

car's Letters, with lectures, when possible, by returned missionaries, will occupy the second term.

The third term is taken up by studies in the Book of Mormon, using that work and Reynolds' The Story of the Book of Mormon for reference. A course of lectures on Prehistoric Races and Ancient Ruins of America is given in this connection.

In the fourth term The Key of Theology is used as a text book, and essays and speeches as a preparation for missionary work are required of the students.

In the third year, preparation of topics from Orson Pratt's Works and from the Voice of Warning, is required once a week in connection with the study of mental science, which partially takes the place of systematic theology at this stage. Similarly, The Preceptor, by John Nicholson, is studied along with logic in the third term, while ethics alone occupies the fourth term.

In the fourth year a more general course, comprising natural theology, Christian evidences, and studies in philosophy takes the place occupied in the preceding years by the special subjects above enumerated.

The subjects of psychology, logic, ethics, natural theology, Christian evidences, and selected studies in philosophy, comprise the course offered in mental and moral science and philosophy.

A two terms' course in mental science is first given. The text-book is supplemented by lectures on the leading concepts of modern psychology. The great facts of mind, including the varied and interesting phenomena of the mental life, the significance of the soul as a demonstrated existence, with a systematic view of its powers, outlines the course, which, besides being complete in itself, is also intended to serve as a general introduction to all the work that follows.

Logic is studied during the third term, mainly from the text-book. The study presupposes some knowledge of mental processes. It is taken up by an analysis of the propositions used in thought and speech, investigates their successful application in reasoning, and gives a full exposition of the subject and nature of proofs and fallacies.

Ethics occupies the fourth term of the first year. The science of duty is treated in a simple but thorough manner by means of lectures and text-book lessons. Morals and religion are shown to go hand in hand. Belief in the Divine goodness and practical faith in the existence of God, form the basis from which the instruction is given.

Morality is shown to have a scientific as well as a religious basis.

Natural theology occupies the first two terms of the (second) year. This study cannot be taken unless the student has previously studied mental science or unless he takes the latter at the same time with natural theology. The subject treats of the existence and character of God, so far as these may be known from reason and nature. Belief in a Creator is shown to be sustained and justified by reason. Theism is contrasted with atheism, belief with skepticism, on purely scientific and rational grounds, and the superiority of the former is demonstrated.

At the same time, the necessity for divine revelation to show man's specific destiny, to explain the existence of sin and the remedy for it, to confer authority to administer in the Gospel ordinances, etc., is shown and illustrated.

Christian evidences occupies the third term, and consists of a series of lectures on the credibility of revealed religion, the divine authenticity of the Bible and Book of Mormon, the harmony of science and religion, and kindred subjects.

Studies in philosophy is the last subject taken up. It will comprise selected studies in psychology, theism, and metaphysics, and will be presented in the form of lectures and by assigned readings in the works of standard authors.

The course in English extends through three years, embracing English classics, elocution, rhetoric, English literature, the origin and history of the English language, studies in Chaucer and Spenser, Shakespeare, and modern poets.

Latin and German each extends through three years, and Spanish through two years.

Mathematics extends through three years, comprising algebra, Geometry, trigonometry, surveying, determinants, analytical geometry and calculus.

Physics and astronomy extend through a year and a half. Biology includes physiology, general Biology, systematic botany, microscopic and physiological botany and zoology.

Chemistry extends through one year and a half and comprises qualitative and quantitative analysis, assaying and determinative mineralogy. Practical laboratory work is the leading feature in each department of natural science.

History and political science extend through three years. Grecian and Roman history, English history, United States history, general history, English constitutional history, civil government, constitutional law, political science, and political economy are the branches offered.

Instrumental and vocal music is taught by a skilled instructor and musician; and phonography by a specialist. The faculty, eleven in number, have been selected with great care from the most successful teachers in the Territory. The cost of tuition, \$5 per term, is merely nominal, while board is cheap and excellent and rent low in Logan. Further information may be obtained by writing to the President, S. H. Paul, Ph. B., Logan, Utah.

From the synopsis we have given above, it may be inferred that the college will receive a liberal patronage, and we wish it the success to which, by its advantages and character, it is clearly entitled.

### IMPROVEMENT OF OUR PUBLIC THOROUGHFARES.

The average and lofty-minded American is proud to point to his country's rapid advancement and congratulate himself upon the fact that the world itself has progressed, to a surprising degree, since the discovery of the new continent. Every department of science has received a wonderful impetus; every invention for man's comfort and advancement has been fostered and Galileo and Copernicus would not be ostracised for heresy. Liberty, learning and progress have gone hand in hand and we believe that the world will presently make an upward movement in religion and morality. We shall then be surprised to discover that even the atheism and infidelity of our time were preferable to the fanatic servility and gross ignorance of the middle ages, inasmuch as they gave scope and impetus to independent thought upon those lines, canceled

superstition and opened free channels to high thought and broad reason.

We boast of our advancement and in many ways we have reason to do so. The middle ages have but little to attract us, though the leaven that has worked the bread of the present was formulated and began to ferment in that period. But let us step behind these scenes in the vista of time. The old Roman has a sturdiness that commands our admiration, in spite of his faults. A little farther back we could almost envy the ancient Greek. Farther still, the old Egyptian. Where shall we find a grander hero than Rameses, or a people who spoke so clearly and strongly to coming generations with tongues of stone as those old industrious, hard working, art-living Egyptians? Our beautiful residences, nay, we fear even the "crown stone fronts" of our Vanderbilts and Astors are mere imitation lace work when we compare them with the architectural monuments of these dead generations. We know not how the pyramids were built or how the obelisks were raised. We ponder and are lost as we think upon the temples of Karnac and Heliopolis, and, well yes, we almost sigh for that beautiful, lost civilization. Then we think of those causeys and splendid roads which were made and enjoyed by the ancient people, Egyptians, Romans, Greeks and Arabs alike, and again we almost envy them. The Goths and Vandals, while yet barbarian nomads, may have traveled in their war-like expeditions over such roads as ours, but the civilized Romans, Greeks and Egyptians, never! Even the descendants of the Goth and Vandal were not slow in detecting and correcting that source of discomfort; bad roads; but the American politician, shall we say that he is too busy with politics and the seeking and securing of his office to think much of public improvements? Or is it that he never travels except in a Pullman Palace and is not therefore aware of the terrors of travel off railroad lines. We wish that he might have occasion to take a trip over the wagon roads of Southern Utah. He would perhaps think it privation to live without a railroad; but to behold the painful labor of draught animals as they drag their heavy burdens of freight over the rough, uneven, cut-up, rocky roads beneath the cruel lash of the impatient, weary driver, would alone awake a desire for a better condition. We will not mention women and children who must endure agonies in traveling or else remain at home. But what is the use of calling attention to the sufferings of animals or of human beings, the inconvenience of dragging to church, school, lecture or theatre (such theatres as we can have in a country where troops will never venture across the roads) through wind and dust, over rocks and holes? What is the use of saying that our civilization is retarded, our finer feelings degraded as we goad our teams, our vehicles prematurely worn out and broken down, the price of our goods increased—our necessities for luxuries can scarcely be transported with safety—the burdens of our whole lives increased by the condition of the roads over which we are obliged to travel, to walk every day? Only one voice will be heard in our day; the cry of the