

# THE EVENING NEWS.

GEORGE Q. CANNON,  
EDITOR AND PUBLISHER.

Saturday, October 9, 1899.

## REMARKS

By President BRIGHAM YOUNG, delivered in the New Tabernacle, Salt Lake City, Oct. 8th, 1899.

REPORTED BY DAVID W. EVANS.

For one I shall take the rebuke of Bro. Snow; I really think it belongs to us, and the coat fits so perfectly that I cannot help wearing it. I will appeal to my brethren and sisters to see if it will fit them. I do not wish to cast any reflections on any one, but if my beloved brother from St. George will stand up beside me, you will be able to see who is the best dressed, and who has the most foreign goods on; if he does not wear as much as I do I am mistaken. I generally wear cloth of my own make, but I am not doing so to-day, I have on a coat that was given me. But I must say that the rebuke is just; it comes in good time. Let us receive and profit by it. There is a great deal in it, as you will see, if you reflect. Bro. Snow says he is one of the two first men that set their feet in this valley; and he has a right to rebuke, guide, direct and teach us, and to give that instruction which is necessary to make the people of this and the other valleys acceptable to the Lord. I am happy to hear from him and the rest of my brethren that their whole hearts are engaged, and, I may say, their hands too, for he is in trying to sanctify and purify the people and make them in reality what they profess to be, namely, Saints of the Most High, and to make them one in building up Zion and in bringing forth salvation and deliverance to all the inhabitants of the earth.

This is a matter of reflection with a great many. Brother Snow talks about our enemies and about the wicked we have in our midst; also about our friends, neighbors and relatives. I can say that if our friends and our enemies and the world of mankind knew what we are actually doing, in the Lord, they never would raise their hands or voices against us while they lived; no, never! It is hidden from them; they do not see it. They cannot see it, unless the Spirit of the Lord reveals it to them. We are laboring for the redemption of the human family. Let anybody look at it, even our most bitter enemies, and all who have any hope of eternity or eternal life, or even a desire for life everlasting; let them examine for themselves and learn what the Latter-day Saints are doing.

We say, the ancients said, and the whole Christian world say, that Christ died for the sins of the world. All who believe in the New Testament believe that Jesus will do what His apostles said He would and what He himself promised—that is, to save all the children of men in a kingdom of glory, light, purity, happiness, peace, delight and comfort. Whom will He save? How many will He save? Every son and daughter of Adam and Eve, except those who sin against the Holy Ghost; they will become angels of the devil, this is the promise of the Savior; and this is the work we are engaged in if we are what we profess, believe and think we are, namely the people that God has called upon to come out from Babylon and separate ourselves from sinners and from sin. We are laboring with the Savior to accomplish the work of redemption for the human family, and to bring them into glory, or else we are doing nothing. Do the people of the world see this? Can they see it? No; not unless they have eyes—eyes to see, and then see.

Although the Latter-day Saints are called to such a high and important mission, we have many foolish customs and habits existing amongst us. While beholding this, we, on the other hand, can also behold the sincerity of the people. Look at their sacrifices! Is it not a spectacle to behold the Latter-day Saints gathering from all parts of the earth—for we have them here from almost every nation under heaven—for the sake of being with those who are building up Zion? Yet if we view ourselves as in a glass, we find that many of us indulge in foolish fashions and customs, and in feelings which are worse than the cut of a coat or the shape of a bonnet. I do not consider that the coat makes any difference in reality. I do not consider that it makes any difference with regard to the love of truth in the heart of a lady whether she has three straws and a ribbon on her head or whether she has a corn-fan, as we used to call the old fashioned bonnets. But, still, when the heart clings to these things that are so perishable and unnecessary, and follows after the fashions of the world, so wanting in comfort, I consider that we are very foolish and unwise.

This people are required to come out from Babylon and from the wicked. They may say:

"Have we not done so? We have left our fathers, mothers, sisters, brothers, our uncles and aunts, our homes and comforts, or our poverty, and have gathered with the Saints to build up Zion."

This is all true; but still we are by no means free from the traditions and customs of Babylon. We hear a sister say:

"I want to send to New York to get the fashions;" or, "I want a dress or a bonnet made;" or, "I want to get a dress from New York or Paris or London, and I want to see the fashions."

"Sister, do you take the fashion magazines?"

"Yes, I take them, for I want to see how to have a skirt cut, or the waist of my dress cut, or how to have this overgarment cut, made and trimmed."

Now, instead of being influenced and controlled by the follies and fashions of the world, a sensible lady would say:

"Who cares what other folks wear? I have just as good judgment and taste as any lady who lives in New York, London or Paris. My taste suits me, my judgment will answer for me and I will have a fashion to suit myself, and I will cut and make my garment for my comfort, beauty, and excellence, and I will dress according to my own taste; I care nothing about the fashions of the world."

This would be in accordance with the dictates of good sense and consistent with the instincts of a true lady. I do not mean those female loafers Brother Snow has been talking about, who are so useless; who think of nothing but riding, or patrolling the streets, for the sake of displaying their dresses or their fine bonnets, while their children, if they have any, are perhaps at home in the dirt, uncared for, unwashed, in the morning, and running the streets, with nobody to teach them their letters. I do not call such characters ladies. A real lady should possess all the refinement and good behavior necessary in good society; she should possess all the knowledge of things pertaining to the cares of life devolving upon her in her sphere as a woman—how to take care of her children, to keep her house clean and like a little palace, how to make beds, make bread, cook, cleanse the cooking utensils, and in addition to all this she should be virtuous, and should strive continually to serve and obtain a knowledge of God. All these qualifications are necessary for a lady, but such things are disregarded to a very great extent now-a-days, especially in fashionable life, among those who are styled ladies.

A young man thinks he would like to get married, and having selected a young lady whom he thinks he would like for a partner, he says:

"I have some idea of entering the matrimonial state, and, having observed you for some time, I think I would like to make a proposition to you with that end in view. Can you milk a cow?"

"Oh, no, I never milked in my life."

"Can you make bread?"

"Oh, no, my mother or the hired girl does that."

"Can you make your bed?"

"I never made a bed in my life."

"Can you wash dishes?"

"Well, really, my hands don't look as though they had been in the dish water."

The young man is discouraged; he looks forward to life. Says he:

"We have to eat and drink; we want a good bed to sleep on, a good house to live in, good food for our bodies and I am looking forward to know how to obtain these articles, and I say to this young lady can you do these things and help me to gain a livelihood, and gain knowledge for ourselves, bring up a family of children and give them a good education?"

When a young gentleman finds there is no prospect for these things he leaves in disgust. This is the condition of the world to-day—with a few exceptions, in the higher ranks who have means—everybody, especially the female portion of society, seems to be anxious to obtain means to spend without labor.

The Latter-day Saints are called to something else; they are called to build up the Kingdom of God, and every person who has read the Old and New Testaments, and believes them, can easily understand that the performance of that work involves a great amount of labor. Is Zion to be built up on this earth? Yes, every person who believes the Bible acknowledges that. Well, is God coming here to build our houses and temples, to make our streets, or set out our orchards and vineyards? O, no, we do not expect that. Is He going to send His angels here to perform this labor? No, I rather think not. I have not yet learned any such thing. Then how will He build up Zion? He will build up His Zion by gathering His people together. Suppose the people believe the gospel, and, when they gather together, bring Babylon with them, are they gathered from Babylon? No, they are not; they are only gathered from one part of it to another.

There is a great work to be done in building up Zion on the earth in the latter days. I know very well that our enemies do not believe that we are building up Zion. I am really glad of it. Why? Because they are helping to establish this Zion. Shall I say they are doing all they can? No; they are doing a little, but they do not know it; they are fulfilling the prophecies, but they do not understand it. Do you suppose the enemies of God's kingdom would fulfill the prophecies if they knew they were fulfilling them? No, I think not. I know they say they are not the enemies of God or righteousness; but, if they are

not, why do they not practice righteousness? If they are not the enemies of God, why then they are His commands? If they are not the enemies of truth and peace, and to all the blessings that pertain to the holy gospel, which make men and women pure in heart and pure in their lives, why do they not practice the principles of that gospel? Do we not know men by their works and deeds? Is not a tree known by the fruit it bears? They say they delight in righteousness and feel to promote it, but they never do it. They say they bear beautiful fruit, but when it is plucked it is sour and bitter to the taste. All people will be judged by their works and the fruits thereof. I think that is the way that the Lord has said He will judge the people of the nations of the earth.

The Lord has spoken to the whole world of mankind through His servant Joseph Smith, the Prophet; He has sent forth the words of eternal life to the whole world so far as they would receive them. If there is a few who have hearkened to the still small voice, a few who have lent a listening ear to the whisperings of the Spirit of God, and have gathered out from the wicked, they do not want Babylon in their midst. The question may arise,

How do you know you do not; have you tried it? Yes we have, and to our sorrow. We have promoted the infidelity and clothed them; we have made ourselves poor by giving them our money, and they have used that means to destroy us. Would they do it again? Yes, they would do it again and again, if we would permit them. But, saying nothing of the past, the time has now come for us to say we will build up the kingdom of God, and build up the kingdoms of this world no more. Is there any reason in this? No. Anything contrary to the Constitution of our Government? No. Is it contrary to any of the laws of our country? No; it is not. I can go and trade with James, my friend, just as well as to go to Mr. Jones' store. I say,

"Friend James, I wish to do my trading with you, and I shall send my orders to your store."

James says to Joseph, "Joseph, if thou wilt do thy trading with me, I will do well by thee."

So they mutually agree, and Joseph trades with James, and buys all his goods at James' store, and there is no harm in it. He is not obliged to go to the store of a Catholic, Presbyterian, Methodist, Baptist, Universalist, or infidel, or anywhere else; but he can trade with James only, if he pleases, because he is his friend, and there is no sin nor harm in it whatever.

Is there any evil in the Latter-day Saints trading with one another? Oh, no, not the least; but "it is impolitic" some will cry; "it is not policy for you to shut yourselves up in this manner; you should not be so isolated and exclusive in your dealings." I say we should be strictly so; we have not been so in the past. We have made scores of merchants rich in this city who never dared tell the truth about us; but when lies came along they would sanction and foster them, and they do the same to-day. There are men here in our midst to-day who tell that which is as false as false can be with regard to the character of this people. They court contention and discord and alienation of feeling. Is this righteous?

We do not want Babylon in our midst, do we? If we are the people that we say and believe we are, we never should do another deed to foster Babylon in our midst. Is there any harm in this? I can not see that there is. I have the liberty of trading, dealing and doing just as and where I please, as far as I can, if I transgress no law and do not infringe upon the rights of any of my fellow-beings. This is the law of liberty. All things, says the Apostle, are yours: height, length, depth and breadth; every glory and every blessing and privilege; every power that you are entitled to, if you are provided you do not infringe upon the rights of others. This is the liberty of the gospel. Is there any harm in living thus? There would be no harm that I can see if my sisters were called upon here to form themselves into a society and make a covenant to make their head dresses of material that grows in the country. In the fair that has just been held I saw some hats and bonnets made of straw throughout; there was no foreign or imported material used in them, and they were the handsomest and most lovely and delicate I saw there. I can recollect when straw trimming first came into fashion. They sent from England to Massachusetts, and would pay four prices for bonnets that were trimmed with straw alone.

Why not wear such bonnets now? Has it become less beautiful, or has it less lustre than it had forty, fifty or sixty years ago? Then why is it not worn? It is not fashionable. That is a very silly word to say, very silly word indeed. How short-sighted we are to say "it is not fashionable!" Why, the fashion is whatever we are disposed to make it; we can make the fashion just to please ourselves. If I am disposed to wear a hat with a brim two and a half inches wide, that is my fashion as long as I continue to wear it, and it is just as good as to call it after any other name. It is so with boots, hats, bonnets or dresses. If a dress is made, possessing some peculiarity, and is called after a queen or some fine lady, it is fashionable, and others must copy after it just on that account. What folly! Have we not made? Has not God endowed us with all the qualifications to think and judge what is good for ourselves, as well as anybody else in the world? He has. All the attributes that we read of Him possessing are in mankind; we see them. They are developed more or less. Why not use these attributes, and think and say that our own fashions are as good as anybody else's?

Suppose we should ask our sisters if they will covenant and agree to make their own head dresses out of material produced here? If I am disposed to wear a hat with a brim two and a half inches wide, that is my fashion as long as I continue to wear it, and it is just as good as to call it after any other name. It is so with boots, hats, bonnets or dresses. If a dress is made, possessing some peculiarity, and is called after a queen or some fine lady, it is fashionable, and others must copy after it just on that account. What folly! Have we not made? Has not God endowed us with all the qualifications to think and judge what is good for ourselves, as well as anybody else in the world? He has. All the attributes that we read of Him possessing are in mankind; we see them. They are developed more or less. Why not use these attributes, and think and say that our own fashions are as good as anybody else's?

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head-dresses for twelve months to come? Have you any idea what it would save? Do you think it would be a thousand dollars? If it were no more, a thousand dollars would bring out ten, twelve or fifteen poor Saints, with what they could do for themselves. Say we save a thousand dollars, that would help to emigrate some poor Saints. If we saved ten thousand, that would emigrate a hundred perhaps, with what they could do for themselves. If we do this, it would help to relieve suffering creatures who would lick the dust off our feet to have the privilege that we have to-day. Hundreds and thousands of them would crawl on their hands and knees to this house and lick the dust where we walked to enjoy the privilege we enjoy to-day. Do we esteem it? Do we realize where and who we are? Do we realize our position before God and angels? Think of these things! Now, brethren and sisters, suppose we say that we will make our own head dresses, and save a hundred thousand dollars annually, and with that amount feed the hungry, clothe the naked and put in the possession of those poor, ignorant ones who come here the knowledge how to live, teach them from good books, what the world is, what God is; would not this be infinitely better than to waste our means for the gratification of vanity and fashion?

I may ask again, are we obliged to import? Is it the law of the land that we shall purchase our goods here in this city of those who would put a knife to our throats and cut them if they had the power? I know of no such law, do you? If there is any such law I have never seen it. Still, some might say it is policy for us to do so. I say there is no good policy in such a course. If we are to be the Saints of God, we should come out from the world and from the sins of the world, and sanctify ourselves. It is true this is the emporium of fashion and folly for the Territory. I have often been ashamed of the people of Salt Lake City. When I travel in the country, which I do a good deal, I preach to congregations here and there, and the ladies will have on sun-bonnets, or home-made straw bonnets and hats, and the brethren will wear cloth that their wives have made. How that their wives are made! And it looks very well, although sometimes made rude and rough. It looks comely and keeps them warm and comfortable, both old and young. God delights in those who will be industrious. I am thankful to see so much of it. I have many a time said:

"Brethren and sisters, I feel to thank and bless you, I see you have got your home-made on."

We now have factories in the Territory and can make cloth just as good as imported. We want fine broadcloth? Then let the Elders of Israel do as they have been instructed with regard to sheep. Now is the time for us to secure to ourselves the finest wool there is in America. It is down now, it is worth comparatively nothing. Why? Because somebody or other in Paris or some other place is making coats and pantaloons out of what I call gunny cloth, and it is all the rage. It will be but a few years before they will return to the fine wool again, then you will see, perhaps, the price of the broadcloth and the animal you can now purchase for fifty. Now is the time to procure the animals that grow the material we wish to wear. We are still building factories for its manufacture. There is one or two in progress in the south, and we calculate to have a large one in Provo; and we shall have the machinery to manufacture the finest wool and cloth, and to give it all the finish that they do in the west of England, then we can wear home-made and be dressed in fine broadcloth. We are making cloth now that is commendable and which recommends itself to the most cultivated taste in the country.

My brethren and sisters, hearken to what has been told you at this Conference. We are assembled together in order to give you good instruction. We have not half spoken to you yet, and almost three days are gone. This is the first time I have taken the liberty, this Conference, to talk to you. We want to keep you here; we would like the whole of the Latter-day Saints to be here; and that is not all when we teach the ways of life and salvation and economy to the people we would like the whole world to know what we practice. Our works are not in the dark, they are published to the world, and a great deal more than our acts too. I have had a great many gentlemen call upon me, who have said,

"I have been well used by your people, never treated better in my life, just as well as if I had been in my own house or my father's house. Governor Young, I am going to such a place, what can I do for you?"

I have answered, universally,

"I have but one request, and that is that God will speak the truth about us, nothing else; that is all I ask."

But who will do it? Scarcely one, they who do are the very few exceptions. I smiled the other day in reading a communication from George Francis Train, who took the liberty to correct a mistake which he saw published in a paper about the people of Utah. Afterwards, there was another notice of him which, in alluding to his defense of us, said "were it not that we consider him a fanatic, he would be taken up for conspiracy." What an idea! It is about as good as many others very generally entertained.

I will now say a few words with regard to our position from the time that we have been a people until now. Persecution commenced at the beginning of Joseph's career. You would see a little one-horse priest with a constable, perhaps, by his side, abusing the prophet and hatching up lawsuits. That was the commencement. What was the result of that treatment? It made him depend upon his own resources and upon God. Then towns and counties, with their persecutions, and what was the result? Those by whom we were surrounded drove us to depend upon our own resources and abilities and upon the God we served. How was it with Saints? They drove the Latter-day Saints to depend upon their own resources and ability; upon their own economy, wisdom, strength and power, and that God had given them. What did the Government of the United States do, and what is it now doing? Driving us to the necessity of becoming self-sustaining people. Did they ever foster us? No; we have spent more here, a hundred times over, than any other Territory, for the Indians. What have we got for it? A song, and had to sing it ourselves. I believe, since we have been here, we have had less than sixty thousand dollars appropriated to

pay the expenses of Indian wars, and a little doled out to the Indians. How much the Superintendents and Agents have put away, it is not for me to say. I do not know nor care how it was. When I was Superintendent I know that every dollar and farthing, and scores of thousands of dollars besides, that the Government refused to pay for years, were given to the Indians. At last I got my bill settled, through Captain Hooper, our delegate to Congress. Did they ever furnish me a sixpence in advance? No, not one red cent. I recollect buying three guns, yagers, at six or eight dollars apiece, and I returned them as Government property, because they were purchased to furnish men when traveling among the Indians. Would they allow me anything for them? No; not a red cent. Then what could I return as I made out my quarterly reports? It must have been about like this, "three goose quills, two steel pens and half a sheet of paper." Were these Government property? No; I bought and paid for them myself; but they were in my office.

What does this policy do? It drives people to be perfectly independent and become a nation.

How were we treated in Nauvoo? Stephen A. Douglass came to us, accompanied by one or two other Congressmen, perhaps one was a Senator. They said they came to make a treaty with us to leave the confines of the United States. We told them we would do it, and they said if we would, they would see us paid our property. Did they ever see us paid one dollar? No, not one red cent. We left our houses, our gardens and came here without it; but the agreement was that if we would leave the United States we should be paid; but we never got it. I, with my brethren, wrote to the Governors of every State and Territory, except Missouri, asking them to give us an asylum in their domain. Every one of them, with the exception of one or two, did not take the pains to answer. Those who did answer, refused us an asylum. Then we took up the line of march and left them, to go beyond the confines of the United States, and when we got right into the heart of an Indian country the Government was so kind as to send a demand for 500 men to go to the Mexican war. What did this show? It showed a determination on their part, which, expressed in so many words, said, "We will slay you Mormons if we can; we will ruin you if we can get any excuse for so doing." How impolitic this was! Instead of ruining us they were driving us to independence. I do think there never was a nation in the world that had less good, sound sense than the one we now live in. As for the policy necessary to preserve their constituents, and the course to take to make a great, proud, noble and superior nation, they do not understand it. I need not say they do not know how to build up, sustain and make a great and good nation. But any body can tear to pieces.

I recollect what Joseph told Stephen A. Douglass. He was a great friend of Joseph and Joseph was a great friend of his. Said Joseph, "Mr. Douglass, I will tell you one thing. You are now saying to become President of the United States. This is your aspiration at the present time." "How do you know that?" said Douglass, Joseph answered, "No matter how I know it, I know this is your aspiration, but I want to inform you that, if ever you lift your heel against the Latter-day Saints, God will smite you, and you will never become President; but if you take a just, honorable and righteous course with regard to this people, the Lord will lift you and you will preside over the United States." Douglass said, "I will speak in Springfield, the day was cast, and his doom was sealed. He was canvassing then, but I wrote to him and told him he would never sit in the Presidential chair, and called to his mind the prophecy of Joseph upon his head. He went straight down to the grave."

Well, we left the confines of the United States, as I have told you, and the course that has been pursued towards us has forced us to rely upon our own resources. When a man comes here with his silken lips and tells how he loves us, if he does not receive the truth and embrace the gospel of Jesus Christ, know ye that he is not of us. "He that gathereth not with us, scattereth abroad." Said Jesus, "He that is not for us is against us." Is it so to-day? It is and has been, from that day to this, and ever will be. Christ and Baal have not become friends. We do not expect such parties to be our friends any further than political policy, good neighborhood and many feelings demand; as for their having real sympathy with us, they have not, if they have they will receive and embrace the truth. But I say again, if those who revile us, knew what we are doing to lay a foundation for their redemption, that they may not become angels of the devil, they would rejoice, and bless us with their hands.

We are going to ask the congregation of Saints some questions with regard to temporal matters, home productions, home manufacture, political economy and so forth. This afternoon we shall present the Authorities to the Conference, and we want you to have your ears open and be ready to hearken and act perfectly free. I want every person to act as free as Mr. Hudson did yesterday when the memorial was read here that is to be presented to Congress, when the contrary vote was called for said he, "I think it rather too rapid." I admired the independence of the man, but I am satisfied that he did not know anything about the instrument.

We shall adjourn our Conference to-morrow, at the end of the morning's meeting, and have half a day's rest. Zion's Camp is invited, by B'ston Hunter, to take dinner at four o'clock. We shall resume our Conference on Sunday morning at ten o'clock, and when it comes evening we will dismiss the Conference. Now make your calculations. A great many people say they like to come to Conference, they like to hear the preaching, the counsel and advice. Come, and fill this house. Stay here through Conference you that live in St. George and St. Joseph, in Richmond, Richmond, Paris, or anywhere else; Stay here and get all the instruction you can, that you may go home and know how to teach the people.

We will now close our morning's services.

## NEW ADVERTISEMENTS.

### THEATRE.

Lessee and Manager, H. B. Clouston & J. T. Criss.  
Prompter, W. T. Harris. Treasurer, T. Williams.  
Leader of the Orchestra, Geo. Careless.

### LAST NIGHT OF THE GREAT ENGLISH TRAGEDIAN,

### NEIL WARNER

In conjunction with the distinguished Lyric Artist,

### Madame Methua Scheller

Miss ANNIE LOCKHART  
Mr. D. MCKENZIE

AND  
THE FULL DRAMATIC COMPANY

### THIS EVENING, SATURDAY, OCT. 9,

BY PARTICULAR REQUEST,  
Will be presented, Shakespeare's Grand Tragedy, in 5 Acts, entitled,

### HAMLET!

HAMLET.....MR. NEIL WARNER  
OPHELIA.....MADAME SCHELLER  
Polonius.....Mr. D. McKenzie  
Queen Gertrude.....Miss Annie Lockhart

The performance will conclude with the Laughable Farce of

### SMITHS AND BROWNS!

Doors open at 7 o'clock. Performance at 8 o'clock, in 5 Acts, entitled,

### BYASS' LONDON PORTER, ARROL'S SCOTCH ALE, and SANDS' CHICAGO STOCK ALE.

On Draught at

Salt Lake Billiard Room.

d299-2m

### University of Deseret

THE Fall term of this Institution will open on Monday, Oct. 11th, at 9 a.m., in the University Building (Council House). The Board of Regents having secured a competent Professor for each department, now announce that every faculty will be offered in the Institution for acquiring a thorough practical, scientific and classical education. Private lessons also in German and French, will be given by the Professors in these Departments, when desired. The MODEL SCHOOL, in connection with the Normal Department of the University, will open at the same time, for Primary Students, in the building adjoining the University.

JOHN B. PARK, Principal.

### TAKEN UP

In the Eighth District, Weber County, a Light Blonde COY., nine or ten years old, has a white streak on her shoulder, white on her hips, belly, and bush of her tail, and is branded on left shoulder.

EDONIDAS A. PRITCHETT.

d272 1

### City Creek

### FOUNDRY

### MACHINE SHOP.

AND

### MACHINE SHOP AND FOUNDRY

North of Pres. Young's premises,

In which they have all the facilities of

MACHINERY, IRON AND COKE

TO

CAST, TURN AND FIT UP

ALL KINDS OF MACHINERY.

Steam Engines,

AND

MILL WORK

Of every description,

MADE TO ORDER.

BRASS CASTINGS

AND

COPPER SMITHING.

The Foundry will be conducted so that all work will be executed with neatness and dispatch.

TERMS REASONABLE.

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