.

We should go to neither extreme. Let us seek a proper balance. Work enough to maintain life and keep our surroundings pleasant. Have enough pleasure to offset work and let not our pleasure be all of one kind. Develop both sides of our lives at once so that we do not spoil the harmony intended by our Maker. Let us take part with the children in their parties, attend good concerts, and lectures, and occasionally mingle with our neighbors in social pastimes.

But let me reiterate, let us not go to either extreme and lose our balance.

3. HIGH-MINDED PLEASURES.

The principal sources of mental recreation are public lectures, musicales, literary recitals, high class drama, and good books. Such diversions are play for the tired brain just as baseball, dancing, etc., are play for the body.

The mind must have this recreation to keep it in proper tone. We need often to turn from the grind of thought our daily duties force upon us, and let speakers, singers, readers, and writers lead us along pleasurable paths of thought. There is enjoyment of the rarest kind in such mental excursions. One who has not power to find joy in them misses the richest of pleasures life has to offer.

The world has pleasures in plenty; but they mainly appeal to the body. People seem to have gone to a mad extreme in the chase after sensuous pastimes. They are everywhere to be found, chasing to socials, banquets, and balls, circuses, resorts, penny picture shows, and dances. Money is being lavished on pleasures that tickle the taste, that give excitement to the body, not pleasure to the mind. It is a "merry-go-round" indeed—this extravaganza of shoot the chutes, scenic railways, ice-cream and soda water and picnic. Inventors are constantly worrying their brains for new

get-ups to produce thrills of silly sensation, and the people are sowing their hard-earned dollars broadcast to pay for such light-minded pastimes.

Now we do not want to be Puritanic or pessimistic in our views as to these matters and their outcome; but it does seem high time that some definite, decided move were made to check us in this senseless frivolity—to reduce it at least to common sense, to make our pastimes more high-minded and less light-minded.

We cannot stop such pleasures. If we tried ever so hard to stem the wave of sensuous pastimes that is sweeping over the land, we should get about the same results as King Canute did when he commanded the sea to roll back. And we have no desire to stop them entirely. Such pleasures are, to a certain degree proper: we need them to leaven up our otherwise heavy lives.

The trouble is not too much pleasure, but rather too little of the right kind, too much of the same thing. We have too much bodily pleasure, and not one-hundredth part enough mental recreation. Our pleasures are not well balanced; they are one-sided; they smack too much of popcorn, candy, and root beer, and not half enough of books.

A reason for this may lie in the fact that the desire for mental recreation does not seem to grow spontaneously. It comes only through cultivation. Physical play is born with us. It is instinctive with the child to frolic; but he acquires a love of good books only by

living with them, especially during childhood. We train ourselves to enjoy thoughtful lectures by hearing them often. High-minded pleasures are often at first, mental work. To many people there is little or no pleasure in a book. They have not cultivated the power to get joy out of such pastimes.

It is far from our purpose to chide those who are unfortunate in this matter. Many splendid people have, by reason of this or that condition in life, been deprived of an opportunity to gain the power to take such mental recreation. These people need encouragement and help. If the fathers and mothers who have not acquired a love of good books will get something easy to read, something that takes little effort, even one of their children's books, and if they will keep trying they will soon find they have gained power to enjoy what at first was irksome. We should not grow disheartened if at first trial we fail to get keen pleasure from hearing classic music, or a choice book, or a high-minded lecture: by reaching up constantly we shall one day find we do possess power to follow trained thinkers with ease, and what before bored us in books and music and lectures, may yield such an exquisite enjoyment that we shall wonder how the sensuous pleasures, the ragtime music, cheap fiction, and villainous melodrama even charmed us at all.

This love of choice recreation brings its own reward. It refreshes the mind; it refines and uplifts the soul. Without such a love of high-minded pleasures, life

must become either a merry-go-round of empty fun, or a horse-power trail of worldly worries.

The recreation he seeks marks the man. Our play more than our work reveals our true natures. If a person revels in physical pleasures alone, he need not hope to keep his life at any but a low pitch. Our leisure hours should be filled with something else than feasting, dancing, theater-going, athletic sports and resort pastimes—wholesome though they may be. These pleasures, in moderation, may be all right, but carried on intemperately or without proper balance of mental recreation, they will dissipate rather than develop our powers. The crying need of the world today is more high-minded pastimes.

4. PUBLIC PLEASURES.

Happiness is absolutely essential to proper spiritual and intellectual growth. Active contentment, which follows hand in hand with happiness, is the immediate forerunner of prosperity. Continued unhappiness or discontent brings failure, both spiritual and temporal. The mind is so constituted that it cannot develop properly under the influence of a morbid disposition. The above statements have a broader application than may at first appear. Most of our boys and girls who fail in their school work do so, not because of defective mental capacity, but because of improper mental attitude. In order to be able to do good work the mind must be in a healthy, happy state. Men and women fail in life because of lack of proper stimulus. And there is no better tonic for a discontented, non-progressive mind than a flood of sunshine brought in by participating in wholesome pleasure.

And what is here true of the individual is equally true of the community. The town which is not loyal to itself has little hope for success. Submission to the thought that others alone are self-sufficient is as destructive as the venom of the serpent. Towns, like individuals, must follow either the progressive or the regressive path, and today there is little hope for the one which advances slowly. Town spirit, town loyalty, town enthusiasm are the land-marks of success.

Proper public pleasures should receive due encouragement, and the thought should not be lost sight of that active happiness is incalculably better than passive happiness, or in other words, it is better to be a producer than a consumer. Communities grow much faster when they take part in their own pastimes, on the same ground that it is better to give than to receive.

Of late years there has existed a growing tendency for local talent to participate less in public pleasures, and outside talent more. This is not as it should be. The maximum amount of development never comes through having others do the work. In fact, when this practice is carried to the extreme, retrogression and not progression often results. The employment of outside talent has a very proper place, but when it supplants or discourages local talent its virtues have ceased to exist. Outside talent should act as a stimulus to better work at home, both on the part of the individual and of the community. In this day of fast living the true value of public pleasures is often lost sight of. The mere satisfying of the fancy or the passing of a pleasant hour is altogether too often the only object in view. Public pleasures should act as public benefactors, and through furnishing this pleasure itself the community realizes the most benefit. The old adage that we learn to do by doing is here especially applicable.

It should be considered, therefore, that public pleasures are absolutely essential to the progress of the com-

munity. The town again, like the individual, ceases to grow the moment public interest is lost, and the effect is so general that it reaches every branch of activity. The merchants are perhaps first to feel the depression, but it soon spreads out into every fiber of the community organism. On the other hand the results of a fitting celebration are fully as far-reaching. From a purely business point of view merchants recognize that they can well afford to contribute to the public pleasure fund.

The writer has in mind two small towns which ten years ago were situated under almost exactly similar conditions. If the facilities differed they were in favor of the one which is now practically "dead." The chief and almost sole reason for the one prospering and the other failing was the difference in amount of town enthusiasm, which, it should be borne in mind, is almost wholly the outgrowth of public pleasures. The one always excels the other in baseball, in basketball, in athletic contests; its concerts, home theaters, and dances are of a superior nature; its demonstrations on public holidays are invariably more successful. Out of all this has grown up the thought that the one *can* do better than the other. And when this concession is once made its reality soon becomes an established fact. Very many of life's failures arise through a lack of comprehension of one's own capabilities and the consequent belief in the superiority of others.

In the selection of public amusements their influence

upon the community should carefully be kept in mind. While proper public pleasures are of infinite value, improper ones do infinite harm. Virtues carried to an unwise extreme cease to have value and become agencies of harm. The reckless, unlimited participation in even the most commendable amusements should be discouraged, not to mention attendance at places of questionable value. A very common source of danger lies in the extremes to which people are prone to carry any sort of amusement. The frequent attendance at public resorts has become so habitual with some people in the more thickly populated districts that the value of these places is very largely lost. It should be borne in mind that public pleasures should be conducive of individual and of public betterment, and when they fall short of this they fail in the purpose of their existence. The participation in any public pastime which does not result in wholesome pleasurs, and that in turn in true happiness, is time poorly spent. Especial encouragement should be given to home-made pleasures, home-made happiness, and home-made success.

5. OUR HOLIDAYS.

A holiday! There is much of significance and inspiration in the word. In its earlier usage it was written "holy-day," and the old-time observance of such a day was in harmony with its name.

And what is a holy day? The question involves the meaning of the term "holy" in all its many applications. We read and know of holy places, holy men, holy things, holy days and seasons. Whatever is holy, be it person, place, thing or time, is distinguished by a separation, consecration, or setting apart for an appointed purpose, which purpose must be specifically good.

The earliest holy days of which we know were designated by the Lord God, and of these the most familiar is the Sabbath. Of this day, marking the close of one week or the beginning of the next, the Lord of the Sabbath was so jealous—that is to say, for its sanctity He was so zealous, that dire penalties for its violation were divinely decreed.

The Lord has always manifested a righteous jealousy or zeal for everything holy. Remember how terrible was His anger when Aaron and Miriam showed disrespect toward His chosen oracle Moses (Numbers 12). And again call to mind how jealously the holy mount, Sinai, was guarded against pollution by profane feet

while it remained a special temple for communication between God and men. (Exodus 19: 12, 13.)

When Belshazzar and his thousand lords would profane the sacred vessels taken from the temple, the finger of fate appeared tracing on the wall the decree of the monarch's doom. (Daniel 5.)

A holiday is a monument on the highway of time, commemorating some occasion that ought not to be forgotten. It is established to perpetuate ennobling memories, and to aid us in the recollection—"lest we forget, lest we forget!"

What could have been done to more surely preserve in Israel of old a righteous humility and a humble dependence on the God of their fathers than the establishment of the Passover in commemoration of protection from the destroyer and of deliverance from bondage? What could be better adapted to the nurturing of patriotism amongst us today than the proper observance of Independence Day, Flag Day, and the birthdays of our nation's great ones? What could be more effective in developing state loyalty and due respect for the founders of our desert commonwealth than a regular and fitting celebration of Pioneer Day?

Memorial Day was established primarily to keep alive our respect for the soldier dead who sacrificed their lives on the field of civil strife; later the day was consecrated to the memory of the beloved dead in general—and some such reminder we need—lest we forget.

With respect to what we know as religious or church holidays—would we remember even as well as we do the birth of the Christ Child with its message of peace and good will, or the atoning sacrifice on Calvary and the triumphant resurrection, with the deep import these events bear to mankind—I say, would we remember all these were there no Christmastide, no Easter?

Yet how prone we are to desecrate our holy days, to dishonor our holidays by making each a day of rollicking merriment—too frequently a time of revelry—and this to the utter ignoring of the purpose for which the day was set apart.

Timeliness is of supreme importance in the work of instruction. The efficient teacher seeks to adapt his teachings to the circumstances of time and place. He plans his lessons so as to tell of the wonders of plant life in the spring; he speaks of the beauty of the snowflake in winter; he explains the magic effect of irrigation in the season of growth. So in the teaching of history he tries to emphasize the importance of great events by correlating such with the anniversaries of their occurrence. A lesson presented in season is infused with the spirit of current interest; the pupils learn such a lesson by living it.

Holidays offer opportunity of teaching in the most effective way some of the lessons that all should learn and remember. In the family circle, in the school, and in our church assemblies, the purport of

each recurring holiday should be explained and impressed.

Make the holiday observance such that the children will be led to inquire as to the reason therefor. When your sons and daughters ask, "why do we observe Independence Day," say unto them, "Because on this day of the year long ago, liberty was declared to be the birthright of our then infant nation, and the blessings of the glorious government under which you live are the fruits of the seed then planted in sacrifice, afterward watered with blood."

And so with the returning anniversary of each holiday in the calendar, instil the lesson of patriotism, respect and reverence to which the day is consecrated. Remember the holidays and keep them holy.

6. THE DANCE.

Many religious people regard dancing as one of the most pernicious practices that can be indulged in. The Latter-day Saints on the other hand have defended this amusement when carried on under proper conditions as innocent and promotive of culture. Dancing is an ancient art and practically a universal one. It was known in Job's day; David danced before the Lord; the Prodigal Son was entertained by his father with feasting and dancing. Among the Greeks, the most artistic people of any time, it was held in high esteem. It has had its part in the preparation for war and the joys of victory, in the ceremonies of religion and in all the festivals of peace. In modern times, however, it has lost this solemnity and has become one of the most elegant of social amusements.

Naturally in an exercise that calls for the gentle and graceful employment of all the muscles of the body moving with the rythm of sweet music and in the company of happy, oftentimes admiring associates, there are dangers of abuse. Overexertion when the body is not in a condition to dance, often in heated, poorly ventilated rooms, continuance of the pleasure until late hours and too frequent indulgence are some of the temptations. These are physical dangers; there are others that are far more grave.

The ball room our parents knew was crowded with

old and young who came together early, opened the entertainment with prayer, danced the charming old reels and quadrilles according to an elaborate system of steps, thanked the Lord at the end for their pleasure and went home at a seasonable hour. Some of our young people today can be found dancing under different conditions. The hour of starting is late. The place is public. Everybody who is decently dressed and not seriously under the influence of liquor may attend. Prayer would be considered ridiculous. The dancing is too often one continuous embrace. The old-fashioned dances are seldom seen. In some public dances young men or women with a prominent badge marked "introducer" upon their breast, flit about making people whom they themselves do not know "acquainted." Fathers and mothers are of course absent. Young men of doubtful or bad character often go without companions and take home girls whom they have there met for the first time. Associations are formed that are always dangerous and often lead to sorrow and disgrace.

At such a place the writer recently overheard the following conversation:

"Do you see that girl in white slippers?" The question was asked an "introducer" by a dissipated young man in stylish clothes.

"Yes,"

"Do you know her?"

"No, but I can find out her name."

"Give me an introduction after this dance, will you?"

"Certainly. Watch where she sits down and I will do the rest."

There was no mother or other responsible person present to stop such an outrageous proceeding, and the sixteen-year-old girl probably felt complimented that she was attracting such attention. Under these conditions the writer has seen dancing on the same floor at the same time young men who were users of tobacco, drinkers and thoroughly immoral, young women who were living open lives of shame, and clean boys and girls who attend Sunday School and Mutual and whose parents would rather follow them to the grave than to see them dishonored by an impure act.

Two pretty young girls were seen on the street recently talking to young men of known bad character. It was after nine o'clock, and two probation officers spoke to them about being out after the curfew hour. They said they had come to the city to work; they attended their meetings and meant to do right; they needed pleasure and attended a public dance hall, where they met the young men they had just been talking to; they had just learned in that talk that these young men were full of wickedness. The two innocent country girls were surprised to learn that this public dance hall was not a proper place for them to go.

There is a crying demand that mothers know more about the amusements of their daughters. Girls sometimes accept invitations from young men whom their

parents do not know, and sometimes without the consent of their parents. An honorable man will find out before he begins inviting a girl to dances, theaters or other amusements that his attentions are agreeable to her parents. He will also be ready to have her mother or some other older lady friend accompany them. It often happens that girls do not have brothers or other proper male friends to escort them. Instead of going without the desired amusement or attending alone or in groups, they should obtain a suitable chaperone who will by her presence ward off dangers to their character and their reputation. In Utah a chaperone becomes a legal necessity where boys and girls are under eighteen years of age, for the law forbids that such be out late at night unaccompanied.

The necessity for mothers to chaperone their daughters becomes painfully apparent in cases before the juvenile court. Many girls practice such frequent deceptions upon simple, trusting mothers that one is led to the conclusion that to fulfill their duty parents must know for themselves where their daughters are. A seventeen-year-old girl told her mother she was going to the ward dance; she was arrested that night in bad company at a disreputable dance hall. There are many such cases.

A practice that is frequently hurtful to health and morals is that of taking supper at some public place after dancing parties and other evening amusements. Certainly the eating of rich foods at such hours of the

night is bad for the body. Besides this, the practice is made use of by wicked men to obtain control over those whom they should protect, but whom they wish to destroy. Beer, wine or liquor is urged upon the girl. The moment she drinks, if her escort designs her ruin, her virtue is worth very little. If she does not drink, there are other means. A young girl with her parents' consent, attended, a few weeks ago, a dance with a youth of good appearance, but of whose character she knew little. He induced her afterward to have supper at a cafe. During the meal he drugged her, and when morning came she was ruined. Parents should be very careful to know the men with whom their girls associate.

The same watch care necessary for daughters should be bestowed upon sons; it is equally important that boys do right.

It is the conclusion of a number of Church workers who have given careful personal attention to the subject of dancing that public dance halls generally are not good places for our boys and girls to go. If they attend such places at all, they should go in groups carefully chaperoned. It is also believed that while dancing is a delightful entertainment, lending grace and refinement to those who indulge in it properly, there is a danger of going to extremes in its practice. It is felt that home parties and musical and literary entertainments should take the place of many of the dances now being held.

7. THE THEATRE.

Unlike most of the religious denominations of the world, the Latter-day Saints have always upheld and fostered the legitimate drama.

Even in the days of Nauvoo the value of the stage as an educational factor was recognized, and the Saints themselves, from that time to the present, formed amateur companies, in the absence of professionals, to present to the people the best works of the dramatists. In this way it was possible to witness the plays of Shakespeare, Sheridan, Goldsmith and others. True, the melodrama had its day, but it was of a much higher literary and moral standard than the vicious melodrama of today. In fact, the tendency in the early days of theatricals, was toward the classic, and the history of the theatre among the Latter-day Saints is one of which any community might be proud.

But the encouragement of theatres and theatre-going had its limitation.

At the time of the dedication of one of the leading Utah theatres, a remarkable dedicatory prayer was offered by Daniel H. Wells, and remarks were made by President Brigham Young which clearly define the relations of the Latter-day Saints to the theatre. President Wells' prayer was in part as follows: "We con-

secrate and dedicate this building with its surroundings above and below and upon each side thereof, to Thee, * * * our Father, that it may be pure and holy unto the Lord our God for a safe and righteous habitation for the assemblages of Thy people, for pleasure, for amusement and recreation; for plays, theatrical performances, for lectures, conventions, celebrations, or for whatever purpose it may be used for the benefit of Thy Saints. * * * And we pray Thee to bless this Dramatic Association, the actors and actresses and all who shall perform upon this stage. O Lord, may they feel the quickening influence of Thy Holy Spirit vivifying and strengthening their whole being and enabling them to bring into requisition and activity all those energies and powers, mental and physical, quick perceptions and memories necessary to the development and showing forth the parts, acts and performances assigned unto them for their highest sense of gratification or desire and the satisfaction of the attending audience. * * * And O Lord, preserve forever this house pure and holy for the habitation of Thy people. Suffer no evil or wicked influences to predominate or prevail within these walls, neither disorder, drunkenness, debauchery or licentiousness of any sort or kind; but rather than this, sooner than it should pass into the hands of the wicked or ungodly, let it utterly perish and crumble to atoms; let it be as though it had not been, an utter waste, each and every part returning to its natural element; but

may order, virtue, cleanliness, sobriety, and excellence obtain and hold fast possession herein, the righteous possess it and 'Holiness to the Lord' be forever inscribed herein."

President Young took as the theme of his address "The Capacity of the Human Body and Mind for Improvement and Development." He said that generation after generation of men had lived upon the earth, and from neglect of their duties they had passed away and had failed to enjoy the privileges and blessings which the All-Wise Creator had placed within the reach of His creatures. They had lived and died without learning the object of their existence here on earth. He alluded to the notions entertained by some Christians against amusements, because of the evils sometimes attendant at places of public resort; but it was neither for the Saints to follow the traditions of the one, nor to fall into the errors of the other. He had himself been so "piously" raised that he could never have thought of visiting a theatre, and like other youngsters under such an influence, had his doubts that if ever listening to the vibrations of "the fiddle" was not a step in the direction of Davy Jones. The Lord looked upon the children of men as they were, saw their deeds, and understood them, and so should the Saints understand what was in the world. Brother Wells had prayed that the building might crumble to the dust and pass away as if it had never been sooner than it should fall into the hands of

the wicked, or be corrupted and polluted, and to that he said amen." * * * *

Every pure enjoyment was from heaven and was for the Saints and when they came together with pure spirits and with faith that they should pray for the actors and actresses, they would be benefited and refreshed in their entertainments; and those on the stage should ever be as humble and just as if they were on missions preaching the gospel. No impure thoughts should be inspired there, and no impure words expressed. Truth and virtue must abound and characterize every person engaged on the stage, or they should be immediately ejected from the building. No person, be he actor, musician, employe or any other person, would be permitted to bring liquor into that edifice, and the police would protect them from the inebriate and the contamination of the filthy breath of the poor loafer.

In the prayer of President Wells and the remarks of President Young are to be found the views of the Latter-day Saints concerning theatres, and if since that time plays have been brought into our midst that have been objectionable, it has not been the fault of the Latter-day Saints, but because our people could not control the output of plays nor their presentation. Plays that would not have been tolerated in any community fifty years ago because of the absence of legal censorship, now find easy access to the various theatres of the country, and occasionally are brought to our local playhouses. Thanks to newspaper and mag-

azine publicity, however, the unclean play is generally marked, and if parents are on the alert, their children can be kept from witnessing them; parents indeed should always use a wise discretion in permitting children to attend stage performances.

One of the dangerous elements of the "Theatre Habit" is the tendency on the part of young men to spend money beyond their means. Most youths delight to sit in the best seats and give their lady companions the best there is to be had. I have seen young men earning only seventy-five dollars a month, occupying, night after night, the highest priced seats in theatres, competing with millionaires in their extravagances. Very often it's a carriage and supper additional. I knew they could not afford it and have often warned them against the evil. The discouraging part of it all is that young women accept these invitations without ever considering the ability of their partners to pay the bills. If one of limited means desires to see all the good plays he should buy seats of a price to suit his purse and his companion should be willing to go where he can afford to pay the money. A good example of this kind was set by a theatre-lover now wealthy, but who a few years ago was of limited means. This man, defying the sneers of society and his "set" took his sweetheart, afterwards his wife, to the fifty cent sections of a high-priced theatre and went often; later, when times were better with him, he occupied seventy-five cent seats, and now he can go

at pleasure and occupy two-dollar seats, while those who spent for tickets more than they earned and sneered at him for sitting in the balcony, now cannot indulge their fondness for the play at all. Go then and do likewise.

Amateur theatricals form an important part of the amusements of our communities. Nearly every ward has its dramatic club and the best talent is constantly sought out to amuse and entertain the people. In the early history of the drama in Utah the players were nearly all drawn from the amateur ranks, though many of these afterwards became professionals. Nowadays, however, the people in our larger cities demand professional and experienced players; but in the smaller communities amateur or home dramatics furnish almost the exclusive entertainment. Much care should therefore be used in directing these amusements along proper channels. The drama has such a marked influence on the lives of people that the careless selection of a play might do incalculable harm; on the other hand the morals and idals of a community can be constantly uplifted if these dramatic offerings are kept on a high plane.

Committees composed of experienced and capable educators should have charge of the work and only plays of moral as well as literary and dramatic merit should be chosen. Then again good judgment should be used in the casting of a play. Some young people are spoiled by amateur theatricals; they get stage

struck and can't stand the effect of over praise that many of our good people are guilty of tendering them, and want to go into professional theatrical life. Then those who perform are brought prominently before the public and are so much in the "limelight" that they are subject to many temptations which do not come to those not so clever, yet the amateur may be less able to resist than the other.

Our young amateurs should be guarded against these dangers.

On the other hand young people of talent who are bashful and too retiring in their dispositions can be wonderfully helped by a little dramatic experience. Here is where the good judgment of amusement committees can be brought into play.

In the larger cities the plays that get before the public are in the hands of booking agencies and managers who are chiefly interested in the business end of the profession, but in other sections the people have the matter practically in their own hands and can control the plays offered their children. So by wise selection of plays and casts these home dramatics can be made a source of education and great art up-lift as well as amusement.

8. THE COMMON SHOW.

With the advent of the moving picture show where the prices of admission are so small that children want to go constantly to witness the performance, the reason for careful parental censorship is a thousand times more necessary, because this form of amusement as now presented to the public tends to degrade the natural desire of children to see in outward form the pictures of their fancy. A child naturally loves to see the villain foiled and the virtuous triumphant, and applauds the acts of heroes and execrates the vile and treacherous. In a strong article on "The Child and the Moving Picture Show," recently published in "Collier's," A. Minnie Hertz says:

"The value to the child of the book or the story read or told him is that thus stimulated the imagination reproduces to his fancy the impressions made by the story. These fancy pictures are valuable in the development of the child in so far as they are vivid, beautiful, ideal, and related to real life through his belief in their reality. The dramatized story placed in action by living, speaking human beings before the child gives him the fullest satisfaction possible through his dramatic instinct, for here the pictures of his fancy are projected into what for the first time seems to him actual life.

"The moving picture film, sputtering its hurried course before his strained and bewildered eyes, at once fixes his attention and stultifies his imagination. Violence of action, the crudeness of "dramatic contrasts" assault of the "unexpected," all condemned as a fault of the coarser melo-drama, are in the moving picture made possible to a degree beyond the reach of the crudest actor, for the records of the film may be manipulated so as to misrepresent true action. Even as the eyes are bewildered and vision dimmed by the flickering outlines of the spanning pictures, so mind and imagination are confused and dulled by sequence of action impossible of reality. The jerky violence of the moving picture climax bears the same relation to honest drama that hot spices and fiery condiments do to nourishing food.

"The form of dramatic appeal offered by any form of the film idea is intrinsically false and injurious—it developes the child toward neurasthenia, hysteria, and desire for constant change; it stultifies his mind and betrays his imagination, and by its undue excitation of nerve and eye tends to mental and physical injury. A goodly part of the eye troubles so much commented upon in public school children is due to constant attendance at moving picture shows, the flickering of the picture affecting the eye.

"Let us not miss the opportunity offered by the child's craving dramatic instinct to mold his flexible heart and mind. The way to improve the theatre, to

make of it a great social, civic force, and not a mere agency for amusement, is to begin with the audience. The boy of today is the man of tomorrow, and the moving picture show can never be the kindergarten of the classic. The fine art of drama provides amusement through the representation and interpretation of life, and we dare not be blind and indifferent to its possibilities. We have no right to stultify and deaden the child's craving dramatic instinct by mere trap of mechanical ingenuity which appeals to the eye alone and which never reaches the mind or the heart. The sense for true dramatic art can only be instilled during the formative adolescent period. No attempted eradication later on will undo the evil moving picture habit once acquired."

At present the managers of the moving picture machines are molding the characters of our children for good or for evil. Do we know which? A consideration of the list of subjects most in vogue at present in moving picture theatres does not bring much consolation. Such pictures as "The Stolen Sausage," "The Train Robbery," "The Acrobatic Burglar," "Oscar's Elopement," "Comedy Sketch Act of Gracey and De Ward," "The Gambler," "The Gentleman Burglar," "Child Slave," cannot possibly have any influence for good with the children. Many others actually teach dishonesty, impossibilities, and disrespect for the aged.

What a marvelous factor for good this form of amusement could be made if the teachers of the land

would utilize it for educational purposes. They might, for instance, take the school on a trip around the world, representing by moving pictures, the progress of the journey. What might be accomplished with classes in history and geography?

What we have said about the improper picture show applies with equal force to the low, vulgar comedy and Melodrama. True they do not affect the eye so much but through the eye they do affect the soul, which is more regretable.

It remains for parents to use a wise censorship in determining what pictures and plays should be witnessed by their children.

9. CONCERTS AND RECITALS.

One of the best ways to get good music and good literature, is to give concerts and recitals. Let us consider concerts first. Concerts will include musical recitals. To attain that which we wish to accomplish we must have only that which is first class. Selections from the masters: Wagner, Mozart, Chopin, Beethoven; then some of the later composers, of our own day. And among our own people we have men who have composed music that is indeed music as understood by the masters. Not all communities can manage to have opera companies, or symphony orchestras visit their town. How then can we get acquainted with the masterpieces?

Nearly every Latter-day Saint community has some among them who are musical. Arrange for a concert. Encourage those young people of your own community to take part in singing, playing solos, duets. If you have a local band, let them do their part. Call to your assistance musicians from other nearby settlements. Give a concert and then encourage the participants by attending. And if you have any respect at all for yourself or others, show it by keeping still while the various numbers are being rendered. More young misicians have been discouraged, and more genuinely good concerts have been spoiled by the talking and whispering

among the audience, than by any other one cause, excepting perhaps non-attendance at the concerts. Perhaps some classical music will be played that you do not understand. You perhaps will not like it. Do not condemn the music. By so doing you display your ignorance of good music and show that your education along that line has been neglected. Attend a number of concerts and listen to this class of music attentively. Each successive time you will see more in it to like and in time you will revel in it. When you reach this stage, the ragtime tunes and other shoddy music will disgust you.

It may be that there are none in the vicinity of your community who can perform the heavier music of the masters. If this be the case, arrange occasionally to have some good musician come to your community to give you a recital. Have selections played from the great operas. These recitals need not be expensive. An admission price sufficient to cover the actual cost, i. e., railroad fare and expenses of the performer, light or hall rent where necessary, is all that need be asked.

One of the very best, as well as least expensive forms of entertainment is the literary recital. The reader who will maintain a high standard, and present only good literature, can do a great deal to uplift and inspire the people. We need vastly more good oral reading both in our homes and in our communities. We should put a premium upon this form of art, and encourage

our youth to cultivate the power to read effectively. Our schools cater too much to the silent and not enough to oral reading. It is an art that must not be lost,—this art of voicing literature: it furnishes one of the rarest forms of high-minded pleasure. We can overcome the deficiency left by schools by proper encouragement and help in the home. Instead of each member of the family taking his or her book and reading alone, let one member read some good selections of poetry or prose to the rest of the family, in other words, have a recital of our own.

Splendid verse, classic drama, and stirring prose selections are to little heard now-a-days. Our tastes lead too much to the blood and thunder melodrama, or the biosterous comedy. It would scarcely be possible for the smaller communities to afford such artists as can present such plays as those of Shakespeare effectively; but no community need therefore to be deprived of the reading of parts of such plays, or all of them by artist readers. And a great deal might be done in this direction by local artists if our desire to cultivate the power to interpret great writers were stronger.

As has been said, the taste for the classic literature, as well as in music must be cultivated: but once we do acquire a taste for such uplifting reading, we shall receive entertainment of the rarest kind. It is a mark of a mental and spiritual excellence when any community demands and patronizes generously literary and musical recitals of a high order.

We are a unit in this thought, that the best in art and literature can only be enjoyed through the cultivation of our taste, the higher and broader the cultivation of this taste, for that which is best, the greater our power for the enjoyment of the beautiful. Our bodies derive nourishment from the food we take within and our physical condition depends largely upon the kind and quality of this food.

We build up our mental, moral and emotional natures upon the things we read, hear and see. A sane healthful training in paths of musical and literary uplift, reveals the man or woman with advanced ideals of art and a person with capacity for its true enjoyment.

Direct a boy or girl along the lines of least resistance, permit them to read worthless literature and hear constantly the insipid in music, and you have a nature that rebels if urged to attend a high class literary or musical evening.

In the final analysis, we are what we feed upon, physical, mental, and emotional; and our ideals and tastes are reflected in that training. Unfortunately we are burdened with amusements which prevent rather than promote higher ideals for the best in art and literature. Dime novels are acted out in real life, and to the young, the sensations become fascinating and the danger becomes greater as the love for it increases.

The amusements of today are doing as much toward the degeneration of our sane appetites for the best, as the reading of cheap literature. The crying need for

the Church taking care of the amusements of the young becomes more emphasized each year. Gymnasiums for physical uplift and enjoyment, high class recitals, musicals, and readings, upheld and supported by the best element of a community, will serve to counteract the influence of the opposing forces of today. The parents can do much to foster an interest in the best things in life. The home training; the instilling of a love for best literature and music. This means opportunities which must be given children to study, read and hear the best in art.

Musical instruments should be had for the home. Our boys and girls should study the best music, and read the literature which uplifts.

This is fundamental. How ineffectual the advice to a son to love good music, good literature, when he is not given opportunities for study to develop his tastes and desires, and where parents do not provide a way for the boy to attend high class musical and literary entertainments.

Your outline suggests "It is quite as important to preserve the ideals and the culture of a people as it is to gather wealth." I should like to alter two words of that statement by suggesting: "It is *more important* to preserve the ideals and the culture of a people, etc., for in this preservation we label our community as favoring and fostering the highest in music, art, and literature and in the end this is what determines the culture of a people.

10. THE EXCURSION.

"All work and no play makes Jack a dull boy."

An excursion may be defined in present day practice to be a trip away from home for pleasure. There are public excursions, family excursions and excursions participated in by companies of invited friends of large or small number. The saying written at the head of this article taken with this one: "A change is as good as a rest," furnishes, possibly, the legitimate reason, for excursions, but, there are other conditions that are made responsible from time to time for the planning and carrying out of excursions.

The necessity for change and recreation was taken note of very early in the days of the settlement of the Saints in the Valleys of the Mountains, and we can read of the good times they had on their excursions to the canyons and to the lake shore. In those days, the sole purpose was pleasure and social intercourse. Since then, the opportunity for a small financial return is often made the main purpose by excursion promoters.

On our excursions we go to the many places of public resort which are provided near all principal cities, to private grounds, to the canyons and to the lakes. In deciding where we will have an excursion, many fac-

tors are brought into play and those contributing most to the carrying out of the ideas in mind, prevail. We may desire to celebrate some important National, historical or family event—we may desire to set aside self for a brief time and entertain the "old folks" or the "little ones"—our organization may need funds, or we may arbitrarily set a time for an excursion.

The excursion decided upon, we appoint the necessary committees who arrange and conduct the affair, entering into their duties with zeal and untiring energy. When the excursion is over we look around us for results. This is what we find.

If the excursion has been properly conducted and had the right kind of purpose in it, those who have participated in it come home tired in body, but full of joy in their souls, refreshed and invigorated in mind, ready on the morrow to take a new hold of the duties and responsibilities of life. Such do we remember as the excursion of the old days when once in each year the entire ward or community would turn out, (we were all there, grand-parents, parents and children), everyone who owned a team and wagon would bring them along and no charge was made for transportation. Each one helped the other and when the destination was reached all worked together for a good time and before dark everyone was either home or on the way there, tired, but very happy.

If the excursion is like unto many now conducted, there has been no responsibility, no general co-oper-

ation, "every man's hand has been against his neighbor" in the mad rush for a good seat in the car or train, the old and young have been pushed aside with no care as to consequences, and at the resort we work ourselves into a freezy to get the best of everything. When we get home, near the middle of the night, we are worn out in body and mind and our spirits are all but overcome by the mad whirl we have been in and when we arise in the morning we are totally unfit for the labors of the coming day. This kind of an experience is perhaps repeated several times a month during the excursion season, where such is the case a reformation is necessary.

In these days nearly all public pleasure resorts are full of dangers for young people when they go unattended by wiser and older companions, and it would appear that we should set our minds to active work in planning ways by which we can surround our boys and girls with knowledge and the influences that will cause them to "avoid the very appearance of evil."

Would it not be well for us to return to the spirit and practices of the old days in excursion matters. Should we not try to be more moderate in the number of our excursions? The excursion craze has become a serious financial burden to many parents. During the summer season especially, many people today do not control their desire for such pleasure; they are to be found always "on the go" first to this and then to that resort, spending money lavishly, while their groc-

ers and clothiers and other creditors wait for their dues. Such extravagance in excursions is unpardonable. It should be discouraged by our Church organizations. People, especially Latter-day Saints, cannot afford such excesses; not only from the financial view point, but from the standpoint of health, they are a drain upon our resources: the end must eventually be ruinous. We should be more moderate in our excursion habits as well as more select in regard to the company we go with and the places to which we go. Should we not be more companionable with our boys and girls, and by association with them teach them to have respect for us and our judgment so that we may have the joy of their confidence and be able to direct them in the formation of proper excursion habits?

11. ATHLETIC SPORTS.

The healthy child is electric with energy. His little body is a bundle of activity. Every waking moment he is on the move, playing first at this and then at that, always planning, acting, or romping about. One wonders, indeed, at the tirelessness of his being, as one watches him hour upon hour of the most strenuous play.

It is nature's means of development—this ceaseless activity. Through this means every muscle and fibre of his body is exercised, freshened and strengthened. Play and athletic sports of all kinds are native to youth. Young people must have them if they are to grow best. Child nature demands plenty of wholesome play, and abundance of proper athletic activity in clean and airy places.

It is not enough, however, simply to turn the child loose for a wild romp out of doors. Our troubles with children come mainly because of our carelessness in these matters. The street is usually the playground, and the children are left to lead themselves, or be led by some chief of the clan, into all kinds of mischief. Such results are merely the play instinct run riot. We need something far better and higher than this for our children.

The child, in the first place, should have ample play

room both for winter and summer. Since this point, however, is fully developed in the article on Gymnasiums and Playgrounds, we shall not deal with it further here.

In the second place they should be given enough time at proper times to play. With many parents any time is playtime. They place no restrictions on the children; they have no duties to bother them, no other work, no regular chores are assigned them, so they simply leap from their meals to dash out and hunt fun. One bad result is that they often find other children who have been set to work and tempt them away from their duties, making it harder for the parents who do attempt to systematize the work and play of their children. If parents would lay down and stay with a few simple rules for their children in these matters, it would help all the neighborhood. Let the children have a playtime but give it to them regularly and only after their work is done.

And another thing: the children should be directed in their play. This is the most important point of all. Unguided play soon grows into misguided reveling. Young people must have the guidance of wise heads in their sports and games else their enthusiasm may lead to excess.

Do children need to be taught to play? The following from a person who has carefully investigated conditions in over one hundred orphan asylums is perhaps a sufficient answer to this question.

"I have seen children at play in about one hundred institutions, and beyond the use of toys, have never seen them playing any game but tag. Repeatedly I have been told by caretakers that 'they like to stand around and watch each other." In photographing the so-called 'playground' of a large institution, I tried to take a picture of the children at play; but they did not know how to pose for me, as they never had been taught even how to play tag. They just ran around and pushed each other.

"In one institution some fifty little boys are daily sent to a cement-floored basement at playtime. There is no supervision. The president of the institution told me that they did not seem to know what to do with themselves and dug the putty from around every one of the panes of glass in the windows. Though they were reprimanded for this, and told to play. Not knowing how to play, they scooped out little crescents of cement from the floor in a sort of pattern, and when they were reprimanded for this they sat down around the walls in limp despair. The children tell me that 'they don't like to play because of the bullies.' In other words, competitition is not fair in undirected play, and the children who do not like free fights keep out of the playtime activities. I have known this to be true of institution after institution. The apparent contentment of institution children, their lassitude and calm, is commonly mistaken for a satisfied play instinct. Close study of these little inmates indicates that lack of

bodily tone, of motivation and opportunity to learn to play are the chief factors in this group passivity."

This is the testimony of Florence Larrabee Lattimer of Pittsburg, Pa.

The necessity of teaching children to play rests upon an exceedingly firm historical, as well as biological basis. Unsupervised play, in the sense in which the word is commonly used, is a new thing in the history of the world. Mothers have always played with their babies. The instinct of the mother to play with the children is just as fundamental and just as necessary as is the instinct of the children to play with the mother. Children have always played with one another and have thus passed on from generation to generation the great games, which have been the means of social, moral and physical education.

Even the higher animals have their supervised play. No one could think of putting a group of puppies of a certain age off by themselves and expect them to develop their instincts normally and wholesomely simply by playing with one another. They need to have the mother play with them. The tricks of each special kind of dog are taught by the mothers to the puppies through play.

Boys have always gone in gangs, the older boys teaching the younger ones the special lore that belongs to this period of boy existence. This supervision of older children over younger, of mothers over their children, of fathers, over boys, of the whole community

over the young, is well nigh a universal fact. The community is relatively safe from moral disaster as long as the family remains intact, when the children and young people play and dance, doing their play, as well as their work, in the presence of the elders; but society is in danger whenever the young go off by themselves unsupervised, or when any part of the family leaves the rest to have its most vivid life alone.

Parents and teachers should play with their children often. It has a most wholesome effect upon both young and old. Especially does it bring them into closer confidence with each other. This was well understood by such men as Abraham Lincoln and the Prophet Joseph Smith. They were men who loved physical activities, who would play with the boys, leading them in their sports and games. And it is certain that this practice was one source of their power over the people. Boys and girls place an instinctive trust in those who will lead them in wholesome play. We need trained play directors in every community. If we cannot have them the parent and teacher should assume the pleasant duty of leading and teaching the children how to play.

Clean and manly athletic sports and games when taken at proper times and with proper spirit are natural and necessary. But these activities can easily be carried to excess. When they are so carried, they degenerate into professional sporting with all the associated evils of swearing, gambling, drinking, and even

worse. Footballism, baseball run mad, the basket ball craze, horse racing carried on wildly, and all other extreme practices are exhibitions of athletics run riot They simply reveal the common habit among men of overdoing a good thing till it becomes a positive evil. The grave problem is how to keep these practices within bounds, how to make them develop and not destroy our youth.

Some people, because of the dangers attendant upon athletic sports, cry them down, demanding that they be done away with altogether. Such an extreme is folly. We cannot stop play and games. The reasonable thing to do is to give our children and ourselves plenty of chance for their sports and games under proper guidance.

The best thing about athletic contests and baseball and basket ball games is the opportunity they afford for old and young to mingle in hearty wholesome amusement. Once rid these activities of their professional aspects, their betting and drinking and other evils, and they become a most revivifying influence in any community. When the boys are participating in a ball game, cheered in their efforts by their parents and companions, they are certainly off the streets and away from evil associations.

More than this, they are taking a pride in their bodily powers. This in itself may be a very good thing: for the boy who has a burning desire to win a race, a jump, or a game, is willing to sacrifice a good

deal for the honor. Let him once learn, that if he win he must quit his drink, his tobacco, his late hours and every other habit that tends to destroy his body, and the cigarettes, the drink, and the other bad habits are doomed. It was such a pride in pure strong bodies that made the might of the Greeks; it is such a pride that we need among our youth today. Clean pastimes under the wise and consistent direction of men and women who know the needs of the human body as well as how to handle child nature most effectively, will do a great deal for our youth. It is not more play, but more careful direction in our play that we most need.

12. THE GYMNASIUM AND PUBLIC PLAY GROUNDS.

A gymnasium is simply an indoor playground; a playground is an outdoor gymnasium. Both have the same end in view—to give people a chance for physical exercise, sports and games.

Do we need gymnasiums and playgrounds?

There is little call for argument, we hope, in favor of the gymnasium and playground in the city. The city child finds too little chance for physical activity. Penned within houses, narrow streets, and small lots, the bursting-with-life boys and girls have not enough opportunity near their homes for sports and games. As a result they must either go to places far from home, or flock to ball games where they hear all sorts of things; or go to cheap shows and resorts for their pastimes. The city child is certainly not being given a square deal in this matter. Judge Ben B. Lindsey of the Denver juvenile court says: "In dealing with the problem of crime in youth, we shall make progress just in proportion as we appreciate the absurdity of limiting our remedies to the court, the hangman and the jailer."

"Our plea for public playgrounds is a plea for justice to the boy. We are literally crowding him off the earth. We have no right to deny him his heritage, but that is just what we are doing in nearly every large city in this country, and he is hitting back, and hitting hard,

when he does not mean to, while we vaguely understand and stupidly punish him for crime. Why shouldn't he rebel? The amazing thing is that he is not worse than he is."

Every city school should have a generous playground, and a roomy gymnasium. And these should be very carefully supervised by trained directors. And these playgrounds should be open and free to the children all summer long.

The playgrounds of most of our city schools are a farce: they give small chance for air and exercise. The recess time is almost another farce so far as real enjoyment goes. The children are marched out like soldiers; then follows a hurried, worried rush for the toilets, which are seldom half commodious enough; and after this a wild romp of five minutes perhaps in which the "bullies" of the school have their way, while a large part of the weaker children stand aside, afraid to take the exercise which they, more than the stronger children, need. Then the bell rings and the children are hustled into line and are marched back to study and strain again. Our school recess looks more like militarism and anarchy mixed than a time of restorative pleasure.

Is the picture overdrawn? Observe it carefully before you answer. There certainly is enough truth in it to call for the serious attention of teachers, school boards, and patrons. The play ground side of our education needs sharp and effective correction. Our schools

will never be complete until they provide for ample and profitable play of the children. And this can be done only by adding well equipped playgrounds and gymnasiums under charge of able directors to our educational system.

We urged this point once before some parents, and one father objected, saying that the streets were sufficient playgrounds for the children—that the children have too much play already.

Here are some thoughts for that father to ponder over, given by men who know whereof they speak:

"The streets are unsuitable playgrounds. That this is generally recognized is indicated by the fact that laws against playing in the streets are common in American cities. It is an everyday matter for small boys to be arrested and arraigned because of playing ball on the streets. From newspaper clippings collected from the entire United States for the month of July, 1908, it appears that one-third of all the accidents to city children occur to children playing on the streets. The Public Service Commission of New York City reports that for that month there were twenty-three fatal street accidents to children. Besides these a very much larger number of children were maimed and injurd. If in the schools of New York City each month there occurred a fire that resulted in the death of twenty-three and the mutilation of a hundred more children, public opinion would demand instant and adequate action."

A coroner from Rochester, N. Y., reports: "The Ro-

chester playgrounds and the swimming pools in the parks have resulted in a much smaller number of accidental deaths of children during the past year than usual." His records for the summer of 1905 showed that only three children were drowned in the canals and other waters about the city, while the average in other years has been fifteen to twenty."

Is it not true, good father, that our main trouble with children comes from this resorting to the streets? One other authority says that "one-half of American city girls between the ages of twelve and twenty have the bulk of their recreation on the streets." What starts this habit? To what does it lead?

The bane of our community life today is street-loafing. People go to the streets when they have no better place to go. Our business should be to give them a better place. And the only wholesome places we know that offer attractions enough are cheery, well-directed gymnasiums, happy, well-supervised playgrounds, and well lighted, well-patrolled parks within easy reach of the people of every part of the city.

The country, of course, gives better chances than the city for physical exercise. The fields, the hills, the streams—all invite to wholesome activity during the summer season. But is not the country even more lacking than the city in winter in chances for activity? And is there not quite as much call even in summer in the country for public groves and baseball fields, and other play places, where people can meet and indulge

in wholesome recreation? The town that does not have some such places is certainly lacking in one of the essentials of community life.

As to the gymnasium, it would certainly seem that both city and country need this "winter playground." Our cities and towns are shamed by their groups of triflers. Go where you will; on the corners, in the shops, around barns, and worse, about the saloons—are constantly to be found groups of men and boys idling time away, telling vulgar stories, smoking, drinking, and hatching up all kinds of hoodlumism. Loafing is the worst of our bad habits, for it breeds all the rest.

But what to do about it is the vital question. We have preached long and loud: our admonitions seem to go into one ear and out at the other. The street-corner loafer is multiplying among us.

The thing to do is to act. We must recognize that the desire for play is natural and right. Play is just as necessary as work or study or worship in man's development. And we must provide for this part of our natures just as systematically and adequately as we provide for our physical, our intellectual, and our spiritual needs.

It is not more, but *better* paly that we want. Our recreation should be more wholesome, more carefully regulated. The child needs not only to be given time to play, and a place to play in; but he needs to be taught how to play well.

"Play grounds stand for law and order; the street

corner gang stands for anarchy and disorder. The playground stands for that freedom which is possible only where law is enforced. The street is the place where the bully prevents fredom of action. In the playground the child learns self-government and to think of it as something imposed on him from without."

Parents and teachers should watch children at play and help them. To join in with them helps both parent and child. Let us play with our children; let us have men and women of clean hearts teach them how to play. Let us give them such attractive and wholesome and well-regulated playgrounds and gymnasiums and parks as will bring them to spend their leisure hours with pleasure and profit.

13. PUBLIC PARKS.

To beautify the land we possess, to make attractive our home surroundings and to improve the appearance of the town in which we live—these are objects and duties that concern every citizen.

Every city should possess groves of trees and public parks made beautiful by the presence of stately or spreading shade trees, or symmetrical evergreens, and by shrubs, lawns, and flowers.

These open places become centers of rest and recreation to the people. They provide fresh air, shade, and greensward or other carpet of vegetation on which children may play and roll, and adults may rest during the heat of summer. Groves are indispensable to the beauty of any town, and beneficial to the health and good spirits of the people. Another noteworthy fact about groves is that we can readily create them where they are not already provided free by nature; their continued lack in any place is therefore without excuse.

EFFECT ON THE INDIVIDUAL.

To plant trees is to engage in a practice that is one of the most natural and inspirational of all the occupations. Landscape gardening is one of the most delightful and wholesome of human vocations. It is

doubtful whether any man or woman has achieved greatness or eminence in public life or in science, literature, or the arts, who has not indulged the natural instincts of out-door life. Some kind of planting and rearing of vegetation, some form of natural husbandry woodcraft, or other method of direct acquaintance with nature seems necessary to complete living. Culture cannot be divorced from handwork of which the easiest and most productive form is probably that of horticulture. Emerson declares that he found inspiration in his garden spade.

REARING OF GARDEN TREES.

Trees are not difficult to rear. Cuttings of several kinds, willows, poplars, may be made to grow along the banks of every water ditch. The town council should plant trees along each sidewalk where the owner of the corresponding lot has failed to do so, and the expense should be assessed against the property and paid for by regular process of taxation.

Discuss the value of a grove in your town under the headings that follow, giving your own views, where possible, instead of those stated in the text.

Beauty. The grove is pre-eminent among natural objects for charms that do not tire and for beauty that does not fade. The attractions of the grove do not disappear; they only change. A grove is beautiful at any season, but in summer it has a charm that is possessed

by nothing else. Many other objects of the highest individual beauty flourish beneath its protecting shade. Many kinds of elegant grasses, of wild flowers, of singing birds, or gay butterflies, or chipmunks or squirrels soon spontaneously abound therein, to say nothing of quails, swans, deer, and other animals that may easily be introduced and cared for by ourselves.

Name the shade and forest trees that you would prefer to have planted in parking your town and give reasons for your preference.

Recreation. For summer picnic, the grove is indispensable; for a May walk with children it is especially suitable; for the celebration of the Fourth of July and the 24th, it is very desirable; and for other similar occasions it is similarly useful.

Show what recreations might be better carried on in a grove than elsewhere; and select the place that in your judgment would be most suitable for your town park.

Inspiration. How delicious may become our sensations, how refined our emotions, how noble our aspirations when we recline on the grassy sward beneath the trees of the grove, drink in its very spirit and revel in its beauty.

"Pleasant it was when woods were green
And winds were soft and low
To lie amid some sylvan scene,

Where, the long drooping boughs between,
Shadows dark and sunlight sheen
Alternate come and go."
—*Longfellow.*

When we observe the blue sky and watch the white clouds float far above the canopies of boughs and leaves, when we listen to the music of the birds, the sigh of the breeze, the murmur of the sparkling stream, when we breathe the perfume of the blossoms on a May morning or on a day in June, we feel to say with the poet:

"Hush! the world is in a dream!
All her winter grief forgetting;
Faintly sighs the hidden stream,
Through the orchard grasses fretting;
Low beneath our loitering feet,
Trickling dews are softly sinking;
Never was a draught so sweet
As the apple roots are drinking.

"Here among the violets blue
Just at noon I lay a musing;
Overhead the robins flew
With their songs the winds confusing;
Here and there a lark I heard
Some new solo gaily trying;
Half I thought I was a bird,
Lazy winged and tired of flying."

Select from different authors verses relating severally to the grove, the forest, the birds, the ponds, the flowers, the trees, etc., and arrange them in some natural order. Give reasons for your choice, and show why you consider one or more of the selections especially significant.

Profit. People are attracted to cities that have shaded walks, flower gardens, and vegetation. Such places are more home-like. If, therefore, the owner of land desires to enhance its value, one of the easiest and surest ways of doing so is to put trees upon it.

Estimate the increase in attractiveness in your town that would follow the creation of a fine public grove.

What to do. How shall we get the groves started? What can I do to assist? First plant shade trees and a small lawn or flower garden at your own home; then join with the schools in the actual observance of Arbor Day by planting trees.

Secure free Bulletin, "The Lawn," and make a beginning on your own premises; also the bulletin on "Annual Flowering Plants," and on "Weeds and How to Kill Them."

Arbor Day. This national holiday, the only one that looks to the future, was established in 1893 by Hon. J. Sterling Morton, Secretary of Agriculture. It is now universally observed by the schools. Do your schools observe it? What trees do they plant? Which kinds do they reject? How should a tree be planted? Where will trees grow without irrigation? (At least twenty

inches of rainfall is necessary, in the large majority of cases, to enable trees to make a good start.) How do you account for trees in our dry valleys? in the canyons? How account for their absence in towns, especially about school houses? What effect would they have on the playgrounds? On the children? On the parents? On the public? How should the ground be prepared for tree planting? How should trees be arranged? What kinds are best? Why is it safest to get trees from a nursery? Why should the roots be plunged into thin mud the moment trees are taken up for transplanting? For answer to these and many similar questions, write to the Department of Agriculture, Washington, D. C., for the following bulletins, which will be sent free:

Bulletin 160—Tree Planting on Rural School Grounds.
Bulletin —Beautifying the Home Grounds.
Bulletin —Tree Planting and Forest Management.
Bulletin —The School Garden.
Bulletin —A Primer of Forestry.

Write to the State Superintendent of Public Instruction for Arbor Day Programs and to the State Board of Horticulture and the State Normal School for bulletins on shade trees and gardens.

14. THE STREET CORNER HABIT.

The main reason why boys go to the street corner to loaf and to be with their companions either in play, frolic, or conversation is because the home influence is not sufficient and interesting enough to hold them. This is stating the reason broadly. To explain more fully:

A boy is a bundle of energies. He demands a legitimate way of expressing his life and energy either in speech, acts, or some mode of bodily exercise. At home, he cannot be expected to sit down with the older people and listen to the conversation and take part in the life of the household, especially if he has been in school or at work the greater part of the day. A boy does not think deeply. In fact, he often acts by mere impulse at the moment, and takes no thought of the result of his act and word. He is, therefore, going to seek that company and place where he can be free to do and say things as he likes. Especially is this true if he feels restraint at home.

Again, many boys feel at a certain age that it is manly to smoke, drink, chew tobacco, and go out to the theatres at night. Society has created these standards, and then blames the boys for living up to them. A boy imitates. He dotes on the time when he will be a man. He will resort to those very things that men give out as examples of manhood's actions.

Another reason. A boy is going to seek the company of the street corner especially if he feels that the house and its inhabitants of parents and big sisters do not approve of his words and acts. He is disappointed in not receiving the notice and the rights due him, and often with a feeling of great resentment, he goes off to the street and spends the hours where thinking is not required and where he may find respect for his words and actions.

It is true that many boys have no homes in the first place. Why? Because in the home there is often no place to resort to where a few quiet minutes might be spent with his companions in common decency.

With the girl loafer, the same reasons apply. But it may be emphasized that the average girl is in the house the greater part of her time. She goes on the street for recreation. She loves pleasure and that pleasure, as with the boy, will be in keeping with her natural moral tone and her life. Girls are certainly, to an extent, at least, addicted to street loafing. They will certainly leave home for a night of recreation, if the home shuns her "company," or has not the things that invite her interrest and best self.

So the question after all hinges on the home. Is the home inviting? Does it draw the boy and girl more than does the street? If not, preaching cannot rectify the evil, a reformation must take place in the home.

It is the results of street loafing that are so perni-

cious. With boys, vulgar stories are told and all kinds of bad habits resorted to. One seldom sees a crowd of boys on the street corner, but that many of them are smoking, and some of them under the influence of liquor. Then the time comes for them to "go somewhere." They go. The billiard room and the saloon hold out the inviting hand. They go in, they drink, they play pool, and the beginning of their downfall is passed. Only a strong will and a firm but gentle hand from without can hold them . The girls meet these boys, and all become one in evil thought, if not in deed. But too often the deed is done in more than one evil way, and then comes the "wages of sin."

Parents are much to blame for the children's bad habits. This is not always true, perhaps. But it is true enough to be a rule. Not that the parents do anything to drive the boy or girl from the home intentionally, but because of a lack of understanding of the youthful ways of children.

Some boys and girls are very sensitive to words, also the appearance of the home in general, and the use that is made of it. I know a boy who "went to the show" nearly every night because his sister always had the parlor, and played cheap music.

Parents often drive their children to the street by making mistakes in correcting them. Few people know how to correct, and correct at the proper time. It is in falsely correcting that the great fault lies. If children

do wrong, the parents should study the general makeup of their children, and direct them to better words and deeds, not *correct* them. The word "correct" would be quite proper, if it were understood in its real sense. Children should be properly directed, and to do this, their natures must be studied and their natural intuitive tendencies watched.

To break up street corner loafing, two things are needed. First, the home and the child should harmonize in feeling. To explain: A place or room should be fitted up for the boys where they may invite their friends and where they may have "a time" under the directions and influence of the parents. Then the parent and child must thoroughly understand one another. The one must confide in the other, and the parent make his child know that he, the parent, would never dream of his child doing anything wrong.

Parents, however, must train their children to respect them from the beginning of their lives. This can be done, yet I am sorry to say that *obedience* is not understood in the average household of today. A child should be simply taught that he is subject to law, and must obey that law. This produces the moral boy and girl. A household should be governed by just laws and then the children must be taught, from the first, the justice of those laws and the duty of obeying them.

The understanding of law comes only gradually, but it must be the teaching of every household that would be successful.

Good books must be placed before the boy and girl from infancy. Not the books that will tire them and make them become disgusted with literature. But the books adapted to them. Alas, few know what a good book really is. How can children be given the best things to read?

Pictures must be hung on the walls. Not the cheap highly colored "landscapes" that are positively rude, but pictures that have a meaning to the boy and girl. A house must be kept clean, and inviting. Good music should be provided. Cheap music is worse than no music at all. Therefore try to have the son or daughter take music from some good teacher.

Again, invite the very best kind of people to the house to visit. Be careful in choosing friends and especially associates, for your children. If parents will be careful, in getting around them people of refinement, it will help the children much in choosing good companions.

Parents should be discreet and careful in their language and actions, especially before their children. "As the parent, so the child" is an old saying, and quite true. Refined parents as a rule have refined children. There are exceptions.

There are municipal laws, against street-loafing. Minors are to be in the house after nine o'clock, and it is against the law to remain in crowds for any length of time on the street corners or in any place, unless a

good reason is assigned. As to the mere walking up and down the street, no law applies to it. The correction for this must come through the parents at home.

15. YARNS AND STORY TELLING.

Knowledge comes to us in one of two ways—either directly by personal experience with man and nature, or else indirectly through the experience of others. The first of these ways is usually more fascinating and always more forceful and thorough; this truth is crystalized into the commonplace phrase, "Experience is nature's best teacher." Yet it is from the second way—from indirect experience, second-hand information—that we gain most of the knowledge we possess; and the most effective ways of gaining knowledge indirectly are by either seeing or hearing of the direct experience of another person, and so it is that observation and story-telling are the best means we have of indirect education. Hence the importance of the subject of story telling and yarns from the pedagogical standpoint.

The person, then, who can tell a story well, make most realistic the experience of another, or who can present in words the most vital moment of a situation, be it wit or pathos, that person possesses a very potent means of influencing others—a "happy faculty" which may be used for either good or evil.

All children love stories: the experiences of others are the next thing to reality. And so in the home there is need of a "children's hour"—an hour in which the

story shall early find an important place. These stories should be good, clean, pure. The child may not know whether the story is a real experience of a real man, or a creation of the imagination and it will make little difference provided the effect is uplifting and wholesome. The point for the parent to bear in mind is that the small child, not being able to discriminate between the good and the bad, the true and the imaginative elements in stories, is dependent upon father and mother both for kinds of stories and for the tastes they develop within the child. Some parents even at table tell stories and relate experiences that are "questionable," losing sight for the moment of these two facts—that a love for impure stories may develop within his child from this example, and also that a parent's example is usually the strongest influence in a child's life.

Another fact to be borne in mind in connection with story-telling and the child, is that each normal child has a natural inclination to excel; you step two feet and he will step three if he can; you take a big bite and he will take a bigger. It is just the same with stories: you tell a good story and he will tell a better one if he can; you tell a bad one and he will outdo you. And it is so much easier to find a worse story than a better one. Just in this connection, too, comes this thought—that often when a worse story or yarn cannot be recalled on the spur of the moment, one will be made out of "whole cloth," and thus lying is developed side by side with vulgarity. Ten bad stories whose effects are

evil, are thus manufactured where one good one is conceived. Children soon learn to hear and to tell stories, then, bad stories especially, first because of the appeal which this kind of indirect experience makes to them, and second because of their natural inclination to surpass others. Examples of parents and older brothers and sisters are sometimes, too, very potent in creating this evil habit. Again the bad story very frequently gains a power over boys and girls, because through it they are led little by little into certain fields of knowledge which they are sure to know as men and women and which might come to them with more of safety and sacredness, to say nothing of propriety, from father and mother. Little by little the stories they hear and retell reveal inklings which only lead them on, and while they are gaining that knowledge which should come directly from parents' lips with sanctity, they are wasting time and energy, possibly in bad company, possibly forming bad habits and certainly not gaining in uplift of character. The fact, then, that stories and yarns too commonly are allowed to furnish children their education on things personal—sexual—is one reason why the story has such a hold upon growing boys and girls.

Conspicuous among the evils of telling bad stories and yarns, let us note the following:

1. It wastes time, and not least among the lessons to be learned in this life is how to save time—time is lifetime.

2. It prevents proper development of character, and improper character development is usually followed by disgrace—to grow properly is one of the chief objects for which we were placed upon this earth.

3. It turns the mind to evil, and thus makes a boy such that when he is alone he is in bad company and so he becomes his worst enemy.

4. It leads from home and into bad associations, and thus may become the parting of the ways—estrangement from the pure and the beautiful.

5. It leads to a sensual life, the fruits of which are death.

In a word, to the very extent to which a youth loves to learn to hear and tell yarns and bad stories, to that very extent does he poison his life, blight his hopes for growth and happiness, and destroy the real manhood within him. One of the very best tests of the genuine man is his appreciaton of woman and womanhood. There is no one thing which so undermines appreciation for womanhood and motherhood as the bad story, because of the fact that the bad story so frequently deals with women.

But not all stories are bad. The good story—bringing out the beautiful and the true in life—has as great an influence for uplift of character as has the bad story for destroying it. Your friend who sees the bright side of life and who illustrates it with "that reminds me," not only dispels clouds of sorrow, but plucks up evil all along his path. Parents largely will determine

within their chidren whether they will choose the bad story and the yarn and thus become enemies to themselves, or the good story and thereby help in the uplift of both self and neighbor.

16. THE WAYWARD CHILD.

A wayward child is one who wants his own way whether that way be good or bad, but we are inclined to regard the child wayward who wants his own way only if that way is bad, and in this brief discussion we will limit ourselves to this meaning.

It is inherent in every normal child to want his own way, to some extent. If we could so order affairs that the child's way would be right then a determined effort on his part to have his way is a thing for which we would commend him. It would cure all waywardness if we could insure that the boy's way is right.

The causes of waywardness are mostly parental. Teach a child that if he persists long enough in opposition to the way of his parents he will finally get their consent and you have laid the best possible foundation for waywardness.

To illustrate: Little Arthur, five years old, wants to know if he may go over to Bob's to play a while. His father says, "No, Arthur; I want you to stay at home." Arthur is not pleased, and begins to whine. Shortly he asks again. Same answer. More whining, and a little later another repetition of the request. By this time the father is out of patience, is tired of hearing the whining and says: "Well, go on over to Bob's, but be sure and be back in half an hour."

If Arthur does not become a wayward boy it will not be his father's fault. His father has taught him that he can have his own way and has taught him how to get it. The difficulty lies here: Parents refuse consent and give consent and make requests and give orders to children without thinking. The business of rearing children cannot be conducted successfully without expending some thought power: Now, if the father mentioned in the illustration is going finally to let Arthur go to play with his little friend, let him give his consent at once, and if he is not going to let him go, let him say so, and then adhere to his decision; all of this can be done with the greatest kindness. It only takes one or two such lessons to teach a child that his father means what he says. Further: What we would have a child do when he is grown, we must drill into him while he is small.

Another illustration: A child is reprimanded, probably with the firmness that is real kindness, by one parent, and immediately goes to the other parent for sympathy and defense and gets it. This is disciplinary insanity. A house divided aganist itself cannot stand. Let the father and mother agree to stand right together in every matter of discipline and one of the greatest causes of waywardness is removed.

Let the children understand that if the mother gives any instruction or advice or order, that this is also the instruction, advice, or order of the father. If the father denies the child a privilege, the mother denies it also.

As soon as the children understand the attitude of the parents on matters of this kind they adjust themselves to it without difficulty.

In this brief discussion we have limited ourselves to the cases that would arise in the family where the parents are anxious to do their full duty by their children. Of course there are innumerable cases where the parents are themselves vicious, or careless, or indifferent, or drunken, which class of cases would call for entirely different treatment. A somewhat careful study of deliquency on the part of the writer has led to the conclusion that nearly all wrong doing on the part of children is the fault of the parents, not always because the parents would consciously do anything that would tend to such an end, but, as said before, they do so many things without *thinking*—without considering what the result on the child is going to be.

Not a great while ago a big broad-shouldered stalwart man of thirty-five came into a certain Juvenile Court leading a nine year old boy by the hand. Addressing the judge, he said: "I want your help; I can't manage this boy. Will you be good enough to send him to the State Industrial School?" "What is the trouble" was asked. "Well," came the reply, "I can't keep him in at night; he is out almost every night till 9 and 10 o'clock and sometimes later. In fact I sometimes have to go to bed and leave him out on the streets."

Upon inquiry it was learned that the father was a hard-working man, that he was honest and industrious

and that he prided himself on the facts that he had a home which was paid for, that he gave his wife and children three square meals every day, good clothes, and comfortable beds to sleep in; that he had a snug bank account which was growing satisfactorily; and that he was regarded by his neighbors as being an upright, honest man and a good citizen. All of these admirable qualities were duly commended, but he was told that his responsibility as a father meant more than providing for his son's physical welfare. He was told that he was responsible for that boy's existence here; that in the matter of bringing the boy into the world the boy himself had not been consulted, that most of the lower animals look after the physical welfare of their offspring; and that in order to do more fully his paternal duty by that boy he should devote about three hours less every day to the swelling of his bank account, and three hours more every day to being a companion to the boy.

Too many fathers are following the example of this one. They are not companions to their sons. Be companions to your boys. Go with them out into the fields. Take them to the ball game, and if you do happen to get the spirit of the thing as you used to do and yell yourselves hoarse for the home team as you sit out on the bleachers by the side of the boys who are more to you than all the other things for which you are striving, it will be a good thing, because it will give you a new point of view and more than all, it will make the

boys feel that you are a real chum, a companion who can enter into the things which delight them.

Let a boy feel that his father is interested in the things which interest him and immediately there is established a bond of sympathy that means confidence and trust. We know a boy who has such a father and who is just at that critical age when he is filled with anxious questions about himself and his development, the origin of human life, and all those other questions which crowd upon boys at that particular time; and when some older boys wanted to give him some instruction about the very things he desires to know, but giving it in a vulgar way, he said: "Oh, that may be so, boys, but when I want to know anything about those things I ask Dad and he tells me the whole thing."

What is it that makes this boy comparatively safe? The true companionship and confidence which exist between him and his father. Would there were more such fathers!

17. REFRESHMENT STANDS AND SODA WATER FOUNTAINS.

One of the most important subjects that can be discussed by parents is that suggested by this chapter. It should be given the most earnest consideration by Parents' Classes and by fathers and mothers in every home in the land. Millions of dollars are spent yearly at the soda fountains. One druggist said recently that he had taken in one hundred and sixty dollars in one day at the soda fountain. Coca-Cola habits, ice cream habits, root beer habits and a lot of other habits are being formed by the young at these places. One of the worst habits of all is the treating habit. This is almost entirely an American institution. One man "treats," then every other man in the party is expected to do the same. In this way at saloons men get drunk, who never would were it not for this despicable habit of treating. At a drug store after a "treat" one woman said she had taken six ice creams; a young lady had taken one cantalouple sundae, one nut sundae, one root beer, one root beer cream and one lemonade. Both of them paid dearly for the "treat" by a serious sick spell, to say nothing of doctors' and drug bills as a result. The medical superintendent of one of the largest insane asylums in America always told in his lectures

on insanity of the evils of the treating habit. He said he had never joined but one society in his life that was an anti-treating society. In the asylum of which he had charge were scores of men who had become insane through drink, and had been made drunkards solely and entirely by the treating habit. These soda fountain habits and excesses make a large hole in the hard-earned wages of many a man and woman every week. A drink of soda water, a lemonade or ice cream fixed up by these skillful mixers is a nice thing, most delicious to the taste, and as a rule quite harmless when not taken in excessive amounts or at the wrong time; but most of money spent for such things is a very poor investment. It gives as returns extravagant habits, perverted tastes and a lot of ill-health starting from stomach and intestinal derangements. It destroys that most desirable habit in children which leads them to save up their nickels and dimes. We ought to encourage the savings bank habit instead of the soda water habit. The time spent at the soda fountain is wasted; the children hear all sorts of idle talk and learn to imitate the slang, silly and often immoral cheap talk of the frequenters of such places. Let the children have ice cream at home, made at home, if possible, or by some reliable maker: let it be eaten as a dessert, following a meal or taken with cake or sandwiches as a light luncheon at the regular time for eating. It should not be eaten between

meals nor right after a hearty meal. It should form a part of the meal or part of a light lunch at the regular meal hour. In the same way mothers and young ladies who entertain should serve cool drinks, made from lemons, oranges, crushed strawberries or raspberries and also fruit sherbets at home at meal hours. They are quite inexpensive and not injurious served this way. It should be understood that the children can not have nickels and dimes every time they want them, to run and gratify their appetites at the soda fountain or with the ice cream cone man. They should be taught to control their appetites, and given to understand that mother will serve them to some of these things as often as her means will warrant or their needs demand and will do it at home. Ice cream and iced drinks taken on empty stomachs, especially, if the person is very warm, often induce cramps, congestion of the stomach and other disorders of the digestive apparatus. Most people know that a drink of soda water pop, root beer, or ginger ale does not quench the thirst as well as a glass of plain water. One glass of this sweetened and doctored water calls for another. The fancy syrups and unknown flavoring materials and the fizzing gas with which they are charged irritate the stomach and dilate it like a balloon. Catarrh of the stomach, dilation of the stomach, and mild forms of gastritis in this way have their origin. People who enjoy the best health know how to drink wa-

ter, unadulterated water. The body does not need so much water in winter as in summer, when so much is passed off by the skin and kidneys. From four to ten glasses a day, according to circumstances, should be taken by adults; children require not quite so much. One of the best habits to form is to drink a glass of water about an hour before and about an hour after meals and take no water with the meals. Chew the food so thoroughly that no water or other drink will be required to wash it down.

The subject of candy, popcorn, peanuts and their various combinations is full of interest and is well worth some intelligent study by those who are rearing children. The subject can only be hinted at in this short chapter. Parents often say, My child craves candy all the time and because he craves it I think he needs it and let him have it. On investigation you will find that this child has been given candy on all occasions and that his craving comes from having had too much candy and that the child now has a perverted taste. Give the child beer or wine or cigarettes in the same way and he will crave for them as he did for the candy. Give the child apples, strawberries, raspberries, raisins, figs, dates, honey and molasses, but always at the meal times as a part of the meal and he will not crave candy so much when he gets the sugars and sweets as prepared by nature. The craving for sweets is natural, but it is right for the child to get the sweets

properly mixed as they are in the fruits with certain acids and salts and in this form they will build up and strengthen his body. Taken in the form of candies and so often on empty stomachs these sweets create false appetites and cravings, impair the child's digestive system, and thus render him an easy victim to the long list of stomach, intestinal and blood disorders. Candy, if eaten at all by the child, should be given to him in small amounts and just after a meal; it should never be allowed just before the meal if you want him to eat his food with a normal relish and amount.

One of the strongest, best and most nutritious foods is nuts. An analysis made by the United State department of agriculture tells us that one ounce of walnuts contains 209 food units while one ounce of beef steak contains only 59 food units. Roasted peanuts, walnuts and pop corn can be placed on the table three or four times a week, to be eaten as a substantial part of the meal. So also can raisins, figs, and dates be put on the table to be eaten with the meal and to form a part of it. Chewed up thoroughly and eaten in proper amounts and at or with the meals at home these articles will not make the children sick. Home is the proper place for the children to have their drinks and sweet things. They will then not need to run to the refreshment stands where, as a rule, they learn no good habits, but learn quite often to smoke and swear and in some cases ac-

quire a taste for strong drink. There is no doubt that the taking of root beer, ginger ale and other so-called soft drinks at the soda fountains has led many a young person to form the liquor habit, which has been the ruination of his life and the disgrace of his family. We will always have soda fountains and ice cream parlors; they are all right when they fill their proper sphere and are under good management. If the parents only knew what habits their children form, what wrong ideas they acquire and what harm comes to their morals and manners at these places they would take a more lively interest in this subject, and know how and where their children spend their time when away from home. The health, the morals, the prosperity and the happiness of their children demand that the parents have an intelligent understanding of these subjects and handle them properly in their homes.

18. THE PUBLIC RESORT.

It has long been accepted as a fact that man is, in a sense, a bundle of appetites and desires, some of which may be satisfied, some meant to be controlled. A desire for pleasure is reasonable and, within proper limits, should be gratified. Pleasure of the right sort is just as necessary to the welfare of the average mortal as is a regular bath. Some so-called pleasures are, in and of themselves, wrong and can not be indulged in by anyone who hopes to maintain respectability. Other pleasures are pure and wholesome and can be enjoyed by anyone without fear of evil consequences. There are also places of pleasure that are not evil in and of themselves, but which can be turned into the means of evil which may result in dire consequences to those who congregate in them thoughtlessly.

We know of no place that can be used for innocent amusements, or be a polluter of morals, so much as the public resort. Take any of these public places: as long as they are closed, they are pure and wholesome; no wrong can come of them. The trees, flowers, ponds and boats, swings, croquet and other games, together with the walks, drives, bathing facilities, dancing hall, etc.—all are innocent and harmless when the gates are shut: in fact a walk through any of our public resorts when not occupied by the giddy throng, is very delightful. As soon, however, as the gates are opened and the general public is admitted, the picture changes,

and the degree of the change is marked according to the class of people that congregates there. What a few hours before was quiet and orderly and altogether a thing of beauty, becomes contaminated more or less, by the moral status of those who are assembled.

For instance: How many public resorts are closed on the Sabbath day? There may be some, but they are few. What is to be seen in such places on the Lord's day? Smoking, drinking, dancing, so-called sacred concerts; profanity is heard, and a total disregard is manifested for the sanctity of the day. What was a place of innocent amusement in the early morning soon becomes a rendezvous of Sabbath breakers, bent on individual enjoyment. Later in the day the excitement increases and it is not long before sin and a departure from moral rectitude is in evidence. Early in the evening the respectable class withdraws, leaving the giddy and the thoughtless together with the sinful and vicious to close the day as they please. We think this is not an overdrawn picture of a Sabbath day at the public resort.

If the public resort could be opened on week days to a good class of people, to those who were seeking only pure enjoyment, and if such places could be closed at a reasonable hour, they would be clean and wholesome and free from any immoral taint. But this, it seems, cannot be done; hence, we have to take the resort as we find it, make use of the good that is in it and fortify ourselves as far as possible against its evils.

We must not lose sight of this, that resorts are not opened and run for enjoyment only. This is but the means; the end is money getting. There may be exceptions to this rule, but they are few. Therefore, as the object is to make money, whatever will draw the crowd is adopted. Shoot the chutes, the bowling alley, merry-go-round, and scenic railway—all harmless in themselves perhaps—are often the attractions; but also cheap shows, that have little or no merit in them, and still worse, suggestive moving pictures are sometimes displayed as "money-makers." We cannot speak too strongly against the latter class of entertainment and especially are they objectionable when run as part of the attraction at a pleasure garden. When the crowd is secured it is a very mixed one, the pure and innocent assemble. So do the impure and unscrupulous. The former go to find proper enjoyment, the latter go to prey upon the former, perhaps; and thereby gratify their evil and unlawful propensities. Through the conditions thus prevailing and under cover of darkness, the beautiful highways and byways of the public resort become at once a veritable pitfall for the feet of the thoughtless and unsophisticated.

To get the best from the resort, persons attending should go in such numbers as to be self-protecting; and should, with fine discrimination, select out for their enjoyment those things that are of an elevating character and absolutely shun everything questionable. They should go early and leave early, that a full day's

enjoyment may be had without remaining late at night. Further, no young person should be allowed to frequent such places except under the care of a wise chaperon.

There is no doubt that resorts are multiplying so fast and the attractions are of such a varied character that many people are simply in a giddy whirl going from one to another, from the commencement to the end of the season, constantly looking for something new. Such people appear to have lost control of themselves and to have developed a sort of "resort insanity," so to speak. In some instances, home, children, financial obligations and business are cast aside to gratify the desire "to see something" and "to go somewhere." Such a course is to be condemned. Some people will even go into debt and sometimes suffer for the common necessaries of life that they may satisfy an acquired taste to be "on the go." Such a state of affairs is simply unpardonable. If a person must go, he should at least be in a position to pay his way.

We feel safe in saying that a public resort supervised by a money seeking and unprincipled person, is a good place for parents and children, especially if the latter are in their teens, to stay away from. If we cannot go to public gathering places managed by those who desire a clean moral atmosphere to exist, better go to a public park where we can choose our own company and provide our own amusements. It is certainly less dangerous and far less expensive.

19. SUNDAY OBSERVANCE AND RECREATION.

"A Sabbath well spent brings a week of content,
And rest for the toils of the morrow;
But a Sabbath profaned, whatsoever be gained,
Is a sure forerunner of sorrow."

"Honor the Sabbath day, and keep it holy." It is very refreshing to see the interest Sunday School officers and teachers are taking in this very important matter—the proper observance of the Lord's Day. Every effort put forth in this direction has the approval of "the Lord of the Sabbath," for it is His desire that we honor the day which He in the beginning blessed and hallowed and set apart as a day of rest and of worship. "Keep holy the Sabbath Day" is a commandment which no one can disregard with impunity. The observance of it brings the blessings of Heaven, condemnation is sure to follow its non-observance; for the Lord has declared that "He will not be mocked."

It is the duty of parents to set their children an example with respect to the Sababth. One Sunday morning an old Scotch Presbyterian minister was on his way to church when he came across a boy sitting beside a brook fishing. "O you young rascal!" he exclaimed. Wait till I see your father. I'll tell him what I caught you doing the good Lord's day morning." The boy

looked up at the minister and smiled, as he said, "Me faither! Why me faither's doon the burn lookin' for worms." Now if that father had been at Sunday School or church, it is reasonable to believe the boy would have been there also. (To attend the Parents' classes is an excellent way for fathers and mothers to begin the Sabbath day. Not only will they themselves be benefited by the instructions given in the classes, but the children will derive benefit from this example.)

"What do you consider safe and sensible ways of having children spend the hours of Sunday when they are not at Sunday School or at other worship?" This question has been asked by a number of parents, and we venture to give the following suggestions:

1. Parents and teachers spend a most enjoyable and profitable hour on Sunday afternoons with the children in going over the pictures usually found in the Family Bibles and telling them the stories connected with the pictures. The last Sunday in each month could be employed in review work, showing the pictures to the children and having them tell the stories. "The Birth of Mormonism in Picture" is the title of an excellent album which has just been published by the Deseret Sunday School Union. The Bible work completed, this could be taken up and treated in a similar manner.

2. Another way in which to entertain the young on Sabbath afternoons or evenings is by means of the stereoscope. A number of our schools have purchased

stereoscopes, with views illustrating "Tours through the Holy Land," "Through the Yosemite Valley," "The Yellowstone National Park, "Early Scenes in the Church," etc., and have both entertained and edified the children with illustrated talks on these and other interesting places. The scopes and views could be loaned to the teachers of the respective classes, in turn, or to different families in the ward, new supplies being added from time to time.

3. In almost every ward in the Church there are aged, poor and sick people to whom a visit would prove a great blessing. To these the children could carry small boquets; they could also sing to them the songs of Zion, and by this means put "Sunshine in their hearts."

4. During the spring, summer and autumn months, parties of boys and girls, accompanied by parents and teachers, could be taken for walks into the country, or parks, where they could be led to admire the works of nature. We have an example of this in the life of the Savior, who, on Sabbath days, went with His disciples for walks through the corn fields. He took advantage of such occasions to teach them useful lessons. Where could we find a more beautiful lesson than in the talk of the Lord to His disciples in which He used as illustrations the sparrows and the lilies of the field. To those who have eyes to see, lessons the most sublime and soul-inspiring can be learned "from trees and stones and running brooks."

5. Musical afternoons and evenings. Hard, indeed, is the heart that cannot be touched by the strains of good music. Why not hold choir practice on Sunday afternoons in wards in which afternoon services are not held on those days? The young people should be invited to join the choir and trained to sing the songs of Zion. This would also be an incentive to them to attend the regular meetings.

Again nice musicales could be given at the homes of different members, and in this way the boys and girls could be entertained instead of leaving them to themselves to loaf around or to go off to a ball game.

Besides these, there are a variety of simple out door and indoor pastimes which the young can be permitted to indulge in without violating the commandment, "Honor the Sabbath day and keep it holy." Parents should enter with whole heartedness into all that is done for the entertainment of the boys and girls, and aim to "be a child with the children."

20. THE SALOON EVIL.

The saloon evil has advanced so rapidly during recent years that, at the present time, it is recognized as being a cancer to modern society. It is one of the main channels through which Satan is combating the works of righteousness. It has probably wrecked more homes, blighted more hopes, and destroyed more manhood and womanhood than all other evils combined. Just why such an evil should exist is an open question, and will undoubtedly invite varied opinions. But, being confronted with the situation, we will first proceed to search for the source from which it gets its nourishment; that once discovered, we will be better able to apply a remedy.

The saloon evil is supported by many powerful influences. We would like to discourage the idea of hereditary influences having anything to do with it, as such an idea acts as a defense behind which men may hide to protect them in their wrong doing. But the facts are against us; we are willing to acknowledge that hereditary influences play an important part among these influences in support of the saloon, but we are of the opinion that if there were no other influences to assist in creating the demand, the saloon would have to go out of business. There are also other more powerful agencies and we recognize them as be-

ing the foundation upon which the saloon evil rests. The spirit of sociability is the mainspring to the whole situation, and is responsible for the existence of practically all other supports. The saloon is the club room for the transient element and men whose home environments do not furnish the necessary social enjoyment. Here they meet for social as well as business purposes, and engage in the jollifications characteristic of the place.

The innocent youth who has never tasted alcoholic beverages—ever ready to follow in the footsteps of his seniors—goes into the saloon first for the purpose of satisfying his curiosity. As he enters, he is captivated by the brilliancy of the place and the cordial manner in which he is received by the "gentleman" behind the bar. He meets a friend, who, "for old time's sake" or under the pretense of friendship, invites him to take a drink. If he refuses, he is called a "piker;" if he complies with the request, he is looked upon as being a "good fellow;" so he yields, not realizing the compromise, and that unless he reciprocates he lays himself liable to being called a "cheap guy." His first drink is obnoxious to him, but, having once thrown down the bars, he must continue being a "good fellow" in order to retain the friendship of his companions, until, step by step, he becomes a slave to the appetite.

The taste for liquor grows rapidly, and may be fostered by the punch bowl or "small beer" in the home just the same as in the saloon. In fact, the family so-

cials are responsible to an alarming degree for the rapid growth of the saloon evil. Such practices as that of putting brandy in fruit cakes or other foods may waken in the child a taste for liquor, and should be relegated to an age less enlightened than the one in which we are living.

The appetite for drink grows in proportion to the encouragement it receives, and will thrive just as well in the family social as it will in the open saloon. Parents who encourage the use of intoxicants in their homes need not be surprised if in after years their hearts are wrung by the actions of their children. They may cry as did David: "My son! my son! Would God that I had died for thee!" But it will be too late, they will be reaping what they have sown. They should live for their children and by so doing set examples worthy of emulation.

The spirit of sociability creates the appetite for drink, these two combined create the demand for the saloon. The demand being created, unscrupulous men hasten to furnish the supply in order to reap the pecuniary profits at the sacrifice of their fellow man. Hence, under the false delusion of what constitutes a "good time" and in order to be sociable one with another, men are becoming slaves to their most deadly foe. So universally is this the case that, unless some remedy is found, the time is not far distant when the whole world will be in a stage of intoxication.

Therefore, in behalf of truth and virtue, and in order

to protect the manhood and womanhood so greatly to be admired, we should do all within our power to find a remedy that will counteract the evil.

Viewing the situation from a most conservative point we recognize no legal compromise with sin, but it is doubtful whether absolute prohibition at the present time will meet the demand. The remedy must strike deeper. There is something wrong with our social system. If the saloon has become the clubroom where certain classes meet for social enjoyment, it will be necessary for us to furnish other places of amusement where liquors are not dispensed; home conditions must be corrected, and the people must be educated up to the necessity of total abstinence.

Laws operate in harmony with the sentiment of the people, and will be effective just so far as that sentiment demands. Therefore, if prohibitory laws are to be invoked, they must be supported by a strong public opinion without which no law can be effective.

To have absolute prohibition without first providing necessary places of amusement would call forth other evils equally as dangerous as the one now under consideration.

To endeavor to regulate evils is dangerous, therefore if we take from the saloon all the natural support given to it by the spirit of sociability, by furnishing libraries, gymnasiums, and other places of innocent amusement we will have destroyed its greatest influence. With this accomplished, a law absolutely prohibiting the sale of

intoxicants would be practically self-enforcing. The saloon evil would meet its natural end without giving rise to other and equally dangerous evils.

21. GAMES OF CHANCE.

To Whom it May Concern:

Among the vices of the present age, gambling is very generally condemned. Gambling under its true name is forbidden by law, and is discountenanced by the self-respecting elements of society. Nevertheless, in numerous guises the demon of chance is welcomed in the home, in fashionable clubs, and at entertainments for worthy charities, even within the precincts of sacred edifices. Devices for raising money by appealing to the gambling instinct are common accessories at church sociables, ward fairs, and the like.

Whatever may be the condition elsewhere, this custom is not to be sanctioned within this Church; and any organization allowing such is in opposition to the counsel and instruction of the general Authorities of the Church.

Without attempting to specify or particularize the many objectionable forms given to this evil practice amongst us, we say again to the people that no kind of chance game, guessing-contest, or raffling device, can be approved in any entertainment under the auspices of our Church organizations.

The desire to get something of value for little or nothing is pernicious; and any proceeding that strengthens that desire is an effective aid to the gamb-

ling spirit, which has proved a veritable demon of destruction to thousands. Risking a dime in the hope of winning a dollar in any game of chance is a species of gambling.

Let it not be thought that raffling articles of value, offering prizes to the winners in guessing-contests, the use of machines of chance, or any other device of the kind, is to be allowed or excused because the money so obtained is to be used for a good purpose. The Church is not to be supported in any degree by means obtained through gambling.

Let the attention of Stake and Ward officers, and those in charge of auxiliary organizations of the Church be directed to what has been written on this subject and to this present reminder. An article over the signature of the President of the Church was published in the Juvenile Instructor, Oct. 1, 1902 (volume 37, page 592), in which were given citations from earlier instructions and advice to the people on this subject. For convenience part of that article is repeated here. In reply to a question as to whether raffling and games of chance are justifiable when the purposes to be accomplished are good, this was said: "We say emphatically, No. Raffling is only a modified name of gamble." President Young once said to Sister Eliza R. Snow: "Tell the sisters not to raffle. If the mothers raffle the children will gamble. Raffling is gambling." Then it is added: "Some say, 'What shall we do? We have quilts on hand—we cannot

sell them and we need means to supply our treasury, which we can obtain by raffling for the benefit of the poor.' Rather let the quilts rot on the shelves than adopt the old adage, 'The end will sanctify the means. As Latter-day Saints we cannot afford to sacrifice moral principle to financial gain."

As was further stated in the article cited, the general board of the Deseret Sunday School Union has passed resolutions expressing its unqualified disapproval of raffling, and all games of chance, for the purpose of raising funds for the aid of the Sunday Schools. And the general Authorities of the Church have said as they now say to the people: Let no raffling, guessing-contest, or other means of raising money by appealing to the spirit of winning by chance, be tolerated in any organization of the Church.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, Utah, Nov. 14, 1908.

22. THE PUBLIC LECTURE.

A certain public speaker was recently invited to deliver a lecture in one of our typical smaller cities. The meeting was well advertised from the pulpit and through the local papers; the speaker was widely and favorably known; the weather was delightful, everything, in short, seemed to promise a big audience. But lo! when the lecturer, escorted by a few of the faithful, appeared, he was greeted by a mere handful of old people and children. The effect was disheartening, but with a semblance of cheer, the lecture was given. At the close, everybody was delighted and at the same time full of regrets that more were not out. Everybody was ready, too, with an excuse for the small attendance. The weather was too warm; people were just getting ready for spring work; a conference was being held some twenty miles away, and so on. Then finally the great reason came: a cheap show was in town. The next morning we heard that the theatre was packed to see "Tilly Johnson," or "The Desperado's Deathly Deed."

The moral is plain: Avoid, if possible, holding public lectures on the same night with dances and melodramas. A poor lone speaker is likely to be mighty lonesome if he tries to compete with such attractions.

It is not our purpose to condemn these amusements.

They must fill a need or people would not patronize them so freely. The mind seems to demand excitement and fun occasionally. A good laugh, if it be in season, and not provoked by coarseness or vulgarity, is medicine to the soul. But tawdry shows should not be our whole amusement; we ought to find our best pleasure in high-minded thought. It does not speak well for us that a stirring public lecture will nearly always be passed by for a dance or a frivolous show.

Latter-day Saints ought to be a lecture-loving people. We believe they are; we know they can furnish most appreciative audiences at times. Yet it is questionable whether we as a people provide for and patronize the public lecture with zeal that shows keen delight in mental pastimes.

It is most important that we provide for ourselves and our children ample opportunity to cultivate a keen appetite for public lectures. But despite their vital importance we do not sacrifice one-thousandth part of the time, thought, or money to this end that we give to such sensuous pleasures as the resorts furnish. Elbert Hubbard rather sharply reminds us that until this nation spends more money for books than it does for chewing gum it is never going to be profundly wise. We agree with him heartily: and we think further that until we have trained ourselves and our children never to miss a lecture, full of information and inspiration, for a frivolous show, we shall scarcely deserve to be called a highly cultured people.

How much effort, good parents, are you making to train that habit in your family? How much time, and money have you spent to bring public speakers whose words are worth while among you? How many have come and have been treated with indifference? You perhaps complain that you had little chance at education during your youth. How many good lectures have you missed through a sluggish habit of staying at home? What ought we to do? What can we do to cure this attitude of indifference—to stimulate a livelier interest in public lectures?

23. THE PUBLIC LIBRARY.

Should every community maintain a public library and free reading room? Is such an institution an educational necessity in every city? What work might the public library do that is not already being done by our school system? Have we any important gap in our educational work that the public library can do much to fill? Can we afford it? Will it give ample returns for its cost?

In view of the fact that a strong sentiment in favor of the public library is spreading over our land, it is of vital worth to every citizen that we both ask and answer these questions. The purpose of this article is to open up the discussion.

Have we a gap in our educational system yet to fill? Sum up the work of our school system? Have you figured out just how widespread are its benefits? Does the public school reach in a vital way every child and every home every day in the year? Or is the public school training confined, for the large part, to the brick walls of its buildings, and to the few who attend it for a comparatively short time?

Let a few statistics speak on this point: According to reports from those high in the school world (1) fully one-half of the boys in our country are out of school, never to return, by the time they are twelve years of age. (2) Three-fourths of them quit school before

they are sixteen. (3) Not twenty per cent of our children complete the grade school. (4) Not one in a hundred finishes a high school course.

In the more favored states—those where education receives fullest attention—the averages go higher, of course; but even where the public school is the pride of the state, there are thousands of boys and girls within the school age out of school—doing little or nothing educationally; and besides these, there is an army of those too old for the schools who rarely pretend to educate themselves at all.

And have you ever stopped to think how little time comparatively is spent in school, by even those who attend all they can? From four to six hours per day, five days a week. That means at most only thirty hours per week. The most favored districts keep school but nine months per year—which means, at the very best, that the child has four hours of leisure to every one of study. The pupil of our public schools during his waking hours is out of school four-fifths of his time.

He probably should be. We think that the conscientious child at least gets school strain enough as it is; yet while we would not, and do not advocate any increase in formal school work, there is manifestly a great gap in the child's life that must be and is being filled with something. Our schools take care of him for one hour in five for about eight years, or twelve, if they attend high school. What does he do during the rest of his young life?

What fills the child's mind during his leisure hours? Is he at work, at good books? Is he playing at clean and manly sports? Is his life out of school well directed, guided, by himself and others into such wholesome physical play and mental activities as make for right living? Or do we simply turn the child loose at recess and vacation times to indulge in riotous pastimes, hoodlumism, idle thought and loafing? Are the leisure hours of our children commonly profitable or pernicious?

It would be difficult to answer definitely, but a somewhat careful summary of the situation brings us to feel that the one thing most demanded today is adequate provision for and wise direction of our children during their leisure hours. It is far more necessary that we fill the spare moments of childhood with wholesome play and the high thoughts that good books give than it is to cram them with facts that they may pass the examinations or make a good "show" at commencement.

We certainly must agree that there is a wide gap in our educational system. The vital problem is how best to fill it. What can we do to turn the leisure hours of young and old to profitable pleasure. Right here the public library comes in with most valuable help. It offers to take a large part of the leisure hours of children and men, and through wholesome reading matter both to entertain and educate them. It offers to scatter free and far such books and magazines as will at-

tract and interest and recreate the mind. It offers, too, to guide and direct people in their book habits, to guard them from trashy literature, to protect the children against the stupid and positively bad books that curse our country today. Are such offers worth thoughtful consideration?

Books are the main source of our mental pastimes. They always can furnish at the lowest cost the choicest recreation. The person who knows how to read, who has power to take pleasure in a book, and who can guide himself among them, has always at easy command the means with which to fill his leisure hours most pleasurably and profitably.

Our trouble lies chiefly in this, that we are not, as a people, great readers. Comparatively few of us know how to take keen joy in a book. We have not been systematically trained to do it. Our schools have spent their effort very largely in training the child *how*, not *what* to read. The home library usually is not attractive nor interesting—a meagre collection mostly for grownups; while as a community we have not taken upon ourselves the task of stimulating and directing our children in the matter of their reading. We have not furnished ourselves and our children with enough tempting and wholesome reading matter. It is just this that the public library purposes to do. Its main purpose is to give people something good to read, stimulate and guide them in their reading it.

Attempts to establish public libraries in our midst are

not new by any means. There has been a great deal of good effort along these lines. And much money has been spent for books, much time given by generous citizens to caring for and distributing these books among the people. But these attempts have met with only small success usually, because of one prime lack in the worthy work: the public library was founded upon the sands of enthusiasm, and it would not stand for long. This public benefit belongs to everybody, is free to all classes, rich or poor, young or old; and it is right that it should be supported just as our schools are supported by the whole people. The one thing which more than anything else will make for success in a public library is permanency. It must be open regularly, always ready to serve those who seek it. And this can be done only when the community is willing to create a public fund to maintain it. The matter of providing books and building will solve itself if only the people agree to maintain the institution.

Let no one be disturbed, however, about the cost. The cost is very slight. A few hundred dollars per year will do it. In one state the law gives the money collected through the dog license to the library fund; and the fund thus gathered goes far to support the institution. About twenty-five cents per capita in the smaller towns is ample. Is it worth it, good parent? How many dollars might you save by contributing, say one or two dollars per year, for the privilege of getting a good book for yourself or your children whenever

they want it? To maintain a public library would cost but little more than to employ one teacher. Could not a good librarian do quite as much as any teacher for the education of the whole community? Does not economy as well as common sense demand that we have such a book-leader in every community—both to care for our public books and guide people to a proper use of them? The meagre expense of the public library certainly should not keep us long from our decision to maintain the library. It is the cheapest of all the educational institutions. And its benefits are the widest spread.

The public library is every body's college. It ministers especially to those who are out of school, who have been deprived of the advantages of education, whose school life has been cut short by this or that circumstance in life. And there are many such good citizens —parents usually would be glad of a chance to fill up their lack of education. The library is a school for the schoolless. It offers to all the opportunity for self-education. There is no limit for the spread of its benefits. Anyone who will abide by its simple rules may help themselves to learning and culture.

The public library, too, is the chief supplement to the schools. It aims to take care of the miscellaneous reading of the pupils; it steps in to assist the teacher by guiding the research and reference work of the various courses—to enrich and round out the studies of the child with helpful related books. And no high school

work especially can be most successfully carried on without its help. Another great service the library performs is to help care for the children during vacation times. No school system can be most effective without the reinforcement the library alone can give.

Nor does its usefulness end here. It helps not only the school, but the Church, the home, and every other social institution. The Sunday Schools, the Mutual Improvement Associations, various literary and debating societies—all the organizations in fact would receive effective and constant aid from the public library. The same books that serve the whole community may also serve the schools, and all the other worthy institutions. It is economy as well as good sense thus to centralize our efforts, to have one splendid library instead, as we often have done, of scattering our energies in trying to keep several "one horse" libraries that are neither well cared for nor widely used.

The public library then is most essential in every community: no city is educationally complete without it. And here is a summary of the main reasons that justify such an assertion:

1. It is needed to help fill the great gap that exists in our educational system: to provide a school for the schoolless—to fill the leisure hours of men with recreative culture.

2. It is needed to reinforce the work of our schools, our homes, our church organizations, and our other social institutions in their efforts to educate the chil

3. Conditions demand that there be a center of book culture—that there be some definite leadership in the fight against the trashy literature that is corrupting the thoughts and ideals of our youth. The public library and librarian offers such a center and such leadership.

4. It is the least expensive and one of the widest-reaching forces of education and culture. It offers a means to touch and influence for good every home, every parent, and every child in the community.

5. And finally since books are of such cheap source of mental recreation is it not to be regretted that every community does not have at ready command all of the choice reading matter that is needed to give this refining pleasure to young and old?

PART II.

Our Educational System.

THE PUBLIC SCHOOLS.

There are three divisions of the public school system. First, the elementary or grade schools; second, the high schools, and third, the colleges, which accept students after they have had from two to four years of high school work.

The elementary or grade schools are of the greatest importance to the Latter-day Saints, first, because in them is done the foundation work upon which later school work rests; secondly, because they include the formative years of early childhood, when the warping of the individual must be carefully guarded against, and thirdly, because, since the Church maintains no schools of corresponding grade, the children are obliged to attend the elementary schools provided by the State.

Education should develop all of man's powers, and should make him master of himself and the natural forces which enter into the work of life. Moreover, it should teach him to love and to serve his fellow men. In other words the making of character, in its broadest sense, should be the aim of education. If a person, because of his education, is better able to enjoy and control and love the world about him, then his education has been of the right kind. If, on the other hand,

he has simply been stuffed with a lot of facts, perhaps of themselves interesting, but has not developed a stronger character, his education has been of the wrong kind. Parents, when considering the education of their children, should remember the insufficiency of mere facts.

Now, since development may come quickly or slowly, the education possessed by a person does not necessarily depend upon the number of years spent in school. The rate of growth depends largely upon the preparation possessed when the work is begun. The strong child will accomplish well in one year, what the weak child can scarcely do in two. Therefore, do not start the children to school too early. Unfortunately, children of five or six years are often found in the primary schools. The practice, no matter what the motive may be, is a reprehensible one, and should be avoided by parents. Many of the weaknesses of youth and maturity have their origin in the physical drain due to schooling begun too early. Usually, if the home training has been right, the children who have played and worked wisely and gathered strength up to their eighth or ninth year will, when they begin their school work, accomplish with less effort two or even three times as much work in a year as do their playmates who have been kept in school from the time they were five or six years old. This argument holds with regard to the kindergarten. When properly conducted, the kindergarten is an excellent institution, but when it re-

quires the full half of each day of five days of the week, it is very nearly as much of a strain upon the child as is the regular work in the grades.

However, it must not be overlooked that children vary a great deal in their temperaments. A slow moving, easy-going child can safely be placed in school at a much earlier age than one of an active, nervous disposition. The place to err, however, is on the right side—that of not beginning the work too early.

The home should prepare the child for the work to be done under the teacher's care in the school. If parents desire to establish the love of reading in their children, and thus prepare them for the coming systematic school work, plenty of books and magazines should be in the home. A child which has from infancy been in the presence of books, magazines, papers and other tools of education will find its educational progress greatly facilitated. Moreover, the home should provide simple devices, such as blackboards and chalk, so that the child may acquire the rudiments of drawing and writing. It should be the ambition of the mother to teach her children the letters and perhaps some of the simpler words and in that way lay the foundation for the scholastic future of the child. It is always a delight to be able to say that "My mother (or my father) first taught me my letters."

If the home has been a suitable prepartion for effective school work and if the child has acquired sufficient physical vigor, parents generally need have no

fear in placing their children under the guidance of the public schools of the present day. However, during the first year or two of school life it is questionable if more than half of the day should be spent in the school room. This, of course, will be determined largely by the policy of those in charge of the schools. However, parents should remember that the chief secret of success in school work is continuity of effort. From the beginning, therefore, the attendance in school must be regular. There is no habit which will do more towards making the school career of a child a failure than to permit irregularity of attendance. Parents must see to it that their children go to school every morning at the right time and that no ordinary excuses be accepted for tardiness or non-attendance.

The home should furnish a proper environment for the child who is growing daily in intellectual and spiritual power. Parents must show respect for the school, loyalty to the teachers and appreciation of the value of education. Interest must be shown in the problems set before the little ones. Help should be given whenever possible. Such an active interest will help to keep parents young; and no man is quite so happy as he whose hopes and joy of achievement are like those of a child. The child is delicately adjusted to respond to all external influences. Thus the attitude of the parents towards the school and its work is soon reflected in the attitude of the child. Really wise parents will become acquainted with the teachers of their children

and co-operate with them. The great majority of the teachers in our public schools are men and women who are earnestly anxious to do their work well. In many cases, the children develop in the teacher a love which is akin to that of the mother; but the teacher sees only one side of the child's life and could do her or his work much more effectively if the parents would give their co-operation. There should be, therefore, acquaintanceship and mutual understanding between the parents and the teacher.

Many children are so interested in their work that they not only remain in school the whole day, but when they return home they think and talk of their school work. Frequently, they spend hours at home in writing and reading and otherwise studying their lessons. This phase of the child's education is beyond the teacher's observation, and must be controlled by the parents. It is an unwise teacher who atetmpts to educate the child by crowding. It is an unwise parent who permits his child to be crowded, especially during the tender years of its school life. Rather let the growth be slow; in the end it will be more substantial. Let the child take one or two more years for graduation. The result in physical and mental vigor and in an intelligent outlook upon the world will more than compensate for the added time. If there is any criticism that may justly be made of the present school curriculum, it is that it attempts to crowd too great a variey of subjects and too many facts into the understand-

ings of our children. However, we may be sure that school teachers and superintendents are anxious to establish courses of instruction that will be for the best good of the children. That mistakes are occasionally made, no one can deny; but parents should be willing to abide by the best judgments of those who are giving their lives to educational effort.

Parents should attempt to exercise active supervision only over the moral or ethical teachings of the school. Some ill-advised, or over-zealous teacher may do much harm by daily dropping little remarks that tend to weaken the religious faiths of the children. When this occurs, parents should not hesitate to report to the proper officer. Our public schools, by law, are to be non-sectarian in the strictest sense of the word; and in order that parents may teach their children the moral law they think best, the non-sectarian character of our public schools should be strictly maintained.

Parents, likewise, have the right to enquire into the work that the schools do in behalf of their children. The prescribed outline of studies may be too light, it may be too heavy, or it may be presented in a questionable way; the treatment of the children may be wrong, either too kind or too severe; the subjects taught, especially if they approach religious dogmas, may be unwisely chosen; the sanitary condition may be faulty. When such questions arise, parents should make a kindly statement to the proper official. Usually it will be given courteous attention and any existing error

will be corrected. Nothing makes a school teacher or superintendent feel better than to be in harmony with the parents of the school children. Parents, however, should exercise their rights with the greatest caution. It is well to remember that the man who gives his life to some one line of endeavor, generally knows more about his subject than do those who view it from the outside. For that reason, the teacher probably knows a great deal more about school work than the parents who are concerned daily with quite different matters.

During the years which the child spends in the elementary, non-sectarian schools, the parents must see to it that continuous and regular religious instruction is furnished by some other means. First and foremost, the home should give religious instruction, and it should be the place where the testimony of God's truth is founded in the hearts of the children. The religion classes which are planned to take half an hour of the children's time just after one of the school days should be loyally supported by Latter-day Saints. Children of the right age should also be encouraged to attend the Primary associations, and all should be urged to attend Sunday School regularly. Too much emphasis cannot be placed upon regularity in religious instruction. Regularity is of the same value in developing the spirit as it is in developing the mind or the body.

In addition to the mental and spiritual development during the early school years, the child should be given the right physical development. Plenty of time should

be allowed for play; and such simple physical duties should be assigned as will require the action of the muscles of the child. The uniform development of man is the only satisfactory development. Parents can do much towards securing a uniform development by watching their children carefully, and suggesting needed changes. For instance, it is of great use to a person to possess the power of using the right and left hand equally well. If the child be trained to do this in its earliest years it will become a second habit; and the freer development of the two sides of the body thus resulting will probably help to develop the two lobes of the brain more uniformly. Such development would undoubtedly lead to greater mental strength. Parents should strive to give their children a rounded education.

After the work of the grade schools has been finished the answer to the question whether the child shall immediately go into the high school depends almost entirely upon its physical condition. If the years of study have weakened the body and made the child languid and inactive or nervously active, entrance to the high school should be postponed for one or two years. During this period of intermission, parents should provide useful physical work that permits the boy or girl, just as far as possible, to live in the fresh air. After new physical vigor has thus been acquired, the high school work can be pursued.

When the high school period has arrived, the student should begin to look towards his life's work and his

studies should be chosen as far as may be possible with reference to some useful calling. To spend the high school years in the acquirement of a miscellaneous collection of subjects that have no or little bearing upon later life is not in harmony with our best understanding of education. In this connection it may be well to say that parents should not worry too much about the profession the son is to follow. There should be only one profession for the daughters, that of home-making. It matters little what a person does in life; it matters more whether he can do some thing well. Most of us have various gifts and may do several things equally well if we obtain the necessary training. Of course, if the child has shown a strong aptitude for some subject, or declares a great liking for a definite vocation, it is well to heed wisely such demands. In any case, the high school should be, in part at least, of a vocational nature; that is, directed towards preparation for some particular life work.

Though the local high schools are growing very rapidly in number and quality, for some years to come, many of our young people will be sent away from home to acquire their high school education. The state high schools are, generally, free from sectarian influences, yet there may be classes and subjects in which over-zealous teachers emphasize religious dogmas. Parents must assure themselves, before sending their children to any remote high school, that the spirit of the school is not antagonistic to religious ideals. The

seeds of disaffection for religion are frequently sown, during the high school period, by teachers who insinuate dangerous ideas into the hearts and minds of young people.

Students who attend the high schools should be counseled to consider their physical strength when the course of study is chosen. Crowding and overwork are as evil in the high school as in the grade schools. The boy and girl of high school age feel that they must hurry towards the maturity for which they are beginning to long. They frequently overdo in their ambition to finish their work early.

During the high school period the student can usually do some Church work and should be encouraged at least to attend Sunday School regularly. In most cases he can attend the regular weekly meetings of the Mutual Improvement Associations. Parents who have children away in school should make inquiries concerning the religious lives and habits of their children. They should also take an interest in the scholastic studies pursued. Parents and children would be very much nearer to each other, and have a better understanding of each other's lives if parents would show more active interest in their children's school work which occupies so many years of their lives. It is pitiful to see young people who are preparing themselves for life's work thrown almost entirely on the help of teachers and friends for advice concerning the vital matters of their future lives.

When our young people enter college, they must be permitted to build upon the foundation laid in the earlier years of life. The studies to be pursued should be of vocational nature. As a people we cannot afford to waste the time of our children; and we want men and women in the Kingdom of God who are trained by all proper means for successful lives. In a general way the supervision of parents over their children should be the same in the college as in the high school. There is no reason why a college student should be so heavily burdened with studies that he cannot attend to some of the ordinary Church duties. The Sunday Schools and the Mutual Improvement Associations should be regularly attended.

All in all, the public school system as perfected in our country, and within the reach of every citizen, can be made a great power in developing character and intellectual strength in our children. If the parents will be wise and loyal in their devotion to their children's future, the spiritual needs of the young people can well be looked after during the school periods, but in all phases of spiritual growth as in other phases of life's endeavor, eternal vigilance is the price of sucess."

Note. The value of "Church Schools" is treated in another article in this book.

1. CO-OPERATION OF PARENTS AND TEACHERS.

The responsibility for the education of the child lies primarily with the parents. God has placed it there. Modern civilization likewise places the responsibility upon the parents. All modern civilized nations have compulsory education laws. That is, they compel the parents to send their children to school or otherwise to provide for them an equivalent training. If any neglect is found, the parent, not the children or the teachers, are responsible and punishable.

But the work of educating the rising generation up to the standard made necessary by the present state of society is so enormous and so technical that it could not well be performed by the family alone. Education is a matter concerning the community and in which the community must co-operate for the reason that the state establishes schools as a means for the parents the better to perform the sacred responsibility of educating offspring. This, however, does not take the responsibility from the home. The school is not expected to do the whole work of education. It is but the agency or means by which the family can do part of this important work.

The teacher, too, bears responsibility in education. By the state and by his conscience, if he is right-minded, he is responsible to the children sent to him

"for the best that is in him." He is in duty bound to the state to make of each pupil, as far as lies in his power, an intelligent and upright citizen. He is in duty bound to the individual pupil to bring out and develop in the best possible way the best talents God has given him.

These duties and responsibilities borne conjointly by parents and teachers cannot be filled well by the parties concerned in isolation. They must be fulfilled co-operatively. The parent who entrusts part of his most sacred duty to a hired servant should know the character of that servant and his method, and be able conscientiously to co-operate with him. The teacher who assumes a responsibility so great in helping to form the character of individuals, should be willing and anxious to draw near to the parents who can best inform him of the child's traits of individuality and give him an insight into the past experiences and acquisitions of his pupil. The greatness of this responsibility upon parents and teachers will, if it is properly felt, operate to bring them together into closer relationship.

In the past there was a time when the force of circumstances brought parents and teachers together. It was the custom for the teachers to "board around," a week with each patron of the district. Notwithstanding its many disadvantages this custom had the advantage of bringing the teacher into close personal relations with parents and children right in the home. But social conditions have changed. In our age of

easy transportation the teacher sometimes lives in a town distant from the one in which he teaches. He comes from his home in the morning and returns as soon as school is out. He is not thrown into close personal contact with parents and pupils in the home. His relations with pupils is more distant and formal and the parents he frequently does not even know.

Yet close relationship is just as desirable or necessary now as it was in the past. The best results cannot be obtained without it. In the best communities parents' organizations are effected by the school superintendents. These are attended in common by parents and teachers and afford a means of bringing them together in a common cause. Every parent and patron of the school who is properly impressed with his great responsibility for the proper education of his child feels it his duty to attend these meetings. Social gatherings and "get acquainted" parties are sometimes gotten up by parents. They have good results. The teachers attend and appreciate them. School visiting days and school entertainments are gotten up by teachers. Parents wide awake and interested in education attend these. But the results of all these, though good, are not far-reaching enough. To do their best work in assisting parents to train their children, teachers should know the parents and the home environments of the pupils.

It frequently happens in school that a child without any cause apparent at once to the teacher, is listless

or falls behind in his work and comes to be looked upon by the teacher as a dullard. This may come from slight hardness of hearing, or slightly defective eyesight. If the teacher, through personal contact with the parents had been informed of these conditions, the obstacles obstructing the child's advancement could have been removed or its evil effect reduced to a minimum. But the necessary information is not given, the child continues to fall behind, he stays in the same grade two or more consecutive years, and finally, discouraged, he falls out of school to spend his life in ignorance.

Other physical defects, or temporary or permanent weakness of constitution, hinders a child from doing his work well or from carrying the "full load of school work." Such obstacles should be known to both parents and teachers and where possible they should be removed or overcome, or if that cannot be done, by the co-operation of parent and teacher conditions both at home and at school should be made conducive to his welfare.

Not only is this co-operation of educational agencies necessary in the case of the child physically defective or peculiar. Every child has an individuality. That individuality should be held sacred and instead of "turning out a uniform product" the school should permit each child to develop the talent that is in him. It is not necessary that all pupils should take exactly the same amount of all school studies. To adjust school matters so as sacredly to guard each child's individual-

ity, a closer relationship and co-operation of home and school are necessary.

Under present circumstances only a small percentage of children throughout the country get even an elementary education. The great majority of them drop out of school before they complete the eighth grade. That means that most of them will pass through life without an education. They have acquired in their short attendance only the ability poorly to read and write, etc. They are without deep and abiding interests. They have acquired little or no knowledge that will help them in life, they leave school without those acquisitions that will make them industrially or socially useful. This condition is largely due to the distant and formal relation existing between home and school. Most parents would probably like to have their children attend longer, and in our prosperous communities with the blessings God is pouring out upon us, could afford to send them, if they saw the great importance to their children, but because parents and teachers have not considered together the interests and well-being of these children, they drop out of school.

Closely related to this is the problem of the child's future calling. Neither teacher nor parent alone is usually able to solve that problem. Because of lack of proper co-operation it generally remains unsolved, yet that is probably the most important one of the child's education. Instead of having their minds early fixed upon some vocation useful to the community and en-

joyable to themselves, large armies of children annually leave school with ignorant blindness as to the future. They have no conception of communal life and the place they are to fill in it. Instead of selecting a vocation according to natural talent discovered by parent and teacher, with the interests and high ideals developed in the school, they leave the choice of vocation to the haphazard and hard conditions of experience. "Early specialization" as generally understood, is probably erroneous, but it is no error for the child to have his mind upon some definite career for which he is by nature well adapted. This is especially true when the child's ideals are guided by the combined wisdom of parent and teacher who have carefully studied his talents.

These and many other problems there are to be solved. They require the co-operative efforts of those who are responsible for education. How this co-operation and closer relation must be brought about each community according to its conditions and environments should decide. General rules cannot be stated by which educational forces can be harmonized in all communities. But all parents who are interested in the educational welfare of their children can draw near to the teacher and make him their friend. All good teachers will appreciate this desire and effort for closer relations and it will prove to the educational advantage of the children.

2. HOME AS A HELP TO THE SCHOOLS.

In any discussion of the relationship between the home and the school the home must be regarded as supreme. There should be no desire on the part of any organization to interfere with its sanctity or sovereignty. Its life is sacred, its relations are holy. All that is best in man is warmed into a glow by the influences of a happy home where love and righteousness abound. It is the mother institution, the bulwark of the nation.

Yet the home cannot successfully give all the needed instruction, nor can it gives all the necessary experiences in the development of perfect character. It is incumbent that other organizations be taken into the force of influences that are to condition the future life.

The school has been established as a special institution to train the child intellectually, to carry on the work begun in the home. The two organizations are in harmony and in need of each other. The home needs the school and the school needs the home, not alone in the sense that each shall exist, but that each shall do all that it can to make the other successful.

Every successful teacher knows that he must depend upon the parents for the foundation of his success. In securing punctuality or regularity, the co-op-

eration of parents must be obtained before much can be accomplished. There is a part that must be performed by the parents before the school takes the child to receive the lesson.

The prepartaion of children for school in the morning is an important matter and rests with force upon the mother. She it is who must see that the children are properly bathed and dressed in time to reach the school promptly and regularly. If this important matter is neglected all other efforts are without avail, and yet there are other preparations to be made. Besides the preparation of the body there is the preparation of the mind which must be continuous in the home life of the child if the most good would come from the lessons to be taught.

Parents should take a lively interest in the school work. Home conversation can do much to awaken interest in the lesson. Many parents keep in constant touch with the school, knowing the lessons to be taught to their children, discussing with them their work at different times during the week. They make it convenient at different times to speak of the good works and qualities of the school and the teacher, and thus an interest in the lesson and a respect for the teacher is created and maintained, without which little good will come from class work.

Then, too, the home should provide suitable reading matter for the children and encourage them to read it. The character of the home library greatly determines

the success of a child in school. It is strikingly true that children well provided with good books at home and stimulated tactfully by the parents to read, progress most rapidly in school. The home library is the home school.

In the selection of these books and other reading matter great care should be exercised, as they may, like companions, exert an evil or a good influence. Parents, in making the selection of books for the home, will do well to consult with the teacher of their children and others who have given attention to studying this question. Thus books can be chosen that can help the school and furnish wholesome, pleasureable literature.

There is a great deal too in the personal influence of parents who visit the school often. Children always take delight in seeing their parents show such an active interest in their work and a mutual sympathy grows up between parent and child extending into interests beyond the home circle. The direct benefits that come to children of parents who attend parents' class is easily observable.

It must always be remembered, too, that the home must assume the burden of application in life. The school, after all, has the child but a short period each week. The best that it can do is to teach a few facts and arouse the right kind of feeling; parents must see to it that the lead given in school is followed up; the carrying out of these precepts is of great necessity to the home or other social life of the child. Parents can

make the teaching of the school effectual only by furnishing abundant opportunity for living the principles taught. Indeed, the ideal home is a school of practice where young people should develop most of what they do and see done in the daily life around them. So important is the putting of correct teaching into execution regarded by psychologists that many of them advocate the inadvisability of arousing even the best of feelings in children unless the appropriate activity follows.

The effect, then, of school influences and teachings rests in a large measure upon the home, meaning very much to the child surrounded by right conditions and little to the one not so favorably situated.

The home should be the greatest of all schools. Be it resolved that our homes shall be good schools as well as homes.

To make our homes best help the school, then, the parent must—

1. Take an active and live interest in the child's school work. Study often with him.

2. Co-operate closely and sympathetically with the teacher in his effort to help the child.

3. See that the child is prepared properly both physically and mentally for the school—and send him promptly and regularly.

4. Provide a good home library, a study room, too, if possible, equipped with blackboards and other helpful accessories to education.

5. Visit the school frequently and otherwise keep in

close touch with the school system. If these things be faithfully done the home will be of great help to the school.

3. PARENTS AS STUDENTS.

No parents in the world have greater incentives for study than do Latter-day Saint parents, because Latter-day Saints understand perhaps more clearly than do other people that (1) life is an eternal progression and (2) the responsibilities of parenthood are among the greatest that mortals can assume.

In harmony with the first proposition is the doctrine that we carry into the life beyond all the knowledge, wisdom, and intelligence to which we attain in this life. No one can be saved in ignorance—the glory of God is intelligence. It is, therefore, necessary to gain wisdom and intelligence if we would advance towards the condition of God. Such ideas expressed by the great Latter-day Prophet, Joseph Smith, afford the greatest incentives for study.

A realization of the truth of the second proposition makes us feel keenly the necessity of acquiring all the knowledge possible of child-nature and of the art of child-raising. Every art rests on certain laws of nature. And every true artist must have a thorough knowledge of these laws, and of the principles involved in his art. And among all the arts that of child raising is perhaps the most difficult even if it is the most common. Parents, therefore, cannot expect to be very successful in their art without a sound knowledge of child-nature.

And no other artists in the world have greater incentives for acquiring a knowledge of their subject than have parents, for the rewards that come to successful parents, both in this life and in the life to come, exceed the rewards that come to any other artists.

Granted, then, that parents have powerful incentives for study, the question naturally arises how, when, and what, shall they study. In connection with this question the thought must be kept in mind that, unlike some other artists, parents may not devote their whole time to their art—the training of children. Indeed, one of the greatest difficulties is to find even the necessary minimum amount of time to devote to their calling.

But this difficulty may be overcome, in part, by using the little available time we have with the children with the most wisdom and skill attainable. A few minutes with a great artist may be worth much more than a whole day with a dabbler. If the problems of child-raising are in the minds of the parents they will find many minutes every day to think of those problems even while engaged in their usual vocations. The thoughtful father returns home in the evening with the problem which he faced with his boy in the morning solved. While engaged in her household duties the mother, as by inspiration, discovers a method of helping a little tot to avoid a childish fault.

The question, then, of what parents are to study is answered by saying the *child*—the whole child, its physical, mental, and spiritual nature. And what a vast

subject this is! Physiology, morphology, hygiene, psychology, sociology, theology, and many other sciences will contribute knowledge necessary for the parent to possess. And specialists in each one of these sciences have written books for parents especially to read. Careful observation, experience, and thought will also each contribute valuable information to studious parents.

Next, *how* shall parents study. Suppose we were to ask how shall the artist, the mechanic, or the business man work? At once we would say, if the highest success is the end sought, with all his might, mind, and strength. In other words, he should put his soul into his work. The result will then be the best of which he is capable. This answers, in a general way, the question of how to study and only general answers can be given here. Specific answers must be sought individually. Every parent should study with a determination to qualify himself for his most important work—the training of his children.

When to study is a question for each one to answer for himself. We gain knowledge by observation, by experience, by thinking and inspiration, and by reading. All of these methods of learning are forms of study. Should we not then study all the time? But one may say we read during our spare time. In a sense this is true. Let it be remembered, however, that spare time is obtained by so systematizing all our work that during each hour we are occupied with something that

we have previously planned to do. He who works without thought or system will rarely have any time to devote to a course of reading. But nearly every parent who wills it can find some time every day to read a good book.

And will the Lord not certainly bless him who studies industriously to meet the responsibilities of parenthood? What do personal experiences and the inspired writings say on this point?

4. HYGIENE FOR THE SCHOOL CHILDREN.

In the United States it is estimated that more than half a million people die each year of diseases that are wholly preventable. Such wanton waste of life indicates a recklessness on the part of our government that savors almost of insanity. But the body politic will be no better, nor wiser than its individual units. Reforms must begin in the homes before they can be crystalized into ordinances. Every law that is to have spirit as well as form must be written first in the hearts of the people before it is written in the law book. There is no doubt of the fact that most of our ailments, fatal or otherwise, are brought on by our own ignorance or neglect. To inform ourselves of the laws of hygiene, and to act up to the knowledge we possess as individuals and communities it is a most serious obligation, and one that we owe in particular to the children God has entrusted to our care.

The school room is the great distributing point of the infectious diseases among children. Directly and indirectly most of the cases of what we call diseases of childhood owe their origin to the close contact and vitiated air of the school room which exposes the multitude to all the infections of each individual student.

The cause of most of our diseases is no longer a mystery. We can grow the disease producing organ-

isms in the laboratory just as readily as the farmer can grow wheat. They are each a distinct entity, subject to the physical laws of other living things. They do not jump from one subject to another, according to the popular conception, but they always have some means of conveyance. Pencils and other articles passed from one child to another and taken into the mouth may implant diphtheria infection. Common drinking vessels may do the same thing. In view of the known facts regarding bacterial distribution the cup that passes from one lip to another is the ideal transporter of germs. The role of the common housefly in distributing typhoid and other infections is receiving much attention of late.

Many cases of diphtheria are so mild that the child is not detained from going to school. One such case, with our multifarious means of contact, becomes a menace to a whole department. Many children are ruining their nervous systems by reading with defective eyes. Other children have enlarged tonsils and adenoids which are not only a source of physical and mental debility, but are a highway of entrance for tubercular and diphtheric infection. Some children suffer agonies with carious milk teeth and develop defective permanent teeth because of our neglect or ignorance of the care required to prevent dental decay. Besides the cavities in carious teeth are ideal lodging places for tubercle bacilli and other infectious organisms. We should have some systematic method of in-

specting school children, both for their own benefit and for the protection of our schools.

I believe all the world is open to the charge of gluttony. Some experiments conducted by Crittenden of Yale University a few years ago demonstrated by actual test that his athletes could accomplish more and showed greater endurance when their diet was cut in two and especially when the greater part of the meat was eliminated, than they could on the old regime of full diet. Our bodies need a certain amount of nitrogen, carbon, and oxygen, etc., to replenish the waste, but when we take an excess into our systems, it circulates in the blood as uric acid, xanthin bases, etc., which predispose us to rheumatism, lithemia and all their kindred ailments. Particularly is this true of the meat foods from which we get an excess of nitrogen.

In this day of modern high tension life we get in the habit of swallowing our food down quickly without proper mastication. Our children take up the example and follow in our footsteps. To this one pernicious habit is attributable more of the dyspeptic trouble of the world than to any other thing. Digestion is a chemical process. One of the first requisites in the laboratory for a successful chemical experiment is fine titration. When the elements are finely pulverized the contact is close and immediate and the reaction is prompt. But coarse particles are slow of penetration and their reduction is a matter that requires time.

When the sapid element of our food comes in con-

tact with the taste corpuscles of the mouth a message goes up to the brain on the nerves of taste, and the brain telegraphs down to the stomach an order to prepare the digestive organs, for food is on the way. But if we gulp our food down whole no such orders are transmitted. Again we are in the habit of washing down the partly masticated pabulus with draughts of water or other liquids, and thus diluting the gastric juice and greatly diminishing its power. An ox has more sense than that. He chews his hay and never thinks of taking a drink because he has an instinct of the truth.

We should take a glass or two of water half an hour before our meal to get the digestive laboratory in readiness, then we should eat without drinking. If we properly masticate our food, leaving, as Horace Fletcher says, "the marks of each of our thirty-two teeth on a mouthful before swallowing it," we shall satisfy our hunger with much less food than if we swallow it whole.

After each meal the mouth should be cleansed by your tooth brush, and at the conclusion of each meal put some of the salt in a glass of warm water and rinse out the mouth using your tooth brush.

Bacteria do not grow readily in the stomach, but they flourish in the mouth. Particles of food at the body temperature in the mouth furnish the ideal pabulum for them and when they are swallowed, they attack the delicate membrane of stomach, intestine or appendix.

As to kinds of food that are wholesome I would say:

most of the ordinary vegetables, fruits, nuts, milk, eggs, fish and meats in sparing amounts. But not too much sweet stuff.

As to method of preparation, I will just make one general statement. Starchy foods should be subjected for a long time to heat, while meat foods should be cooked lightly. Long application of heat breaks the starch granules and converts starch into dextrose, which is very much easier of assimilation. But too much heat makes the coagulum of albumen tough and leathery and hard to digest.

Of things to drink not much need be said. The royal beverage is water, of which we should drink freely at all times except meal times. The abominable sweet-meat stuff given out at the soda fountains is not fit for any rational person to drink. The soda water man and the confectioner deal out dyspepsia wholesale. It goes without saying that stimulants are detrimental to anybody and especially to growing children. Tea, coffee, tobacco and alcoholic beverages have no place in the routine of people who live rational lives.

More than one hundred and ten thousand people die in the United States every year of tuberculosis. Ten years ago we classed the great white plague with the incurable diseases and dosed tubercular people with creosote and other irrational things in the vain hope that we were doing something for them. But we have now learned that consumption in its early stages is a

very curable disease and the only medicine necessary is fresh air.

At a recent meeting of the International Tuberculosis Congress, at Washington, D. C., the surgeon-general of the Russian army stated that every person who reached the age of thirty receives the infection of tuberculosis. Why don't they die of the disease? Because there is a latent power in the body of immunity, and the person who breathes measurably pure air keeps his vitality up to the resisting point. But the one who lives in the over-crowded tenement house or works in the over-crowded and poorly ventilated factory or frequents the poorly-constructed school room prepares in his tissues the most fruitful soil for tuberculosis. Anything that lowers our vitality makes the inroad of infection easy.

Very many people have habitually the germs of pneumonia in their mouths, and do not develop the disease because their vitality remains above the resisting point. But let such a one expose himself to the cold, or breathe for several hours contaminated air, or do anything else to lower his vitality, and the germs get an inroad into his lungs and he develops the symptoms of pneumonia. The fond mother who is so fearful that her child will take cold that she shuts down the windows and closes the doors of her sleeping apartments, does the very thing that will give the child a cold. Breathing the contaminated air lowers the child's vitality and the organisms that produce bronchitis or pneumonia find an easy inroad. Outdoor

sleeping is a practice that should be encouraged. At the Great Ormund Street Hospital in London, I saw little children sleeping outdoors in the coldest winter weather, and they looked ruddy and were thriving, and the attendants told us that the most of them would get well from their tuberculosis under that treatment, but that if they were shut up in houses, they would soon languish and die.

In the construction of every schoolroom ventilation and lighting should receive first consideration and be amply and properly provided for. Toilets should be numerous and access to them easy. Every part of the premises should be kept scrupulously clean. Screening on the doors and windows should be kept perfect during fly time, to prevent the ingress of houseflies and other germ carrying insects. Playgrounds should be ample.

Every child who is in any way indisposed with an acute illness should be excluded from the school room until it is certain that the trouble is not infectious. The moral atmosphere of our schools should be kept pure and wholesome. If we are to develop sane methods of life the school is pre-eminently the place to begin.

5. THE TWENTIETH CENTURY EDUCATION.

With the new century has come a new awakening in education. The school of the past does not meet the needs of the present conditions. The end of education as mental and moral discipline has failed as an adequate equipment for the demands of practical life. That the child of youth can be taken out of life and put into an artificial environment, and be equipped for life has been proved a fallacy. The school has not made good its claim; hence the demand for a more practical education which presents in the educational process and environment the actual conditions of real every-day life.

The school in the past has asked, What do you know; life asks, What can you do? To know does not necessarily mean to do; things to be done must be learned in relation to their doing. The demand of the twentieth century education is that it be as efficient in the doing as in the knowing. Knowledge must be crystalized into character that manifests itself in the doing and into culture that expresses itself in a proper adjustment to everyday human relationship.

This new education will demand from the high school and from the college not only the learning covered by the curriculum, but true manhood and womanhood, effectively worked over into conduct.

The time is near at hand when to graduate a student lacking in upright character will be a greater reflection on the efficiency of the school than a lack of scholarship in the fundamentals of knowledge. The graduate of the new school by his smartness is not to make a prey of the ignorant and indiscreet to gratify his own selfishness, but he will use his superior training in serving to the best advantage his less fortunate fellow-man.

Everywhere we note the movement towards a closer relationship of theory and practice, knowing and doing. The school is being organized as a life laboratory. Even the subjects of the elementary curriculum are being taught by laboratory methods. History, geography, literature, arithmetic, etc., are being socialized into the life of the child, making that life richer in the home, the shop, the field and in all phases of community life. The high school and the college are getting nearer to the people. The technical and professional schools of the university are the laboratories where the problems concerning every phase of life are being worked out in relation to the practical requirement of the people. The churches, too, are doing less theological speculation, and coming nearer the every-day spiritual needs of their congregations.

The value of education is now being measured in terms of efficiency in the home, the shop, the field, and in every-day business, professional and social life. Even culture will be measured by this standard of social ef-

ficiency. Only a beginning has been made towards this ideal, and it is evident that progress demands many changes in the various educational factors, the home, the school, the church, etc. These institutions must be brought in closer touch with each other and every part of the community. The movement to rid society of such evils as the saloon evil, to moralize our business methods are indicative of the trend towards a higher social efficiency.

Spiritual and moral training are to be guided by the same pedagogical principles that underlie the work of the school. Moral instruction alone will not produce moral character. "He who doeth righteousness is righteous."

The twentieth century is aiming at a more practical education—the making of school an actual part of life rather than a preparation for life. Right conduct, not mere theoretical goodness, is the ideal. To be able to do a thing to show by every-day acts the culture that marks the man, to serve, not to scheme ourselves through the world—these are the great aims of education of today. The school is to blend with life, to serve society in the best sense. It is not to stand apart and deal in artificialities or handle life in a superficial way. It is to be an educational workshop, where boys and girls may be trained for life by living the activities of life in the most thorough and realistic way possible. The great ideal finally, of the twentieth cen-

tury school is to make character, measured in terms, not of what a man knows, but what he does.

The vital question for every parent to consider is: How can I help most to bring our schools up to these high ideals?

6. SCHOOL DISCIPLINE.

It has been said that to properly govern a child requires as much ability as to govern a city. This may or may not be true, but it is certain at least that to "train up a child in the way he should go" is the most difficult problem confronting the parent, and the question of most concern to the teacher. Children enter school from all kinds of homes. A few have been subjected to such cruel discipline that every noble impulse has been plucked from their souls, leaving them as chill and barren as a frozen tundra. Many of them have been allowed to grow up like weeds in the garden, without training or cultivation, and others have been so indulged and pampered that whim and fancy rule their lives.

Probably the leading defect of home government is a growing tendency to softness of heart in dealing with children. This is a natural reaction from the harsh discipline of the past when "the rod and reproof gave wisdom." The trend of school discipline is the same. Once the motto was: "Spare the rod and spoil the child," but spare the rod; in other words, a soft pedagogy has replaced the old-time rigorous discipline. No one advocates a return of the harshness of the past: it failed to solve the problem of government. On the other hand, every thoughtful person regrets the lack of

discipline today which is responsible for the child's slight regard for law and order, and for his almost total lack of the power of self-control.

Many children enter school without having been trained at home to habits of obedience and industry; they have no respect for the rights of others, no idea of law, and no reverence for sacred things. Yet the average parent expects the teacher to take forty children, having forty different dispositions, and spoiled in forty different ways, and to govern them with less show of temper or resort to harshness than the parent himself displays in his poor attempt to discipline his brood of two or three. A common mistake of the parent is to find fault with the teacher before the child, or to sympathize with the child and take sides with him against the teacher without first invesigating the cause of trouble. The parent should not fail to consult the teacher before passing judgment. Surely a closer and more sympathetic relationship should exist between parent and teacher with respect to the problem of child government.

The ultimate purpose of school government is to develop self-government in the child. In a free country the ideal of government is that each citizen shall live above the law and be able to govern himself. He must have intelligence, power of self-control, and regard for the rights of others. He must not expect any one else to do that which he is unwilling to do himself. The problem in the home and in the school is the same: how

shall the selfish instincts of the child be transformed into habits of obedience, industry, self-control, and regard for the rights of others?

The immediate end of school discipline is to protect the rights of each individual so that effective work may be done. Each child has a right to study without interference from others. He has a right to participate freely and equally in the blessings that flow from the school. Woe to the culprit who robs any child of this birthright!

Prompt and cheerful obedience is the first requisite of discipline. Both parent and teacher, by virtue of their offices, have a right to demand it. The parent especially should sense the solemn obligation resting upon him to train his child to prompt obedience. When the child enters school, it is often too late to develop this habit. Before judgment is awakened in the child, the parent must be the guide and the true source of authority. At first the great instinct of self-preservation has full possession of the little one and all his acts are selfish. Left alone, this instinct will not change itself; it must be transformed by careful training and often through painful experiences into habits of self-control and regard for the rights of others. Why are parents weak when they should be strong, vacillating when they should be constant, and indulgent when they should deny?

Blind obedience must not be expected, however, but for a very short time; the child must be led from the

first to see the justice of the demands made, and must obey because he feels the requirements to be right, otherwise there is no real development towards self-control.

Two fundamental principles form the basis of conduct and of training in government: these are love and justice. In the home the natural affection existing between parent and offspring is the true means of developing all that is noble in the child. Through love the child is led to trust the parent, and through trust, obedience comes willingly. The parent who truly loves his child and is consistent and firm with respect to matters of conduct should have little trouble with government.

In school the secret of good discipline is a genuine bond of sympathy between teacher and pupil. This is sometimes referred to as a unity of spirit. Where this spirit exists, the aim of the teacher and the school is one, no friction will exist, and there will be no need for harsh punishment.

Unfortunately, affection and sympathy are likely to degenerate into indulgence or license, laws will be violated in spite of all efforts to the contrary. Punishments, therefore, are inevitable. This gives rise to the second great principle, justice.

Probably it is not to be regretted that punishments in the form of pain and sorrow follow the violation of law. By this means the race has been compelled to obey the important laws of existence; a large amount of wis-

dom has been forced upon man, he has had to obey or perish. No child can escape the punishment that comes from the breaking of law, nor should anyone desire that he should escape. Many necessary things can be learned only by experience; the effective way of disciplining a willful child is to let the consequences of his own deeds fall upon his head. The ideal of justice is to balance the deed with the exact reward of punishment it merits —neither more nor less. Punishments inflicted by parent or teacher should have the same aim.

It is in the application of this principle of justice that parent and teacher most often fail. Who has not felt how hard it is to inflict punishment upon a beloved child! Though the parent would rather suffer a dozen stripes himself than to inflict one, yet, if the child merits the punishment, it must be administered.

This gives rise to the question of corporal punishment. Seeley, in his New School Management (Hinds and Noble, New York), says: "I believe that in certain rare cases the rod is the natural and humane form of punishment, both in the home and in the school, with young children who still lack the judgment to weigh the consequences of a wrong deed, and to whom the appeal of reason cannot yet be made. Many children never learn obedience in the home; they are not brought into submission in the school, and thus they go out into life with an impression that there is no authority which they must obey, that they are a law unto themselves. Better far for the child to learn the lesson of obedience

in the home or in the school than to learn it through the rigid, stern, and relentless authority of the state, which is strong enough to compel submission behind prison doors." This is no argument for the return to the old-time brutal forms of punishment. A resort to corporal punishment should be rarely made. The home or school that governs well without it is much superior to the one that needs to resort to it frequently. The best authorities on school government offer the following suggestions:

1. Suggest the good, do not anticipate an evil.
2. Let pupils co-operate with the teacher in framing rules and suggesting appropriate punishments.
3. Give warning before making rules.
4. Be firm in administering a rule when made.
5. Repeal a rule when no longer necessary.

The purpose of punishment is to correct and reform the individual, not to serve as an example to others or to avenge a wrong. The least punishment that will accomplish the end is the right punishment. The punishment should be the natural sequence of the offense; Seeley recommends the following kinds: Reproof, isolation, withdrawal of privileges, withdrawal of confidence, consultation of parents, suspension, expulsion, corporal punishment.

The following works might be consulted:

Chapter on Moral Government, Spencer's Education, E. G. Kellog & Co., Chicago, Ill.

Chapter on Moral Government, Parker's Talks on Pedagogics, E. G. Kellog & Co., Chicago, Ill.

Development and Training of the Child, by M. Hall, The Era, April, 1905.

7. THE ELEMENTARY SCHOOLS.

The elementary school is supported by taxation. Children are compelled to attend this school. Yet only about fifteen per cent of the children complete the full course. A machine whose efficiency is fifteen per cent is not an economical machine. A business that meets fifteen per cent of the requirements is not profitable. The aim of the elementary school is to give general training to the masses. It appears that this training meets the conditions of a few only. Should not the schools meet the requirements of the majority?

The tendency is to give children material that is adapted to the mature mind. It would be better to give the fundamentals of arithmetic, including fractions, decimals, and percentage, thoroughly, than to fritter away the time by dabbling in stocks, bonds, etc., and other processes that the child will probably never use.

It is not uncommon to see a pupil of the upper grades carrying a whole library of books from school. And on looking through them a person wonders how the child gets through the grades at all. Is a cyclopedia of history a necessary book for a child?

Periodically the child must cram for an examination. We hear *babies* talking about "percents" and "finals" until they are so worked up that they cannot eat or sleep.

Such practices are common in China.

An hour or two of mental work every day is sufficient for a child. This is about all he can do. If we ask more we do not get it. Nature steps in and teaches the child to pretend.

The school work should be organized along lines that are natural to child life. The child is a very active being, full of curiosity, impelled with a strong desire to do. Consequently he should be given light work along with his study. Part of his time in school-room exercises and the rest spent in the workshop, the kitchen, on the farm, out of doors, observing in nature's laboratory. A combination of the work of the hand with the work of the head would give better results. Ninety per cent of the world's workers are hand workers. Yet the course of study seems to be built upon the idea that children have heads only.

The teacher should be a person of character—character that calls for admiration. Personality has such an influence over children that a "milk and water" person should never be employed. Boys in their teens do not wish to be tied to their mamma's apron strings; they want to see and to do the work of men. Every boy should have a manly teacher for his ideal; every girl should also be brought within the influence of such a teacher—not the authoritative principal alone, but the firm, kind, sociable, every-day, grade teacher.

The stylishly dressed, bejeweled lady is not a fit model for children. The lady who wears four or five

finger rings, a number of stick pins, a pair of bracelets, a broach, etc., should not be found in the school room. Rings—finger, ankle, wrist, neck, ear, etc.,—are relics of barbarism.

Lady teachers make the best teachers in the lower grades, but men teachers should be employed in the upper grades. Our schools are too feminine.

Teachers are employed from six to nine months, their salary is not sufficient to support them the whole year; hence the wide-awake men soon leave the profession. The teacher should be required during summer vacation to spend his time so that he will be a more efficient teacher next year. And he should be paid his full salary while engaged in such work.

The work of the elmentary school is so important that whole-souled men and whole-souled women should be employed exclusively. Men and women of this stamp command a good salary in any pursuit.

The child recives its first training, good, bad, or indifferent, at home. Politeness, obedience, respect for the rights of others, should be taught at home. The child who has been properly trained at home is seldom unruly in school.

Parents should not expect the teacher to correct five or six years of improper training. Five years of practice in bad habits will require ten years of practice in good habits before they are overcome, if overcome at all.

The teacher's trouble consists chiefly in managing unruly, home-spoiled children.

The tendency of parents to think that their children are perfect and that the teacher is at fault is not a good one. Hold up the teacher in the child's mind. Let the child feel that the teacher's word is law. Get that old-fashioned obedience from the child.

It is pitiful to hear a parent argue with a child, get the worst of the argument, and then to have to resort to physical means in order to enforce obedience.

In large classes the children are treated not as individuals, but as groups; the weak ones are crowded back while the strong ones get the best of the opportunities. Small classes give every child a fair show.

Often we find that the bright pupil does the reading, the bright pupils do all the work, particularly if visitors are present. This is the result of "show" on the part of the teacher. Some children are trained to do this one thing well, and others to do that one thing well, so that the combined work of the school will be admired. Such methods build up a system of show.

Children should not be made into machines for the sake of any system, or any school. Neither should teachers be compelled to do the "show" act in order to hold their jobs.

The teacher who has in mind the development of the child, and who looks upon reading, arithmetic, and other studies as only the means to that end, should be supported. It is the child that is important, not the

study. The child should have that divine spark—individuality—nurtured, encouraged, developed, until he becomes a strong, firm, natural, upright man.

8. IMPORTANCE OF HIGHER EDUCATION.

It is customary, in speaking of higher education, to have in mind the education acquired in colleges and universities.

In our state the public school system consists of kindergartens, primary and secondary schools, an agricultural college and a university.

In the United States both the college work and the university work are offered and given in many instances in what we call universities. Properly speaking university education is such work as can be pursued only by prepared, matured minds and is original or research in character. It is important for every young man and every young woman to get a higher education and in fact to continue to acquire knowledge throughout life. The industrious person doubtless will always be on the alert to add to his learning. The difference between the Hottentot and the civilized man is the greater ability of the latter to acquire knowledge and his greater intellect and knowledge. One great difference between man and God is the latter's superior knowledge and intellect.

To acquire more and more nearly the attributes of the Creator is the great religious duty of mankind, and to become more nearly like the divine is to approach a higher and higher civilization. No human being can

acquire knowledge without an effort and to become possessed of much knowledge requires continuous effort. To share, in any great degree, divine attributes, it is necessary to acquire knowledge and to develop our intellects, and the greater knowledge and intellect man has, the more able is he to comprehend God and more nearly does he approach the Divine. From this reason alone it would seem that higher education is important.

Again the destiny of the city, the county, the state and the nation all depend upon the education of the citizens. Without knowledge of a high order, financial, social, and moral problems pertaining to civic duties cannot be satisfactorily solved. Higher education is an absolute necessity, for without it at this stage of civilization the human family would certainly retrograde. As the world grows older and social, civic, political and other problems become more complicated, greater knowledge pertaining to all the affairs of life will be demanded for the solution of these problems.

Competition is becoming keener in all lines of industry and commerce; so, without a higher education, the young man sooner or later must necessarily go down to defeat. Twenty years ago only a small per cent of reporters on newspapers were college men, and the same was true in many other important positions in life. Today a very large per cent of young and middle-aged men in these same positions are men of higher education. College and university men are rapidly coming to the front and occupying the important positions in

life. The young man without the best kind of education will sooner or later be relegated to the "hewer of wood and drawer of water" class. Any kind of necessary labor, of course, is honorable; but our young men should keep abreast of the times, secure for themselves as good an education at least as their neighbors from other states and countries. It is proper and just for our boys and girls to share with their neighbors in the work of the hand, but they should also be prepared to occupy the most responsible positions in life.

It is of great advantage for all of us to have a goodly amount of wisdom and yet it is true a man may have considerable learning and even a higher education and lack in wisdom. Still wisdom and education must necessarily go hand in hand to a very great extent. Wisdom may be defined as seeing the consequences of human acts and so conducting oneself as to avoid the ill results of such acts. In order to foresee the results of human acts it is necessary to have a wide knowledge of men and human affairs. The greater one's knowledge and the higher the education he has, other things being equal, the greater wisdom he will have.

Much of man's success and happiness in life depend upon self-control. All men would rather be well than ill. Most men would rather live in a comfortable home with pleasant surroundings and with plenty to eat and to wear than to have little or none of these comforts. Most men would rather live in peace than in war. Self-control has much to do in securing to one's self these

blessings. Now, it is true that higher education does not always result in the development of strong self-control, but it does help to develop self-control to some extent. With higher education and thus with greater ability to comprehend consequences and with a wider and greater view of life, man must naturally be led to avoid doing wrong things and thus his natural instincts are checked and self-control strengthened. His greater knowledge enables him to comprehend results of acts that others could not foresee.

A higher education consisting of a scientific and literary course, including some of the sciences, literature, history, civics, philosophy, socioloy and economics and international law is no doubt the most broadening, and fits a young man best for citizenship and his duties towards his fellow men. Such an education should precede a professional education. In the sciences much application should be made to home life. In history the customs of peoples of the past should be studied and compared with customs of the people of today.

It would seem that, without further argument, mere observation of what is now taking place in society and among different people of the world is sufficient to convince parents of the great importance of higher education.

Education, whether higher or lower, however, is not simply what can be acquired in the school room and the college and university halls, but it is also what can be

acquired in the home, in public and in the out-of-door experiences of life.

Higher education is thus of great importance, and as time goes on it is becoming more and more important to every man and woman, whether young or old.

9. THE TEACHER.

The school is really nothing more than a co-operative effort on the part of parents of a community to economize in placing proper conditions around their children. This effort is worse than vain if the teacher and the school exercise a bad influence.

What kind of school board do we have? Is it one that always chooses the lowest bidder, and then never fails to remind this "cheap article" when he comes around each month for his check that it's an awful price to pay for five hours' work five days a week?

We can never get strong teachers without intelligent, up-to-date men as trustees and members of school boards. These men must have money enough to pay superior people to act as teachers. If one of our children is sick we call in a professional man and gladly pay him a professional fee. When we want somebody to doctor up and build up the characters of our children we often feel content to leave the whole responsibility with a characterless individual who, even from a scholastic point of view, is inferior and is teaching for $40.00 a month because no other occupation has an opening for a person of his caliber. The writer of this paper feels at liberty to say this because he is a school teacher and not a doctor; and he held a teacher's certificate in one of the most prominent counties in the

state before he had completed the eighth grade, but was induced to go to school rather than accept the $35.00 position that was offered.

The teacher should have a keen interest in the welfare of his fellowmen and a special interest in the community in which he teaches. "Tramp school teachers" is a term applied to the women who take it into their heads to see the country and pick out the city they wish to visit and through an agency secures a position, teaching in the schools. While engaged in the year's work they locate a position in the city that is to be the next place of interest. Two of these people were known to spend their summer vacation lecturing through the East on Mormonism. They testified to the old thread-bare lies which were believed by unsuspecting hearers because "the teachers in the public school of Utah certainly ought to know what they are talking about." Home teachers should have the preference, but no teachers are too good for our schools, and if our state can not supply the demand then we ought to import teachers. But when they are imported they ought to become permanent members of the community and not remain transient. To illustrate: Some outside teachers are here because wages are higher than in their home towns. These teachers look forward to the close of school so they can take the first train to their homes in the East. There they remain until the last minute, when they return with their trunks well laden with merhcandise purchased from the

great department stores. This stock will last them until next vacation and consequently very little of their salary finds its way into the cash registers of our Utah stores. Such teachers are liabilities from every view point.

When a young man has completed his high school and is looking over the field of professions to make a choice, he wants to know where he can be of the greatest service and make the most money. From the standpoint of service all show strong inducements. From the standpoint of salary the teaching profession is at the bottom of the list. That is why few men choose it as a permanent profession. We have many bright young men with high school education who are teaching as a means toward gaining a professional training in some other line. The few who push on and become professionally trained teachers are usually strong individuals, who care more for service than salary. We have some other men teachers who are usually weak. They are teaching because no other occupation wants them. There is great need of more strong men in the profession and the only way to get them is to pay good men much larger salaries than they are now getting. More than half of every good teacher's work is done outside of his class room. No person puts in longer hours than a good teacher.

Let us elect our best and most intelligent men as members of school boards. Let us insist on having the best teachers that money can buy.

Let us get acquainted with the teachers of our children and give them all the support that lies in our power.

10. THE SCHOOL BOARD.

There is no more important function of government than the management of our public schools. Children of all classes, and from practically all sources, meet on a common plane, and are literally placed in one great crucible. The great purpose of free education and compulsory attendance, is that each child shall have an equal opportunity. There can, of course, be no more important and sacred duty in civic life than the care and honest management of the public schools of our country. The tendency of modern times is toward the consolidation of the scattered and somewhat desultory school boards into more dignified, more powerful, and more central managing heads of the public school system.

From the old log school house to the present magnificent, well-graded public school buildings, is a long stride. The exterior show of development is no more remarkable than the great advancement made in the curriculum, and general conduct of the schools.

Forever is the day past when three men or more, may be selected without due regard to their mental capacity, their heart power, and general knowledge of the child's needs, for the positions of school trustees. Under our federal and state constitution, a religious test is forever barred, and the public school must never be

sectarian in character. The greatest minds of our country hold this to be a wise provision. We may not all agree with this rule, but such is the law. Of necessity, to meet the requirement, the trustee need not be a man without religious temperament, but he must be a man honest enough and broad enough to respect religious sentiment. That seems to me to be a first requisite.

As a second proposition, schools are non-political in management. The necessity for this is so obvious that it need not be discussed further than to say that no matter what political faith a man may possess, he should be honest enough and broad enough to respect the political belief of his neighbor.

As a third proposition, a man ought to be selected for the position of school trustee, who is honest and clean in his public and private life. I can conceive of nothing in public life more distressing than a board of school trustees dominated by sentiments the reverse of that which I have suggested.

As a fourth requisite, I am glad to note that the day is rapidly passing away when trustees are selected solely because they have been a "success" in their private business enterprises, which too frequently has meant a man who, through mistaken notions of economy, had developed a penurious manner of dealing with life's problems. The rule today is that men should be selected, not through some mistaken idea of their ability to save money, but because they can wisely spend the

funds entrusted to their care by the tax-paying public. The citizens gladly pay the tax imposed upon them by the state, county and the municipality for the education of their own and their neighbor's children. Parents have a right, then, to demand that every cent so drawn from the family coffers shall be wisely spent.

We therefore demand now the election of men who not only know how a dollar is earned, but how a dollar should be spent, and that the dollar received through taxation is a dollar which must be spent wisely for the children, and that the dollar becomes efficacious only when it is actually spent for the benefit of the child. The above indicates what, to my mind, are the primal requisites of a school trustee. Each community has such men. These are big men. One in writing of the primal requisites of a great man said, "The greatest man is he who has not lost his child heart."

Parents must in the future, as they are now, awakening to see such necessity, select men who will meet these demands, and take such interest in the election of those of their neighbors as will meet the above requirements and who will make their children richer, bigger and better by reason of the power which they give to the public school life. A neglect of the selection of such men, when they can be had, and they can be had, is criminal.

Vast sums of money are entrusted to the school board and school trustees by the State, the county and the municipality. The board of regents of the Univer-

sity of Utah, the board of trustees of the Agricultural College, and the board of education of Salt Lake City are each entrusted with hundreds of thousands of dollars. Through the men composing these boards, as in all others, should be wise in their disbursements that the greatest good may come from the trust reposed in them.

Very properly, school trustees are rarely compensated for their services, in money. It is the one way to keep the position of school trustee free from political control. It won't pay the bosses to interfere with the election of a school trustee, for there are no fat offices to distribute thereunder. The average "ward healer" is not interested in the election of trustees, for there is nothing in it for him. So that the election of men, good, bad, or indifferent, rests wholly and solely with the father and mother of the youth, in the training of whom we are all so deeply interested. Therefore parents should see to it that they assist in selecting the right men for the office.

The governing bodies of the state institutions and members of the boards of education of the larger cities have to select, not merely the teachers, but the books which they are to use. May I use a homely simile and say, "Not merely the choice of the cook but the selection of the ingredients for the broth" are wholly in the hands of the school officials. Hence, how careful we should be in putting the right men into office.

The duty of the trustee is three-fold in its nature.

First, he must be able to account properly to the tax-paying public for the wise expenditure of the moneys received; that the school buildings shall be well lighted and ventilated, and that they be sanitary in every respect, and that every precaution shall be taken to make the buildings fair, pleasant, and habitable, and safe at all times; that the janitor service shall be of the very best; that the services to be rendered from the teacher shall be all that can reasonably be expected from the teacher, in point of educational development and capacity for loving the child, for the faithful performance of the teacher's duty; that he get out of every dollar entrusted to him all that is possible; so that he account therefor truly and well. This his oath of office binds him to do.

Second, the oath of office, however, does not always reach in the mind of the trustee, to an equally important obligation which he owes to the teacher. While the trustee has a right to demand that the teacher meet certain educational requirements before so much per month is paid out, the trustee should do everything in his power to make the teacher feel that he is not a mere "hired man," but one with a mighty and noble mission to perform; and that the teacher does not fully meet the requirements of the trustee by simply "putting in" so many hours, but in giving so much of his soul to the pupil. This is generally done by the teacher, but too frequently in the past, the dignity and power and the vast importance of the profession of the school

teacher has been underestimated. No trustee quite fills the bill who does not properly respect—I mean in his heart—the calling of the teacher.

Third. No trustee can rise quite to the fullness of his position until his heart is in thorough accord with the school child. The child has a right to the sweetest and best of environments. He has a right to have a good man for a trustee and a worthy example for the child, that the teacher be not a shrew, but one who loves and can keep on loving to the end. That the teacher be a clean man; the child has a right to demand that the air that he breathes in the school should be just as clean and pure as the great Father intended the child should have. It is not asking too much that the child should have always clean and pure water to drink; that all toilet attachments to the institution be clean, decent,and sweet-smelling; that the books that are used are the best that money can buy; that the works of art used are such as will help to develop the greatest and purest ideals; that the pencils, pens and paper used are of the best; that as between two pencils, one of a cent advance in price, the child has the right to the better of the two. When this is done the child forms a wholesome regard for the state which furnishes him these choice things and splendid opportunities. He loves the government which has brought him in contact with honorable teachers. He praises the wise men who so magnificently distribute, as trustees, the gifts of the state. The child then learns intuitively that he owes

a great and mighty debt to the commonwealth. He receives a great gift, and unconsciously he grows to admire, and to honor, and is soon filled with a purpose of returning to the state, something in return for the opportunities given him. He sees that he has built upon the foundation laid by the fathers; that if he does his duty well he will make a superstructure worthy of the foundation.

I believe that it is a great honor bestowed on a man when he is chosen to act as a school trustee. This was the view taken by Thomas Jefferson, after he had been President of the United States, and served his district as one of its trustees.

Parents have this great duty before them, that they, in the future, if they have not done so in the past, select for their trustees men who are willing to serve as trustees, not because of the monetary compensation attached, but because they can be of service to their neighbors; and have power to grow with the children they meet.

As Holland says: "God give us men. The time demands strong minds and great hearts, and true faith and willing hands."

11. THE NEW EDUCATION.

The arguments for industrial education are easily understood. Some of them follow.

In the course of the world's progress it has been agreed by all civilized nations that education shall be within the reach of every person, whether he be of high or low degree. In this country the desire for education posseses all classes and conditions of people; it is remarkable to what extent the parents and children of today insist upon having the best educational opportunities. In time this will result in a nation of educated men and women; that is, a nation, every citizen of which possesses a trained mind and an intelliget understanding of the preset-day world as it has been revealed by modern investigation. When this day of universal education shall have arrived, it will still be necessary to do the common work of the world. That is, we must still cook and sew and wash and farm and practice all the necessary trades. In an intelligent nation these common tasks should be done best. However, if the many years of education are not in part devoted to the common things and duties of life, it will be difficult to convert the people to the necessity of doing them. The new education, therefore, attempts to formulate a scheme of education which will prepare for the daily tasks of humanity, and which, by explaining common

things in the light of modern, scientific discovery will make them desirable. This training of children for their future work is one important phase of industrial education.

One of the great results of modern thought is that the acquirement of any kind of truth will develop and discipline the human mind. There was a time when mathematics and the dead languages were looked upon as about the only subjects that could be studied profitably for the training of the mind. With the increase in the world's knowledge and the development of new branches of learning it has become evident that as far as the disciplinary value of a subject is concerned there is very little difference between the various departments of truth. Agriculture, chemistry, cooking, history, astronomy and Latin, if studied properly, are equally valuable for *development* strength. Moreover the field of human knowledge is now immeasurably greater than it was two or three generations ago and is growing rapidly. Today it is quite impossible for any man to master, with any degree of perfection, even a small part of the present sum of the world's knowledge. In the days of old, when the confines of knowledge were narrow, men who desired an education were restricted to a few subjects of study. Today, a man must decide for himself what subject, among the multitude, he prefers, with the assurance that all truth properly studied has the same educational value. The *advocates* of industrial or practical or the new education believe,

therefore, that students should be urged to select from the mass of knowledge such subjects as will be found of greatest use in later life, especially in the profession chosen.

True, some subjects are fundamental in their nature and should be understood by all men no matter what their professions may be. Foremost among these is a knowledge of the mother tongue, followed by a reasonable amount of mathematics. Both English and mathematics are tools whereby knowledge in other departments of learning may be gathered. Besides, there are certain things that give daily joy, such as music, pictures, poetry and great works of imagination that should be a part of the education of every person, irrespective of his future vocation. Life without the power to appreciate the beauty of the world is poor indeed.

With the advent of the new knowledge, new professions were developed. In older days, the only learned professions were those of law, medicine and theology. As men began to apply the truths of science to common things, other professions came into being. Among these were engineering, agriculture, commerce, and domestic science. These professions are today fully as dignified, considering the trained intelligence required in their practice, as any of the older professions. Moreover, they are as necessary for the world's progress as either law, medicine, or theology. Agriculture despised as it has been these many years, has become

a science of great complexity; to master it fully requires perhaps longer, broader, and more careful study than for any of the other professions. The art of homemaking, often known as domestic science and art, as explained in terms of modern knowledge has become a profession fitted to rank with any of the learned professions followed by men. Engineering has long since proved its right to be ranked, in intellectual dignity, with any other profession. All these pursuits, as glorified by the light of modern knowledge, are worthy of the highest order of intellect and the best efforts of mankind.

The new education teaches that education comes not *only* through the eyes. All the senses are avenues to the mind. The hand, trained to obey the mind of the skillful artisan, represents a valuable process of education. The master workman whose brain and hands are so trained that he can fashion things of beauty and use from the shapeless iron and wood is educated; he has gained mental strength. The recognition of this principle has led to the dignifying of the trades. Moreover, science, the modern wonder worker, has taken a hand in the matter, and has so explained the properties of wood and iron and leather, and other raw materials and the nature of the changes that they undergo, that the mechanic of today who is fully trained for his work, has a wider acquaintance with the phenomena of the world than had the average professional man of a century ago. The trades have by this ex-

plaining process of science been made intellectually desirable. It is no disgrace today to be an artisan of thorough ability. The teachers of industrial education believe that many of the young men who are rushing into the so-called professions would *live happier lives* and be more useful if they would train themselves for expert artisanship in some trade. In fact, it is more than probable that the trades, farming, housework and similar pursuits, are better for human health than many of the somewhat unnatural professions. Man was made for sunshine, fresh air, simple food and daily physical exercise.

The new education teaches that it matters little what life pursuit a man follows, providing he practice it joyfully. True, joy in work comes only to him who understands thoroughly the principles of the task before him. When, therefore, knowledge is applied to any profession until the things formerly obscure in it become clearly understood, that profession will give joy to its devotees. "What kind of labor?" is an unimportant question in comparison with "Am I able to do the work intelligently?" The young person who wants joy in his work, must educate himself for his life's labor.

The greatest principle of the new education is that school training must be adapted to the needs of the community that it serves. In an agricultural state, agriculture should be made prominent in the schools; in a manufacturing state, manufacturing should be emphasized. The best education for citizens of the

United States might be the worst for the Chinese, for the conditions of the two countries are so different. To be of use; to serve the community; to be builders, not destroyers; to make common tasks and things beautiful, are the watchwords of the education denominated industrial, practical, technical or vocational. No person can be truly happy who does not live for a worthy cause.

The new education has come to stay. How rapidly it will grow will depend upon the parents. If the demand is made it can be introduced into elementary and high schools, colleges and universities. The teaching profession, as a rule, are anxious to meet the desires of the patrons of the schools. Children should be taught at home the beauty and value of training for daily usefulness. Without question this kind of education is in perfect accord with the spirit of the Gospel, which always has been for the benefit of all men, whatever their station or calling.

12. THE MORAL SIDE OF SCHOOLS.

The making of character is the generally accepted aim in education. The first problem, then, of the educator is to develop all the virtuous tendencies of human nature, and to starve out whatever evil may be manifest. A school that in any way fosters evil tendencies is to be condemned as a menace to society. Every boy or girl should be permitted to receive intellectual training only along with such influences as make for a proper balance of moral control.

The home is and in the nature of things, always must be primarily responsible for the moral training of children. It is a great mistake for parents to shift this responsibility upon the school. The teacher is not a proxy for the parent. The child lives with the parents six or eight years before entering school, and after that he is in a school not more than six hours a day. At least three-fourths of the time he is under the exclusive supervision of parents. The child may have a new teacher every year; while, outside of divorce circles, he rarely changes parents. This gives the parent a tenfold opportunity, which carries with it a corresponding responsibility. This fact is reinforced by the natural intimacy and affection existing between parent and child.

This is not to say that the school is not responsible

for the moral training of children. It is fully responsible to the extent of its opportunities. The school should guard the conduct of children while under its supervision. It may forbid and punish wrong doing, and offer the reward of its approval for good conduct. It may instill high ideals of life and pure motives in action. And yet both the school and the home should refrain from too much direct moral preaching.

The three primary factors in education occur in this order: first, nature, then habit, and finally instruction. These factors, to be sure, overlap. During the period of childhood and youth, new aspects of nature are constantly being developed, and as nature unfolds, new tendencies become manifest. These tendencies become the basis of habits, and out of habits character is formed. Instruction cannot precede nature. It may assist in the formation or the revision of habits; but many habits are of necessity formed before the mind is ripe for abstract moral teaching. What the child needs most is guidance by example and personal influence. It is, therefore, not so much what the teacher may say that counts, it is rather what the teacher is. Outside of preachers, more is expected in a moral way of teachers than of any other class in the community. It is right that it should be so. If, for example, children are forbidden the use of tobacco, the teacher should set the example of total abstinence in this respect, both in public and in private. In personal habits and purity of life the teacher should be what parents

desire their children to become. It is not enough that the teacher should have merely negative goodness. The teacher should have a strong, positive personality, one that will have a commanding influence with young people. Hope, faith, and charity are as necessary in the school room as in the church. They must be manifest in the optimism, the fidelity, and the humanitarian love of the teacher. Are these principles manifest in the lives of the men and women who teach your children? This is the great question. Beside this the question of scripture reading in the schools is comparatively unimportant.

Since parents pay for the schools and are required to send their children, they have a right to know the teachers, and, when necessary, to make demands of superintendents and school boards in respect to the character of teachers. The occasions for this would, of course, be rare. There should be, and usually is, a spirit of the most friendly co-operation between parents and teachers in the guidance of children.

While the requirements of character and culture on the part of the teacher are primary, they are not all sufficient. They must be supplemented by diligence in the supervision of pupils. To make his influence most effective, the teacher and pupil must be intimately acquainted. In a sense they should be companions, the teacher being a senior friend and advisor. The teacher must know what the child is interested in, and guide these interests. This knowledge and opportunity the

teacher may find best outside the class period. On the play-ground, especially, the native, unrestrained tendencies of childhood are most commonly manifest. Here, therefore, guidance is needed to develop the good and suppress the bad in child nature.

It is not a good thing to call attention to possible moral evils by warning a child against it unnecessarily. But with the first manifestation of an inclination to evil, it is well to make the correction. Here lies, the advantage of intimate acquaintance and companionship. There is then no necessity of giving homeopathic doses for all sorts of possible ailments. The remedy, on the contrary, can be exactly adapted to each case.

A sincerely religious-moral tone on the part of the teacher in all his work will make an indelible impression upon the child. This is what parents should look for in the teacher. Then co-operate in the study of individual children, and unite in carrying out the course of training best adapted to each case.

13—14. ADVANTAGES OF CHURCH SCHOOL EDUCATION.

The Lord has said that if the children of the Latter-day Saints are not taught the principles of the Gospel, the sin shall be upon the heads of the parents. One of the chief purposes of the Parents' Class, therefore, is to make clear that it is the duty of every father and mother in the Church to see to it that their children are correcly taught the laws of life and salvation in the "home school" over which they preside.

The Church has provided various organizations to assist parents in the proper education of their children; as, Religion Classes, Primary Associations, Mutual Improvement Associations, Sunday Schools, and Church schools. But more important than all of these combined is the "home school." When this is what it ought to be, the moral training of the young may be there most effectively conducted. Happy, indeed, is the child who has acquired in the home habits of discipline and cheerful obedience to parental law and to church law.

It is, however, because more needs to be done for our children than can be done in the average home, that the Church has organized auxiliary associations as helps to the "home school." The most important of these helps is the Church school. Of course the Church cannot afford to maintain a complete system of Church

schools from the kindergarten department to the university. It has wisely selected the high school period as being of the greatest importance. The system now includes, in addition to high schools, a normal training school and a teachers' college.

It is well that the Church has chosen the particular period of high school instruction for its principal field of educational labor. It is during this period that our children meet with some of the greatest dangers that come to them in life. The character of every child is, generally speaking, determined by three great influences: first, by what it inherits at birth from its parents; secondly, by the education and training which it receives; and thirdly, by its environments. So long as we can keep our children about us in a proper "home school" and the Church organizations; so long as we can surround our children constantly with a wholesome environment, and can provide them with the proper moral training, we need have little fear for them.

The period of real danger comes when they reach the age of adolescence. Then a wonderful physical change takes place in them. Then the emotions become so dominant that the child is ruled by them. Then questions and doubts arise in the mind and make it skeptical of religious truth. Then the spirit of self-agency begins to work within, and there develops a desire to break away from the restraints of childhood. Then a strong independence of external control manifests itself. Then life ideals and tastes and life com-

panionships are formed that will either make for future happiness or mar it; and then the spiritual instincts awaken and become active, and the foundation of a spiritual life is completed.

The influences placed in the way of a boy or girl during these years will determine, to a very large degree, the direction of his future spiritual life. A single careless word of skepticism or doubt dropped at this time by the teacher, or merely an attitude of indifference, will often be effective in uprooting the tender and not yet deeply rooted faith of the growing student. What the teacher says and does, and what he thinks, become to both boys and girls a standard by which their own lives are to be measured. It cannot be questioned that the high school period is a time of life when the greatest care should be taken to develop true faith in the youth of Zion.

Luther Burbank, the great plant wizard, makes the following pertinent observations on the training of children:—

"All animal life is sensitive to environment, but of all living things the child is the most sensitive. Surroundings act upon it as the outside world acts upon the plate of the camera. Every possible influence will leave its impress upon the child, and the traits which it inherited will be overcome to a certain extent, in many cases being even more apparent than heredity. The child is like a cut diamond, its many faces receiving sharp, clear impressions not possible to a pebble, with

this difference, however, that the change wrought in the child from the influences without becomes constitutional and ingrained. A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate, and permanent."

Children born under the covenant should be taught always in the way of the Lord, and should be surrounded by the influences that lead to Him. The Church recognizes this fact, and has therefore provided Church schools to help train the youth of Zion, during the period of "storm and stress." The mission of the Church schools is not especially to form character. That is largely done before the child reaches the high school age. But it is the mission of the Church schools to *fix* in the character of their students all that is good, and to correct all that is bad. It is because the Church schools are afforded special opportunities for accomplishing this special mission that they are better schools for Latter-day Saint children than any other schools in the land, be they ever so good.

In our Church schools, the gospel is taught by trained teachers who have, in most cases, had experience in teaching its principles outside the school room, and who work honestly and carefully to form in the hearts of their students approved and proper ideals; they try to inspire them with noble aims and to prepare them to be teachers of the Gospel themselves. During the dan-

gerous years of high school life, those passions and powers that distinguish adults from children become operative and require training. The students must be carefully directed in the formation of proper habits. In them lie the exercise of the highest powers with which God has endowed manhood and womanhood, and also the possibility of the deepest degradation to which mortals can fall. In the Church schools, therefore, at a time when most needed, special instructions are given to boys and to girls on the subject of personal purity, social purity, parenthood, and kindred topics on which the revealed Gospel gives us special light.

When deciding upon matters relating to the education of their children, Latter-day Saint parents should remember that children are naturally hero-worshipers, and should, therefore, choose as the teachers of their children men and women worthy to be looked up to as heroes of the best type; they should understand that the moral precepts taught are of little consequence as compared with the personalities of the teachers themselves. All men, whether members of the Church or not, agree that children should be taught the science of right living and the art of just, smooth, and charitable relations with their fellows. Experience has proved that this can be best accomplished, both in school life and in later life, not by superadding moral and religious training to secular training, but by so interweaving them that each becomes a part of the other. And this is what is being done in our Church schools today.

Children who have been born under the covenant: who have been reared in the environment of good homes; who have formed proper habits during the plastic years of childhood; and who have gained such a knowledge of the Gospel as the home can give, will find the spirit of the Church schools in accord with their own spirit, and will receive gladly the further development the Church has there provided for them.

It is during the high school years that most students form friendships and companionships that last through life. Often, too, the friendships formed in high school lead to marriage. Now, in the Church schools the young people of our faith are surrounded by the very best companions that our Church can produce.

In the Church schools it is not the head alone that is trained; nor is it the heart alone, nor the hand. But all these are trained together. And it is only when the head, the heart and the hand are trained together that a man can claim to be truly educated. In line with this particular thought, someone has said, "The root of lawlessness lies deeper than the ignorance of consequences. The chief source of crime is moral perverseness rather than mental deficiency. If you improve a man's intellectual capacity without correspondingly educating his moral nature, you are likely to change the direction in which his criminal or vicious instincts seek their outlet, rather than to destroy those instincts themselves."

It is imperative, therefore, in our modern education,

especially during the formative years of the high school period, that the moral or spiritual nature of the student shall receive equal attention with the head and the hand. Such attention it does not and cannot receive in public schools, even during the earlier years, as public opinion has decreed that no religious training shall be given in the public schools.

Every Latter-day Saint parent owes it to himself, to his children, and to his God, to give to his children the best and fullest education possible—an education that will qualify for the practical affairs of life; that will make true, honest, and courageous citizens for this great government; that will, in addition, develop the spiritual nature and make true, honest, and courageous citizens for God's kingdom; that will qualify for honest, upright and intelligent parenthood; *and that will train efficient and successful teachers for the home and for the Church.* As such a full and rounded education can be had only in the Church schools, it is the plain duty of every Latter-day Saint parent to patronize the Church schools in preference to any others.

15. THE RELIGION CLASS.

How much time do your boy and girl spend at home? How much at school? How much elsewhere than at home and school? What do they do when out of your sight? What views of life are they getting from the public school teacher? What from their companions? How many hours' instruction do they get in arithmetic, in language, in geography, in history? How many, all told, in religion? Is this a proper balance? Sit down and figure this out. Get a definite, specific answer to each question. Don't guess at it, but see that your answer is accurate.

The Religion Class has been instituted to help you turn your children's faces to the light. It co-operates with you in establishing in them habits of good conduct. And it does it in this way.

First of all, by emphasizing what the children are to *think* and *say,* and *do,* rather than merely what they are to know. Ten chances to one they know what is right already. But do they *do* it? That is the vital thing. All children know they ought to be obedient, kind, respectful, polite, just, faithful. They know it is wrong to break the Sabbath, to profane and swear, to steal, to lie. The Religion Class helps you to see that they *act* kindly, justly, politely, obediently, truthfully, faithfully. It aids you to get your children to pray

in public and in secret, to ask a blessing on the food, to help the needy, to be kind to animals. Children, like grownups, are tempted to do wrong, and they have less power of resistance. The Religion Class finds something for them to do so that their temptations may be lessened and their resisting power increased.

But this is not all. Doing good occasionally is not enough. Conduct, to be effective, must be habitual. In any given action there is a nice balancing between the right and the wrong, and the balance is always turned by habit. Hence, as Professor James says, we must "make our nervous system our ally instead of our enemy" and perform habitually "as many useful actions as we can" in order that the balance may fall on the right side with as little as possible of conscious effort. And so the Religion Class aims to help the children form *habits* of conduct as "a fund and capital" to draw interest upon later. If the children do not pray, the Religion Class keeps at them till they do pray; if they swear, it labors with them till they quit swearing. And it does this—correcting faults and helping virtues—to the extent of the instructors' time and ability.

Then the Religion Class aims to bring this practical work to bear upon the children in as close conjunction as may be with their secular education. God and religion are not taught in the public schools. So the Religion Class purposes to give the children a lesson in practical religion for every recitation they have in arithmetic, history, and the other school subjects. It is

for this reason that our workers are urged to hold a class every day in the week on which the public school meets, either before the school takes up or after its dismissal. Thus the Religion Class aims to carry on the education of the children in religion and secular subjects at the same time and in as close conjunction as may lawfully be.

Finally, the Religion Class effects its purpose by a simple organization and by simple educational methods. In every class there is a principal with a corps of instructors, acting under the ward board of education. This with other similar organizations in a given stake is under the direct supervision of a stake superintendency, who act under the direction of the stake board of education. Hence, the Religion Class is not only an auxiliary organization, but an educational institution, a part of the Church school system. Every recitation takes the form of six steps. They are (1) singing, (2) prayer, (3) a memory exercise, (4) a lesson in some practical aspect of duty with a view to establishing faith and right living, (5) testimony bearing, and (6) singing and the benediction.

The Religion Class, therefore, recognizing the natural activities of childhood, endeavors to provide an outlet for those activities in good conduct, for the purpose of fortifying the children against evils to come, and of equipping them to do good. Do you not think it is worth while to keep up this organization. If so, will you help us to make it successful?

16. THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

Brigham Young, who was the founder of the Young Men's Mutual Improvement Associations, gave the keynote of the great object which this organization has for its main purpose:

"Mutual improvement of the youth; establishment of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them, that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great Science of Life."

The first organization was effected June 10, 1875, in the Thirteenth Ward, Salt Lake City. In November following, the First Presidency, in giving instructions to the organizers, again defined the purpose: That our young men may grow in the comprehension of, and faith in, the holy principles of the Gospel; be encouraged in public speaking; have opportunities to testify to the truths of our religion; and on the foundation of faith in God's great Latter-day work build all true knowledge by which they may be useful in the establishment of His Kingdom. Because, as they stated, "Each member will find that happiness in this world mainly depends on the work he does and the way in

which he does it." Then again: "It becomes the duty of these institutions to aid the Holy Priesthood in instructing the youth of Israel in all things commendable and worthy of the acceptance of Saints."

President John Taylor, October 9, 1879, said that "this organization is not a thing of a day, but will exert far-reaching influences, and constitutes one of the *helps* spoken of by St. Paul in the Scriptures."

In addition to improving mutually in all things; gaining an individual testimony of the Truth for all the members, and learning to be helps to the Priesthood, other purposes have arisen and will arise under the broad statement: "instruction in all things commendable;" viz., cultivation of the intellect, development of the physical man, encouragement of good behavior, suitable amusements, purity of actions and conversation, refinement of manners and improvement of customs, habits, and conduct—improvement physically, religiously, morally, and intellectually.

How far the movement is reaching the boys in a vital way may be judged only by observation and comparison. No person can measure the good that has come up out of this great organization. It has grown from 239 associations and 9,206 members, in 1880, to 629 associations and 32,225 members in 1909; and in every object which it has held before the young people of Zion has been an immense power for good. It has tied them to the Church; created in them a love and respect for the Priesthood; enabled them to express

themselves in public; taught them to appreciate good literature and home reading; given them testimonies of the truth, a knowledge of the principles of the gospel, and a general uplift in refinement and conduct.

But there are, of course, hundreds, *more* like thousands, of boys who most need this work who have failed to attend the associations. Why? Frequently because of a lack of tact and interest in the home. They are started wrong, become estranged, ashamed of their ignorance of better things, and so strangers to the influences and benefits of these organizations. They should be brought back through interest, kindness and persuasion, and an effort made to early lead the young boys now growing up to come under the benign influence of the Y. M. M. I. A. In this work parents can render effective help.

Boys in their teens are partial to physical activities. They love to do things. Our organizations, recognizing this, have made some effort to provide athletic sports, and other activities, and through these it is designed to lead the boys to a realization of the other benefits—religious, social and ethical—offered the membership of the Y. M. M. I. A. No other organization should be as interesting and attractive to the boy as the mutual improvement society of the ward.

What is your ward Y. M. M. I. A. doing to further such work? Has it a library, a reading room, accommodations for athletic sports, and other accessories that go to make up an interesting and attractive social cen-

ter? Has it good, kind, proficient teachers who are in sympathy and harmony with the young people? If not, what a wonderful work parents can do to help to obtain these and other things to make the boy feel at home in the ward. If these accomodations are provided they may profitably to the cause take an active interest by attending occasionally and so give their sons a chance to show the pride they have in their work.

Two ways may be named showing how parents may best assist in this work: first, by early and proper encouragement and teaching in the home; second, by attendance once in awhile at the meetings, practices, and gatherings to see what is doing. The work can thus be made very much more effective, and the parents be brought into closer touch with the boys, so learning to more fully sympathize with their likes, dislikes, and interests, and to appreciate to a much greater extent, the good work that these organizations are doing free for their sons. The boys will confide to their parents their wishes and desires, and the parents in turn discuss with the boys what is most needed to advance the cause in the local organization. Then, act promptly and unitedly—but be sure to act. It is doing things that counts. The officers will heartily appreciate the efforts of parents in this direction, and the united efforts of parents, officers and members will result in blessings to all.

Visit your ward mutual; get in closer touch with its

members and the purposes of its organization; learn what is wanted and do something to supply the needs; discuss, talk, learn—but above all act; the organization, from the General Board to the humblest member, will appreciate the support, and welcome the aid of parents.

17. THE YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

The Young Ladies' Mutual Improvement Association recognizes that woman's greatest opportunity and blessing is in the home; that no education is complete which does not qualify her for the able performance of her duties there, be she wife, mother, daughter, sister. To this end the Y. L. M. I. A. has at various times presented to its members studies along many lines,—physiology, health, hygiene, economy and utility, beauty, manners, morals, purity, good behavior, ethics. In addition most of the associations have at one time or another taken up lessons in sewing and cooking, and many have had courses in what to do in case of accidents and sudden illness.

A course which the associations are about to begin includes one evening each month for a study of "The Home." The Senior department will have four subjects with two lessons on each. They are:

1—The House—Selection of location, plan, material, furnishings, decorations. Is it better to rent or have your own home? etc.

2—Household Management—Systematizing housekeeping, cleaning house, the family purse. Should husband and wife both be wage earners? etc.

3—Family Life—Health, hygiene, care of the sick in the home, care of children, etc.

4—Family Loyalty—Atmosphere of devotion in the home, Sabbath keeping, the wife's influence for spirituality, etc.

The Junior department will consider—the care of the kitchen; the Dining-room, General care of the home, especially beds and bed-rooms. It will also have lessons on Kindness and Helpfulness, Cleanliness and Neatness, Obedience, and Self-denial, Courtesy and Cheerfulness, Self-control.

For many years past the Y. L. M. I. A. has been striving to create a love for good books, recognizing that character is largely formed by the books we read. For the last six years, they have had one lesson a month in literature. So great has grown the demand for good books, that dealers have noticed and commented upon it, attributing it in large measure to the studies prescribed by these associations. The books as a rule, are not selected for literary merit alone, but also for the wholesome lessons they teach.

One of the principal objects of the Y. L. M. I. A. is to give its members a knowledge of their Heavenly Father, and a love and trust in Him. Necessarily then, their studies have done and always will include some theological teaching. They have had lessons in the first principles of the Gospel—Faith, Repentance, Baptism, the Holy Ghost, Testimony of the Truth, Healing of the Sick, Church Organization, Divine

Authority in the Church, The Atonement, the Second Coming of Christ, The Millennium, The Resurrection, Salvation for the Dead, Temple Work, Tithing, Prayer, Personality of God, The Sabbath, etc. For one year one night each month was devoted to the History of Joseph Smith, the Prophet. This was followed for the same length of time by the study of Church History. Next, the Book of Mormon formed the Theological course for three years, then the Doctrine and Covenants for one-and-a-half years. Then the History of the Savior was continued for two years followed by two years in the Teachings of the Savior, in turn followed by The Acts of the Apostles, and now to be succeeded by the study of the Apostasy.

The co-operation of parents is very much to be desired. Their attendance at the meetings is requested, whenever possible. Their encouragement for the girls to attend, and their assistance in making plans that will permit this are solicited, as is also any help they may give toward the realization and attainment of all good ideals.

Throughout all of the teaching of the Y. L. M. I. A., the aim is to give to each member a living testimony of the goodness of God and the truth of His Gospel with the incentive to live it as well as to believe it. Thus all together we may find the truest joy and may be a vindication of the Gospel as taught by Joseph Smith, the Prophet, by fulfilling the words of the Savior "By their fruits shall ye know them."

18. THE PRIMARY ASSOCIATION.

In the year 1878 Aurelia Spencer Rogers was inspired with the thought that something should be done that would assist the many boys and girls growing in the midst of Zion to a better moral and spiritual development.

Many of the children in her home town appeared to have an undue amount of liberty, much time being spent on the street corners, where speech and actions indicated a lack of the training and education necessary to the growth of good character.

The parents of these children were all very busy providing homes, food, clothing, and in maintaining schools for their elementary education.

The Sabbath schools were doing much good, but throughout the week the boys and girls seemed to have no time or place where they could receive systematic moral and religious training.

The idea which came to the mind of this inspired woman was, to gather the children together once a week and teach them to sing and pray; to be honest, kind, truthful and helpful in their homes and to each other.

The matter was presented to President John Taylor, who approved of the plan suggested. Sister Eliza R. Snow Smith was appointed to organize the Children's

Meetings throughout the Church. The name "Primary Association" was chosen by Sister Smith for such meetings.

The work prospered from the beginning and from one small oragnization in Utah, it has increased to seven hundred associations with about eight thousand five hundred women officers who are laboring for the moral and spiritual growth of more than fifty thousand boys and girls between the ages of four and fourteen.

At this time there was no stake or general boards to systematize or supervise plans or programs. The officers who were appointed to preside had little or no training in the control or management of children but they were filled with love and an earnest willingness to do the best under the circumstances.

Exercises consisting of songs, and recitations, with opportunities for the bearing of simple testimonies, prayers individually and in concert, the memorizing of such scriptural selections as the Ten Commandments, and the Lord's Prayer, also the Word of Wisdom, Articles of Faith, etc., formed a large part of the regular program.

The value of the industrial side was not overlooked and all the simple activities of the home and the farm were taught and encouraged. Many fairs have been held which were a great credit to the promoters and the children who labored to produce exhibits of excellence and merit.

The Primary Associations are now more systematically organized with Stake Boards, who look carefully after the local associations, and a General Board who visit annually each stake and whose business it is to advise and encourage Stake Officers and keep up a systematic growth of the work generally.

When parents and officers understand the object of this association and are united by a common interest in the moral and religious training of the children, much good can be accomplished and a greater measure of success is assured.

The officers of an organization are supposed to know all the children of Primary age who reside in the ward, where they live; to understand enough about the environment and home influences of each to be able to encourage and assist intelligently those who need help; to know why certain children do, or do not belong to the association. To gain this information local officers are supposed to visit, at least once each year, every home in the ward where there are children, to become acquainted with the parents, explain to them the value of the organization and obtain their sympathetic co-operation in the development of the plans which have been instituted for the benefit of the children. Parents are invited to visit the meetings and when a child needs special help a united effort on the part of parents and teacners will often produce beneficial results.

The association meets weekly, the session usually

lasting one hour. The program consists of the regular opening and closing exercises, at each session the children are given opportunities to pray aloud so that confidence and ability in that direction may be acquired.

The children are divided according to age into five grades. After the opening services the children separate into the classes and a lesson occupying about twenty minutes is given. The subjects used in the classes are theological and ethical; the standard Church works are used as references by the teachers and many moral stories are used to teach the aim of the lesson.

Every lesson has a distinct aim in helping the children to a higher moral plane; the home is presented as the ideal place for the exercise of all the ethical qualities; the Church the Priesthood and places of worship are used as special lessons to increase a proper reverence and respect for all sacred things; the honor and glory of good citizenship is emphasized through special lessons prepared for and in honor of patriotic days and events; the glory of God and the divine mission of Christ is brought constantly before the children through the use of the Old and New Testament. "Thou shalt love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself" is the underlying sentiment and motive of every consistent Primary worker and lesson.

With the theological and moral training which these organizations offer a regular and definite effort is made to assist the boys and girls to overcome diffidence

and backwardness, and to qualify them for positions of trust in the walks of life, in the mission fields and in the many offices which need constant recruiting in the various organizations of the Church.

The Primary association has another very important field in which it hopes and expects to do much for the benefit of its members. As the associations meet during the week a fine opportunity is offered through the social and play side of life. Many of our best educators and students of children claim that more may be accomplished through the activity of play for the betterment of children than any or all other means which may be used. This truth is recognized by the officers who preside in this important work. Every association is instructed to prepare and give to the children opportunities of a social nature where proper and healthy activities may be enjoyed such as dancing, games for many varieties including some that offer chances for contest of strength and ability. At these socials many lessons are taught on etiquette and good manners by example as well as by precept.

Entertainments, musical and dramatic, are given each year to interest the children and the parents and for the encouragement of latent talent. Musical bands composed of boys and girls have given many a child their first start in the world of music.

The fairs which are still held, though not so frequently of late, offer inducement as well as encouragement for all the domestic and some of the finer arts.

Libraries, stake and local, which contain books of interest for officers and children are being established throughout the Church, the desire being to place suitable reading within the reach of every boy and girl of Primary age.

19. THE SUNDAY SCHOOL.

The Sunday School offers larger opportunities for religious and spiritual education than any other of the auxiliary organizations of the Church. It takes care of the child in the earliest period of its public training and makes provision for the oldest of the Church membership. Its sessions are held at the most opportune time for securing a large attendance of those enrolled and most effective work on the part of both teachers and pupils in its exercises. The Sabbath day, by Heaven's law, has been made the best and holiest of the seven, and the Sabbath morning is the cream of that day. It is a time calculated to inspire the best thoughts in men, a time of thanksgiving, praises and worship. After the cares and worries and work of the week, who does not feel to appreciate the refreshing usefullness and quiet joy of the Sabbath day! Even the smallest child must know and feel something of that good and holy influence that comes from God on the morning of His holy day.

Under such favorable conditions, therefore, it is no wonder that the Sunday School cause has prospered and has enlisted in its service and ranks almost one-half of the entire membership of the Church. But as with other things, the more that is given, the more that is expected. These propitious circumstances af-

forded for the education and development of our children in the principles and doctrines espoused by the Latter-day Saints demand increasing activity and devotion on the part of those to whom is entrusted the welfare of this great cause. A failure to properly discharge the duties connected with this responsibility entails the loss of the superior advantages to which the Sunday School is entitled.

Who are they who are entrusted with this responsibility? In the order of the Church doubtless the officers and teachers will be first held for the faithful performance of their labors and the success of the schools and classes under their charge. But the responsibility of raising their children in the fear and admonition of the Lord can never be shifted from the shoulders of the parents and they too can justly be held accountable to a very large extent for the proper maintenance of the Sunday School organization, because every parent will be expected to use every good means available for the advancement of his children. No effort will be made in this article to treat of the various functions of Sunday School officers and teachers and their methods of obtaining desired ends. It is the purpose to consider the question "How can parents best promote the Sunday School and help it to be of practical service to their children?"

In the first place, in order that an institution may flourish, there must be established in the community in which it exists a spirit that conduces to its welfare,

an interest in its doings, and a community pride in its achievements. Parents can stimulate such a spirit by "talking Sunday School" among themselves and their neighbors, by participating freely in all Sunday School concerts, socials and activities that may be devoted to its welfare and by manifesting an appreciation of its value to their children and the community as a whole. It is well known that the so-called "boosting" has done much for the advancement of community enterprises and commercial activities. A similar enthusiasm engendered in much the same way would accomplish a wonderful amount of good in increasing the popularity of the Sunday School and its consequent betterment of the youth of Zion.

Secondly, A large portion of Sunday School officers and teachers are young men and women who reside with and in the homes of their parents. Their parents exercise over them, as they always should even in the days of their maturity, a remarkable influence, and parents can do much to assist these young officers and teachers to a careful and thorough preparation of their assigned work and a faithful attendance upon all of their Sunday School appointments. A word from father or mother will often do more to dissuade a young man or woman from neglecting his Sunday School meeting for some social engagement, than the strictest admonition of the Superintendent of the school and there is no one thing of more value to the Sunday School and for which there is more urgent need

than teachers who are prayerfully prepared for the work and who are loyal and faithful to the school in all its demands.

Last, but not least, the work of the Sunday School may be greatly inforced, and, indeed, its true worth will never be realized except by the earnest co-operation and assistance of parents in its application. A proper lesson, properly given in the Sunday School is not a vain and idle thing, it is not dead history to be heard and shelved away in the child's mind, possibly never to be used. It is a living, burning truth demanding expression in the life of the child, at his home, on the street, among his playmates and throughout all his days. The teacher may do much to secure the application of the truth of the lesson in the life of the child but his opportunities are extremely limited as compared with those of its parents. They are with it night and day, and if they are thoughtful and observant, and if they are acquainted with the truth taught in the Sunday School lesson, they can enforce it and impress it in many ways during the week so that it will eventually become a part of the child's life. The teaching will then and not until then, have served its true purpose and the parents will have aided the Sunday School, and the Sunday School will have helped the parents in making true Latter-day Saints of their children.

PART I.

The Social or Pleasure Side of Community Life.

LESSON 1.

THE TRUE GOSPEL OF PLEASURES AND SOCIAL PASTIMES.

Aim: To bring us back to the good old Mormon doctrine that social pastimes are most essential in man's development; but to be good for us, they must be dictated by the Spirit of God. Pleasure is God's sunshine to the striving soul. But the fire that warms may consume if uncontrolled.

Propositions for Discussion.

1. The Puritans, shocked by the wicked excesses to which pleasures had been carried, concluded that pleasure-seeking is born of evil; they therefore closed the theatres, forbade Christmas and other holiday festivals, and banished from their lives all kinds of pleasure. How far were they right? Wherein was their doctrine false?

2. State briefly and show by illustrations just what view the Latter-day Saints take towards the social, the pleasure side of life.

3. In what ways do our pleasures today show that we have greatly forgotten Mormonism and are following Babylon?

4. What do you think is the most dangerous

thing that has crept into our pleasures from the outside?

5. What one thing can you as a parent and we as a people do to purify our pleasures—to make them more truly reflect the spirit of the Gospel?

Application: Let the Parents' Class plan and give a genuine "Mormon" social or ball or other entertainment.

LESSON 2.

PROPER BALANCE IN OUR PASTIMES.

Aim: Life should be neither a "merry-go-round" of pleasure, nor a weary treadmill of daily tasks. One extreme is as disastrous to our development as the other.

Propositions for Discussion:

1. Which are we suffering most from today—too much pleasure or too little?

2. What evil results come to people whose lives are barren of social pastimes? What dangers grow out of excesses in pleasure?

3. What habits and practices keep us from having more pleasures of a higher type?

4. Do you know of some person who is starving for the sunshine that social life would bring? What can you do to bring joy to such a life?

5. Do you know of persons who are miserable because they have too much pleasure? What would you suggest to make them happy?

6. Do you know of parents who sacrifice themselves, work themselves almost to death, to give

their children pleasure? What harm comes to parents and children from such habits?

Application: Suggest some practical plans to bring more pleasure into lives that need it and to keep the prodigal pleasure-seeker temperate.

LESSON 3.

HIGH-MINDED PLEASURES.

Aim: To impress the need of elevating our pleasures; and especially of cultivating more and more the mental and spiritual pastimes among us:

Propositions for Discussion:

1. To what side of our natures do the dance, the picnic, the cheap show, athletic sports and most of our other common pastimes appeal? What dangers spring from our too strong love of such pastimes?

2. What is the thing most needed to purify these physical pleasures? How can we make them a splendid source of sunshine and development?

3. What can be done with children to train them to take joy in other than the mere physical pleasures of life?

4. What mental and spiritual pleasures should be cultivated with far greater zeal among us?

5. Discuss this thought: "The pleasure he seeks marks the man" as applied to our community life.

Application: When a community will crowd a dance or cheap show to overflowing and at the same time send out a mere handful of people to a good lecture or other high-minded entertainment, that community needs something—What is it?

LESSON 4.
PUBLIC PLEASURES.

Aim: To show that it is just as important for a community to provide wholesome pastimes for its people as it is to maintain schools.

Propositions for Discussion:

1. Give three good reasons why public amusements are absolutely essential.
2. To what extent can and should a community furnish its own amusements? What advantages come from encouraging home talent to furnish most of our entertainment?
3. What do you regard as good public pastimes? Why?
4. What good effects come to a town which observes wisely the holidays?
5. What ill results come from lack of public pleasures upon the people, the town spirit, the business?

Application: A community that is too dormant to stir up public pastimes to furnish most of its own fun, lacks one of the essential elements of growth.

LESSON 5.
OUR HOLIDAYS.

Aim: To cultivate an appreciation of the special significance of each of our holidays, and encourage the observance of each with the proper distinction.

Propositions for Discussion:

1. For what special reasons have each of our national and state holidays been set aside?
2. Why is it important that we keep clearly

in mind this distinctive spirit of each holiday? In what ways, in our observance of the holidays, do we tend to make them all alike?

3. Discuss briefly what you regard as an ideal celebration of each principal holiday.

4. What steps can and should be taken to stop merry-making on Decoration Day, and the firecracker habit on the Fourth of July?

Application: Let the parents' class take proper steps to bring about an ideal celebration of the first holiday that follows this lesson. And thereafter, as fast as practicable, let each holiday in turn be properly celebrated.

LESSON 6.

THE DANCE.

Aim: To emphasize the thought that any dance wherein the spirit of order, purity, and harmony does not predominate is a menace to all who attend it.

Propositions for Discussion.

1. Why is it that the dance is condemned by many religious people? What benefits may come from a proper dance?

2. Describe an ideal ball as conceived by the Latter-day Saints.

3. What evils, what dangers to body and soul have crept into our dances?

4. How far would proper dress, politeness, order, decorum, good lights and cleanliness exercise an influence in keeping these dangers down?

5. What duty do parents confront today in re-

gard to purifying our dancing parties—ridding them of intemperance—questionable characters and other evils? Suggest ways of doing something.

6. To what extent are we as parents responsible for the excesses, the late hours, and the other dangers which come to the dance?

Application: Act according to your local needs, and act at once. Let the dance be brought back to the gospel ideal if it has departed therefrom. Let parents know first hand what the dances are doing. Give an ideal ball under the auspices of the Parents' class, for young and old. And do not relapse.

LESSON 7.

THE THEATRE.

Aim: To create a critical attitude towards the theatre, that we may know and reject the low and bad, while we uphold and cultivate our taste for the wholesome play.

Propositions for Discussion:

1. What dangers to the morals of a community have you noticed in the plays that are often presented before the public today?

2. How might a corrupting play be kept out of a community? How else can we prevent it doing damage if it does come?

3. What value comes from a thoroughly good play?

4. Why should we encourage home dramatics?

5. By what signs would you know an evil play? How would you know a wholesome one?

Application: The theatre is one of the most powerful and subtle agencies for good or evil in a community. It aims straight at the hearts of men. Let us make as sure as possible that the plays performed in our midst are clean and inspiring.

Note. If this lesson does not apply to your community, substitute one along the same line that does.

LESSON 8.

THE COMMON SHOW.

Aim: To put parents on their guard against the contaminating influences that are often brought by unprincipled showmen into our communities.

Propositions for Discussion:

1. What would you demand of a play or other show before you would allow yourself and your children to see it?
2. What evils do you know to come to us through the common show? What good? How would you do away with the evils and keep the good?
3. Discuss the general effect of the exciting melodrama or the loud comedy upon the language, the taste, the morals, of a community.
4. Discuss the general effect of the penny picture shows, the vaudeville, etc., upon the people.
5. In what ways may all these performances be made to uplift the people?

Application: Discuss the proposition that a committee be publicly appointed in each town and

authorized by proper authority to determine what performances shall be given in that community.
Note. See note at end of lesson No. 7.

LESSON 9.

CONCERTS AND RECITALS.

Aim: To encourage more high class musical and literary entertainment among us.
Propositions for discussion:

1. Have you a band, an orchestra, choral society or other musical organization in your community? What have you done? What can you do? What should be done to encourage these organizations?

2. How generously does your community respond when a concert is given to buy instruments, music, books, etc.

3. In what esteem is the public-worker—the singer, the reader, or other person who will devote hours, days, weeks, and even years of time and effort to give joy to his fellows—held by your community?

4. What can we do to show our appreciation of these public workers? What do our communities owe to their influence?

5. Discuss this proposition: It is quite as important to preserve the ideals and the culture of a people as it is to gather wealth.

Application: The public culture and taste are shown more in its music and literature than in any other way. Let us have more good concerts, readings, and recitals. How can the parents' class promote such entertainments?

LESSON 10.

THE EXCURSION.

Aim: To bring people to greater moderation and care in their excursion habits.

Propositions for Discussion:

1. What is the value, what the dangers of excursions?
2. In what ways can parents lessen the evils that come from indiscriminate resort-going?
3. What influences can be brought upon the resorts themselves to purify them?
4. Discuss the canyon-going habit.
5. What good effects might be brought about by more carefully planned, wholesome excursions?

Application: The fault seems not in the excursion itself usually, but in the loose, careless way it is carried on, and the excesses to which many go. Parents should see to it that more care and moderation are exercised in these matters.

Note: See note at end of Lesson No. 7.

LESSON 11.

ATHLETIC SPORTS.

Aim: Parents should keep youthful in mind and body by mingling with their children frequently in their games and sports. There is no better way to keep in their confidence.

Propositions for Discussion:

1. A human body is naturally dynamic with energy. God's way of developing that body is

through wholesome activity. What are the dangers that come from no activity? From unguided sports?

2. What do you regard as proper and beneficial physical pastimes?

3. Some one has said that if it were not for the baseball game, the police in our large cities could not possibly control the energies of the great mass of people. Athletic sports are their safety valve. Discuss in this light the energies of our boys and their parents as spent in basket ball and other games and sports.

4. What good results come to parents and children from mingling together in hearty play? What are the evils of athletics. How can we reduce them?

Application: Know what athletic sports your children indulge in by mingling with them frequently. President Lorenzo Snow once related that the Prophet Joseph Smith was chided by his brother Hyrum for playing ball with the boys. The prophet answered mildly: "Brother Hyrum, my mingling with the boys in harmles sport does not injure me in any way, but on the other hand, it makes them happy and draws their hearts nearer to mine." Parents should follow in the footsteps of this great leader.

LESSON 12.

THE GYMNASIUM AND PUBLIC PLAY GROUNDS.

Aim: To encourage the establishment of a home for the street boys in every community.

Propositions for Discussion:

1. Discuss this thought: Boys drift to the saloon largely because parents provide no better place for them to go.

2. Why do boys seek the streets of an evening?

3. Is there any wholesome, cheery, inviting place in your community open regularly for your boys? If not, why?

4. What results do you think would a public library-gymnasium bring to your boys—a place where they could find companions and clean fun and good books, in charge of some tactful, sympathetic leader of boys?

5. What can be done in your community to establish such a public home for the street boys? Figure out the cost of such a place and its benefits?

Application: If you have not already such a committee, take steps to have one appointed to lay plans to establish a library and gymnasium in your town, and report what can be done. If in Utah confer with the State Library-Gymnasium Commission.

LESSON 13.

PUBLIC PARKS.

Aim: To promote the establishment of and preservation of nature's pleasure grounds within our cities and towns.

Propositions for Discussion:

1. The public parks have been called "The lungs of our larger Cities." Will some one who

has been in our crowded centers explain what the park means to these cities?

2. Discuss the value of the public parks as a play ground, a public gathering place, a preserver of natural wonders, and a resting place, etc., for the community that maintains it?

3. Why is it essential that every community look far ahead and secure their park as early as possible? Give three reasons.

4. What can be done in your community to this end?

Application: Do something.

Note.—See note at end of Lesson No. 7.

LESSON 14.

THE STREET CORNER HABIT.

Aim: To stir parents to do something to break up the wide-spread and pernicious habit of trifling time away on the streets and in other places.

Propositions for Discussion:

1. What is the prime cause of boys loafing on street corners and other places?

2. How far are girls addicted to the loafing habit?

3. What evils are hatched out in such nests of idlers?

4. To what extent are parents to blame for such habits?

5. What positive plans would you suggest for breaking up street corner loafing?

6. What laws are there against these evils? How are they enforced in your community?

Application: Boys will seek their playfellows, the wise thing for every community to do is to give them a chance to get together in cheery centers where wholesome recreation and refining influences prevail. Let every community rid itself of loafing, the mother of vagrancy.

LESSON 15.

YARNS AND STORY TELLING.

Aim: To create such a sentiment as will drive vulgar stories out of our hearts, homes, and social gatherings.

Propositions for Discussion:

1. "Out of the abundance of the heart the mouth speaketh;" judged by this sure standard, what does a vulgar yarn indicate of the person who voices it?

2. It is told of General Grant that when one of his fellow officers was about to begin a vulgar yarn and asked: "Are there any ladies here?" General Grant answered, "No, but there are gentlemen!" The yarn was not told. What similar influence can every Latter-day Saint exert on like occasions?

3. How far spread and deep-rooted is this bad habit (1) among the children? (2) among the parents? (3) among the men? (4) the women?

4. It is asserted by careful thinkers that a great part of our present day lewdness and vice is first suggested in impure stories at home and elsewhere. What is your idea on this point?

5. What can we do as parents to check this evil in the homes and in the communities?

Application: A clean story is choice entertainment: We need vastly more good, wholesome stories: but a vulgar yarn is poisoned wit: it defiles the one who utters it, taints the one who hears it, and it should disgust everybody.

LESSON 16.

THE WAYWARD CHILD.

Aim: To study the causes and the cure for wildness among boys and girls.

Propositions for Discussion:

1. One authority says that ninety-nine out of every hundred so-called bad boys and girls are driven to waywardness by mismanagement or neglect on the part of parents. How far is the assertion true?

2. What is the greatest guiding principle in the keeping of young people from doing wrong?

3. What are the first signs of waywardness? How would you check these little tendencies?

4. What conditions have brought the probation officer, the Juvenile Court, the Reform School system into existence?

5. To what extent should every community have the Juvenile Court system to help parents in handling wayward children? What features of this system are applicable to your community?

6. What one thing can parents do to make the work of the Juvenile Court system unneces-

sary? How best can they assist the officers in their duties?

Application: Get some one who can speak authoritatively to give an address before all the parents in your ward on "The Wayward Child: The Cause and the Cure." Discuss the Juvenile Court system to determine what part of it can be applied to your community and put such part into practice.

LESSON 17.

PUBLIC REFRESHMENT STANDS.

Aim: To correct the extravagant excesses indulged in by many people in visiting the soda fountains, candy shops, and other like places.

Propositions for Discussion:

1. What are the candy, the soda water, and other like habits costing your community each year? What returns come from the money thus spent?
2. To what extent should children be allowed to follow their appetites in these matters? What would you do to keep them within the bounds of common sense?
3. Discuss the excesses in these matters from the point of health, of waste of time and money, of moral tendencies.
4. Would you do away altogether with the refreshment stand? Why not?
5. Is the public refreshment stand a stepping stone to the saloon?
6. What demands as to time of closing, loafing about them, things sold, etc., would you make upon them?

Application: This lesson aims only at the evils that may and do spring from public refreshment stands. Parents should discuss freely the local conditions in these matters; and it is advised that if steps to correct seem necessary, the parents meet with those who conduct such places and invite them to co-operate in keeping the evils down. If this method fail, let other steps be taken.

LESSON 18.

THE PUBLIC RESORT.

Aim: To investigate the public resorts of our communities that we may reduce their evils and protect our children from the excesses and vices that come from such places.

Propositions for Discussion:

1. What evils are resulting from the resort craze that has come among us?
2. What commendable features may be pointed out in these public pleasure places?
3. Discuss freely the practice of parents letting their children frequent such places without guardians.
4. In what ways can people get the pleasures of the resort and keep free from the vices that may accompany them? Discuss here the select excursion, family party, etc.
5. If a resort is found to be exhibiting vulgar pictures, or in other ways to be unwholesome, or is conducted in a loose and lawless way, what steps can be taken legally or otherwise to stop the evils?

Application: The fault seems not so much with

the resort as with the way people abuse its privileges. As the resort too frequently becomes the gathering place for disreputable characters, parents should either keep their children away from these places or else see that they are properly attended by those we can trust to guard them.

Note.—See note at end of Lesson 7.

LESSON 19.

SUNDAY OBSERVANCE AND RECREATION.

Aim: To study out ways of causing people to observe more faithfully the fourth commandment and thereby make the Sabbath day one of real worship and rest and not a day of feasting and frivolity.

Propositions for Discussion:

1. "If your Sabbath Schools are ever to do the greatest good," said a prominent educator lately, "they must give children afternoon exercises, something wholesome to do instead of turning them loose to loaf or indulge in foolishness, and thus undo all and more than they learned in the morning." What do you think of the suggestion? How far can it be carried out?

2. What one thing more than another prevents people in your community from keeping of the Sabbath day holy? How would you remove that condition?

3. One parent says, "I'd rather have my boy play ball on Sunday than let him sit on a street corner and listen to vulgar stories, or court girls till the small hours of a Monday morning." Discuss

these matters freely. What better ways than play ing ball can you suggest?

4. What do you feel are safe and sensible ways of having children spend the hours of Sunday when they are not in Sunday School or at other worship?

5. How far are parents to blame for the Sabbath day evils? What can fathers and mothers do to keep their children in a pure and holy atmosphere throughout Sunday?

Application: Parents' Classes have proved that there is one way of keeping close to our children on Sunday morning. Let parents also devise ways to keep close to them the rest of the day.

LESSON 20.

THE SALOON EVIL.

Aim: The saloon is the cancer of modern society; the great majority of our people seem to agree on this point: but what caused the cancer? and how can we cure it? are the vital questions.

Propositions for Discussion:

1. What has the liquor habit cost your community in dollars and cents? in lost lives? How many homes have been blasted through its influence?

2. How far are our homes responsible for developing a taste for liquor in young and old? Discuss here the wine and cider, the "toddy," the "small" beer, the patent medicines and other home habits that tend to intemperance.

3. What is the mainspring of the attraction

the saloon possesses? Is it drink, cheer, companionship, or what?

4. What laws will help us on this point? What can we do to get such laws?

5. In what ways can we keep our young men out of the saloon?

Application: Combat the saloon curse by every proper means, direct and indirect, at your command. Do not give up the fight for temperance. Study your local conditions; do away with the saloon if possible: if not, then do everything to keep down its evils: at least do all you can to keep your children from it.

LESSON 21.

GAMES OF CHANCE.

Aim: To arouse the conscience of people against gaming for prizes, raffling, petty betting, and all other gambling evils.

Propositions for Discussion:

1. What practices have you noticed among otherwise careful people that partake greatly of the spirit of gambling?

2. Discuss the moral effect of prize giving at parties, of lotteries, raffling off quilts, etc.

3. To what extent do gambling practices exist among the people in horse racing, athletic sports, etc.

4. What steps can be taken to correct these habits? How do they begin? To what do they lead?

5. Discuss the evils that spring from the prevalent desire to get something out of nothing.

Application: Read the tenth commandment. Latter-day Saints should train their children to shun the appearance of gambling in all forms. The country is rampant in all walks in life with these practices under various guises. We must guard most vigilantly against them.

LESSON 22.

THE PUBLIC LECTURE.

Aim: To stimulate a livelier interest in good public lectures.

Propositions for Discussion:

1. How often are public lectures given in your community?
2. What is the attitude of your people as shown in their attendance?
3. Of what particular benefit are public lectures?
4. How far is the parent excusable for saying he has no chance to educate himself?
5. Suggest ways by which a course of public lectures might be given in your community? What men and women among you might be doing such service?
6. Are we encouraging our local talent enough in these matters? What speakers from nearby towns and schools are available?
7. How much time and money are you willing

to spend to secure the benefits of good public lectures of your selves and your children?

Application: Let a committee be appointed to plan a series of lectures to be given under the auspices of the parents' class.

LESSON 23.

THE PUBLIC LIBRARY.

Aim: To study the advantages a public library and free reading room would bring to every community and to point the way to establish this great educational institution in our midst.

Propositions for Discussion:

1. What are the conditions in your community as to reading matter? Have you plenty of it? Is it well cared for? Is it widely used?

2. Why is it demanded that we have some book center in each community where public books can be properly cared for and distributed among the people?

3. Why should each community have a book leader to direct the children and parents in their reading, their book buying? What evil things have you known to result from our haphazard book habits?

4. Discuss the public library: (1) as a school for the schoolless, (2) as a supplement to the schools, the home, the church, and other organizations, (3) as a place to keep children off the streets.

5. What would it cost to keep open in your community a free reading room,for a few hours each day? Have you any person who might be doing you

vast service in this way? Why is a public library the farthest reaching as well as the cheapest means of education? What would it cost to supply your children and the parents with plenty of good books?

Application: Appoint a live committee to look into this matter. Let them communicate with a library commission for help. Have some one, if possible, discuss this matter fully.

PART II.

Our Educational System.

LESSON 1.

CO-OPERATION OF PARENTS AND TEACHERS.

Aim: To bring parents and teachers to co-operate more closely in the efforts to educate the child.

Propositions for Discussion:

1. What valuable results came to parents and children and teachers from the old practice of the teacher's "boarding round?"

2. What is likely to result from the modern tendency to make our schools simply business propositions?

3. Why should parents and teachers get into close relationship?

4. What can be said of a parent who never visits his school, never discusses the welfare of his child with the teacher, or never interests himself in the school work?

5. Suppose your child came home with evil reports of his school, what would you do?

6. Suggest some simple but effective ways of bringing parents and teachers together in school matters.

Application: Let parents plan a "get acquainted"

social or meeting for their teachers; let them also resolve to visit school at least once a year and attend every public exercise and parents' meeting offered by the school that they can.

LESSON 2.

HOME AS A HELP TO THE SCHOOL.

Aim: To show how the home and school can help each other.

Propositions for Discussion:

1. What has the school a right to expect from the home in regard to health, personal appearance, cleanliness, and attitude of the child?
2. In what ways can the home best help the child in his studies? Discuss here the home library, black-boards, etc.
3. What provision as to lights, quiet, etc., should be made for home study? How far can and should the parents study with their children?
4. What should parents know about their children's books? Where can they get help in choosing books for their children?
5. What has the home a right to expect of the school and the teacher on these matters of home study, books, etc.?
6. How far can the school reinforce the home in training children in matters of etiquette?

Application: The home should be the greatest of all schools: be it resolved that our homes shall be good schools as well as homes.

LESSON 3.

PARENTS AS STUDENTS.

Aim: To stimulate parents to keep up with their studies.

Propositions for Discussion:

1. In what ways might our school system be made to school parents as well as children?
2. Some one says that the best way for parents to keep their influence over their children is to be their constant mental companions. Is this true? If so, how best can we do this?
3. Parents are often heard to wish that they might have had the chances at school their children have now: what chances have parents even yet?
4. Discuss the idea of "eternal progression" as applied to our habits of education.
5. Suggest a good book in history, geography, science, or literature that you have read and can recommend to help parents.

Application: Carry out some simple but practical plan for a parents' school, a cottage reading circle, family reading course, night school for adults, or a course in local high school. At least let parents resolve to read several good books every year.

LESSON 4.

HYGIENE FOR THE SCHOOL CHILDREN.

Aim: To create a keener interest in the hygienic habits of the school children.

Propositions for Discussion:

1. Name one thing that you regard as the greatest menace to the health of children who are attending school.

2. Children are obliged to sit for several hours a day in school: what spinal and other troubles are liable to come from poorly constructed seats? Has the ideal school seat been invented? Describe it.

3. What diseases are likely to come to children from poorly lighted, badly ventilated, unevenly heated school buildings?

4. Nervous disorders in school children seem to be increasing rapidly: What are the causes of it? Is it over study, or over strain from irregular habits, night pleasures, lack of sleep, etc.?

5. Discuss the candy habits, piecing habits, play habits of children. What can we do to better these habits?

6. What can parents do to lessen contagious diseases among school children?

Application: Let us look thoroughly into the hygienic conditions surrounding our school children. Appoint a committee from the parents' class to visit your school building and report as to the conditions they find.

LESSON 5.

TWENTIETH CENTURY SCHOOL IDEALS.

Aim: To study the school methods of today that we may better understand the aims in present-day education and help the educators to realize their worthy ideals.

Propositions for Discussion:

1. The log cabin with its blue backed speller gave way to the formal brick school house with its array of text books and military system: the brick school house is now being gradually worked over into an educational worshop. What are the changes that are now taking place to create the new school?

2. What was the main object in the school of the earlier days? What is the great aim of the school today? What should be the aim of the school?

3. The cry today is, "Learn to do by doing." "What can you do?" Give us more practical education. Give us less poetry and more manual training and the like. What, after all, is the world lacking in most today or the power to enjoy, music, literature, the fine arts, etc.? Should we not rather demand a proper balance of the studies that cultivate the head, the hand and the heart than run wild over greater material development?

4. How can the school be best made a preparation for life?

5. What are the main reasons why our schools fail to train the child to do by doing? Discuss here crowded rooms, etc.

6. What can parents do best to help the schools realize their ideals of fitting children with such cultivated minds, willing hearts and helpful hands as give the world the best service?

Application: Call in your teachers to discuss this lesson with you. Study your school methods and aims and help the teachers to achieve them.

LESSON 6.

SCHOOL DISCIPLINE.

Aim: To study the problem of school discipline with a view to helping the teacher better control our children.

Propositions for Discussion:

1. The old-time school discipline seemed based on the prverb, "Spare the rod and spoil the child." What is the guiding principle of school discipline today?

2. The problem of control is the most trying and at the same time most important problem of the school. Why?

3. What have parents a right to expect of the teacher in discipline? What, in turn, has the teacher a right to expect of parents on this point?

4. What is the best help a parent can give a teacher in controlling his child? What bad results come from finding fault with the teacher, especially before the child; and from being hasty in judging the acts of a teacher?

5. What effect has a well-disciplined school on the home and the community? What effect has a well-controlled home on the school?

6. Suggest some good way of bringing parents and teachers into closer co-operation in matters of discipline of children.

Application: An undisciplined child brings sorrow to the home, trouble to the school, and becomes a menace to society. It is therefore not only important, but imperative that the parent stand shoulder to shoulder with the teacher in "training up his child in the way he should go."

LESSON 7.

THE ELEMENTARY SCHOOLS.

Aim: To study the elementary schools with a view to appreciating their place and importance in the child's training.

Propositions for Discussion:

1. Give two reasons why the elementary school is the most important among the schools.

2. Why is the elementary school called the common school?

3. According to report from the United States commissioner of education, only one child in eight in this country completes the elementary school. What is due every child in this matter? Why?

4. To be most successful, the elementary school must not be overcrowded. Younger children should have much personal attention from the teacher. How many pupils can one teacher handle successfully?

5. What does the elementary school most need to make it a better help to the home in training the child?

Application: Know your common school better. Visit them oftener. Talk with your teachers. Be generous and enthusiastic in your support of your common schools, for they are the bulwark of our liberties, and they can and should be always a main stay to the home.

LESSON 8.

HIGHER EDUCATION.

Aim: To impress the necessity of maintaining and patronizing home high schools and universities.

Propositions for Discussion:

1. To what extent are we now dependent on imported people for professional help in law, medicine, education, music, etc.? What disadvantages—what evils often follow from such dependence?
2. What are the dangers of sending our young men and women away from home for their higher education?
3. What can be done to train more of our young people to give us the professional service we need, and at the same time keep them closer to our homes?
4. If it becomes necessary to send a child off to school, what safeguards shall we throw about him?
5. What is your attitude towards our home high schools, universities and church schools? Why should they be sustained and encouraged?
6. Give the main reasons for higher education.

Application: Invite some representative of a home institution for higher education to deliver a lecture with you. Do not send your children away from home as long as you can train them just as well at home.

LESSON 9.

THE TEACHER.

Aim: To impress the thought that the teacher, next to the parent, can exert the greatest influence in developing character in the child. A poor teacher is, therefore, the most expensive luxury: a good one is beyond price.

Propositions for Discussion:

1. What quality would you demand first in a teacher? Why?

2. By what tests would you determine whether a teacher is efficient?

3. How can parents help greatly to get and keep good teachers for their children? How far does the teacher's salary effect this proposition?

4. What proportion of our teachers should be home products? All other things equal, why can the home teacher give best service?

5. Why should there be more men in our schools? What is driving men out of the school profession? What can be done to stop this loss to the strength of our schools?

Application: Spare no pains to get and keep in your midst the best teachers the country affords. Get rid of the last vestige of the old notion that anybody is good enough to teach school. Learn to measure the teacher's worth in something besides dollars and cents.

LESSON 10.

THE SCHOOL BOARD.

Aim: To rouse parents to perform their first and most important duty to the schools by electing the best and wisest citizens to direct them.

Propositions for Discussion:

1. It is an easily proved fact that the school election very seldom calls out even half of the voters. What does such inexcusable indifference indicate?

2. The school board is entrusted with more public money than probably any other local public officials; and more vital still it stands responsible for the training of our youth. What kind of citizens, therefore, should constitute that board?

3. Why should our schools be kept absolutely free from partisan control?

4. In choosing school trustees the idea uppermost in the minds of the people seems to be that they should be men that can save money. What quality should be even more demanded?

5. A school trustee is supposed to represent not only patrons, but pupils and teachers. What can we do to elect citizens broad enough to fill this great trust effectively?

Application: Be it resolved that no parent is excused from active interest in all school matters, especially are they expected to attend every primary and every election of school boards.

LESSON 11.

INDUSTRIAL EDUCATION.

Aim: To study the new movement towards making our schools do more to train students for life's vocation, that we may help promote the cause.

Propositions for Discussion:

1. Have someone who can do it well, state clearly just what the new movement towards industrial education means.

2. What can and should the schools do to prepare the boys and girls to enter the special vocations

in life—as the trades, the professions, etc.? When should such special training begin?

3. What are the limitations of the schools so far as teaching the trades, etc., are concerned? If you wish a boy to be a carpenter, for example, how far might a school be expected to train him? How can we make our schools better serve us in these matters?

4. There are certain studies that are fundamental in every trade or profession. What are they? Why should every child be given a training in the fundamentals before he specializes?

5. What is there in the idea that we are likely to go to an extreme in demanding too much "practical" education? What else does the human being demand?

6. What is the proper balance between the subjects of culture and the vocational subjects? How can we help to bring about and preserve this balance?

Application: It is the business of every human being to serve humanity to the best and the fullest of his powers. No person is well educated who has not both the power and desire to be of use. Our schools, our homes, the Church, should all preach the gospel of service. Let the schools especially train boys and girls to do the world's work cheerfully, skillfully, as well as give them true culture.

LESSON 12.

THE MORAL SIDE OF SCHOOLS.

Aim: To determine what teaching of morals we should demand of our schools.

Propositions for Discussion:

1. What direct moral teaching can be and should be given in our public schools?

2. In Massachusetts the law provides that a selection from the Bible be read in the schools without comment each day. Can and should such a practice be introduced into our schools?

3. What indirect moral training ought to be given in our schools?

4. Most dangers to the child's morals come during the recess period and at other play times. What do you think of having a teacher in small schools, or a regular play director in larger schools, to guide children in their play?

5. What little tendencies towards great sins have you observed among school children, as petty pilfering, telling lies, etc.?

6. What worse evil practices exist among school children that children and teachers should be united in combating?

7. What can parents do to assist the teacher in keeping a high moral tone in the school?

Application: Arrange a meeting for parents and teachers and discuss fully and frankly the moral aspects of your school: work together to better the conditions where they need bettering.

LESSONS 13 AND 14.

THE CHURCH SCHOOLS.

Aim: To study the Latter-day Saints' doctrine of what a school should be.

Propositions for Discussion:

PART I.—The Mission of the Church Schools.

1. Ignorance of real conditions and prejudice have led the world at large to think of Mormons as uncultured unbelievers in education. Prove by quoting from our maxims, our leaders, and our deeds that the world lies in deep darkness on this point.

2. What, in brief, is the ideal school as conceived by the Latter-day Saints?

3. In what essential features do our Church schools differ from the public schools of like grades?

4. Why should we sustain and support generously our church schools even at added sacrifice? What distinctive and important work do they perform?

5. At what period during the child's school life is the church school influence most important?

PART II.—Relation of Church Schools to Public Schools.

1. Circumstances, financial and local, do not permit of your sending a child to the church schools; how can you give him the religious training while sending him to a public school?

2. What advantages come from giving the child the experience of both church and state schools?

3. Suggest how these two great school systems, both of which claim our loyal support, can be so conducted as to yield us most for our sacrifices.

4. Why must the public schools be non-sectarian in character? What can be done to keep them free from sectarian bias?

Application: Whether or not we shall send our children to public or church schools is a matter that must be determined largely by local and financial conditions, the nature of the child, the objects in view: but we should see to it that the child's spiritual and moral welfare is cared for, whatever his school. If sent from home, get him a good home; put him in touch with the bishop of the ward to which he goes; do everything you can to fortify him against every influence that tends to destroy his faith in his religion.

LESSON 15.

THE RELIGION CLASS.

Aim: To bring about an appreciation of and a more loyal support of the Religion Classes.

Propositions for Discussion:

1. How many parents in the class have ever visited a religion class? How many send their children there?
2. What is the main purpose of these classes? Why are they most necessary?
3. What do you know of the dangers to your children's faith from teaching that never mentions religion?
4. What practices among school children do you know of that show a decided need for definite religious instruction?
5. What is the plan followed? What are the teachings of the religion classes?

Application: Let the parents visit the first religion class that is held and determine what to do to make it most successful.

LESSON 16.

THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

Aim: To bring parents into closer touch and appreciation of the work of this great organization.

Propositions for Discussion:

1. The Young Men's Association has what great object for its main purpose?
2. How far is it reaching the boys in a vital way? Why do many boys who most need this work fail to attend the association?
3. What are the things that boys in their teens are attracted by? What use can be made of their liking of athletic sports, etc., to turn them to religious thoughts?
4. What is the Y. M. M. I. A. doing to further such work in your community? How might this work be helped?
5. In what two ways can parents best assist in the work of the Young Men's Association?

Application: Parents should visit the M. I. A. to see what is doing. And if practicable, let the parents and boys get together to discuss what most is needed to further the work. Act according to the needs of your local association: but act. The M. I. A. will appreciate the support of parents.

LESSON 17.

THE YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Aim: To bring parents into closer touch and appreciation of the work of the Y. L. M. I. A.

Propositions for Discussion:

1. What are the main purposes of the Y. L. M. I. A.?
2. By what methods is this great organization striving to influence our girls—add faith and culture to their lives?
3. What influences, if any, are making against the fullest success in the work?
4. In what ways can parents best help the organization?
5. What are the things that our girls most need that can be given by the Y. L. M. I. A.?
6. In what two ways can parents best assist in the work of the Young Ladies' Association?

Application: Parents should visit the M. I. A. to see what is doing. And if practicable, let the parents and girls get together to discus what most is needed to further the work. Act according to the needs of your local association: but act. The M. I. A. will appreciate the support of parents.

LESSON 18.

THE PRIMARY ASSOCIATION.

Aim: To demonstrate that a Primary Association, firmly established in a ward and properly conducted, is a means of moral and spiritual education.

Propositions for Discussion:

1. Have you a Primary Association in your ward? If not, why? Can one be established?

2. Discuss the field of Primary Association work. (a) The pupils it reaches and how they are graded, (b) what it teaches.

3. What is your experience as to the benefits derived from Primary Association work: (a) To the pupil, (b) to the community. Give illustrations of spiritual and moral growth in both cases.

4. Are you converted to, and do you sustain Primary Association work? If not give reasons why.

5. How can you promote the welfare of the Primary Association in your ward: (a) in the attendance of pupils, (b) by improving its meeting place, and surroundings, (c) by providing physical necessities for games, (d) by offering helpful suggestions to the general and local boards in regard to the course of study?

6. What steps have you taken to assist your little ones in home preparation?

Application: I will use my influence to make the Primary association in my ward successful as a means of education and entertainment for the children.

LESSON 19.

THE SUNDAY SCHOOL.

Aim: To create an appreciation in parents for the opportunities of the Sunday School and enlist their

assistance and support in the application of its lessons in the lives of their children.

Propositions for Discussion:

1. What can be said for the Sunday School as a means of educating the young: (a) spiritually, (b) morally, (c) intellectually?

2. How can an active interest be created among the parents for the Sunday school?

3. Upon whom does the responsibility rest of securing chairs, charts, books and other necessary equipment for the proper maintenance of the school? Cannot the parents' department assume the responsibility of furnishing the kindergarten room with carpets, curtains, and chairs within the next two weeks?

4. What meetings are Sunday School officers and teachers required to attend? What can be done by parents to assist their children who are officers and teachers to more diligent efforts in their work?

5. Is it impracticable for parents to be acquainted with the lesson aims? How can lesson aims be enforced by parents?

6. How can a closer union and more co-operation of effort be secured between the parents and Sunday School officers and teachers? In this respect would it not be worth while for the parents' class to entertain the officers and teachers of the school?

Application: The work of the Sunday School can not be effectively enforced by parents unless it is understood by them. Let parents visit the classes which their children belong to, become acquainted with the teachers, and familiarize themselves with, at least, the lesson aims taught to their children, and seek to secure their application each week.

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