

of whom will likely be more efficient than I was; but forgive me this one pride of my heart that I may flatter myself in saying none can ever be more faithful. God bless the Brigham Young Academy—Amen."

#### PRESIDENT SMOOT

said that when he looked back to fifteen and a half years ago and thought of the academy organized with twenty-nine students, he could really say that God had been with it. The building first occupied was a very inconvenient one, and there were 402 students when it burned down on January 2nd, 1884. We were at a loss to know what to do with the students. The bank building and S. S. Jones' store were offered for the school, and but one day was lost in the session. The academy has seen dark moments, and at times it looked as if more material aid must be obtained. Brigham Young told Dr. Maeser and myself that the school had been given us as a charge to ourselves and the board of directors. The school has grown, and students from all parts of the territory have received educations. Graduates are called for from all parts of the west for teachers of district and private schools. To-day we have all accommodations and appliances for 600 students.

#### ARCHITECT DON CARLOS YOUNG

said that a glorious future, in his opinion, awaited the institution. The last words of his father when he sent him to school in the east were to obtain all the learning possible, but not to sacrifice health for it. He had observed that some of the brightest scholars in the college at which he graduated had not become useful in life because of broken health. He believed in physical as well as mental culture. He said that the most modern contrivance for ventilating had been adopted. A pipe was put in which injects 30,425 cubic feet of warm air per hour. By touching a button the building could be made cold, hot or perfumed.

The speaker closed by paying a glowing tribute to Dr. Maeser and the great amount of good he had accomplished.

#### GOVERNOR THOMAS

was introduced and expressed himself as being highly pleased to be present at the dedication of the Academy. The establishment of schools of learning were great factors towards a higher civilization.

He made reference to the great Harvard and other similar institutions and spoke eulogistically of their founders.

We are to be congratulated upon the land in which we live and in which many school houses are scattered all over the nation. We are united under one common impulse in the cause of learning. The board of directors and those who have assisted in the erection of so imposing a building would be held long in remembrance of the citizens of Provo. He hoped that the genius of wisdom would find within these walls an abiding place.

Brief and appropriate addresses were then made by Prof. Cluff, Judge Dusenberry, Presidents Woodruff, Cannon, Smith, and L. J. Nuttall.

The closing prayer was offered by Apostle F. D. Richards.

#### SOCIETY AND GOVERNMENT.

A large audience assembled last evening at the Salt Lake Theatre to hear Mr. Charles Ellis deliver his lecture on "Society and Government." The main auditorium of the Theatre was crowded to its utmost capacity, while many stood up in the corridors. The first circle also was also nearly half full. A vast majority of those present were young men and young women, all of whom followed the lecturer closely and seemed highly interested in his discourse.

Mr. Ellis excelled himself last night in his delivery, and in the presentation of his subject. His matter was well arranged, and handled so clearly and simply that even the dullest intellect could understand him.

The lecturer opened the evening's work promptly at 8:15. Many people came in subsequently and consequently lost the introduction, which contained definitions of absolute monarchy, constitutional monarchy, democracy or republicanism and society. An original definition of democracy or republicanism was given as being absolute monarchy turned upside down, the king at the bottom, the people on top.

Two leading propositions were laid down to the effect that society grows out of our wants and government out of our wickedness. These points were carefully, clearly and strongly elucidated.

Referring to the doctrine of the original perfection of man and the "fall," it was said that whether that were true or false it was true that man has been all through the historic period in a degraded condition. But if he ever fell from a condition of perfection it is possible for him to regain it. His imperfect condition makes government necessary to restrain wickedness. If he ever regains his estate of holiness the need of government will disappear and conscience will have become law-maker and guide.

It was very clearly shown that the moral element is the foundation of any enduring government based upon society and that consequently society has great responsibilities resting upon it. Reference was made to some of these duties, and the lecturer closed by announcing as his topic for next Sunday night "The American Government."

Having closed his lecture Mr. Ellis said that he had been promised music by some glee club, and on the strength of that promise he had induced people to come to the Theatre. It put him in a very unenviable position, and he felt hurt by the treatment he had received in the matter, and that he should say nothing more about music.

No report would do justice to Mr. Ellis' lecture. It must be heard to be appreciated, and should be given in all parts of the Territory.

#### THE KOOSHAREM WATER DISPUTE.

[Correspondence of the DESERET NEWS.]

Koosharem has been described several times in the News already and I will therefore not attempt another description now. What is probably less known, and might be of some interest to your readers, is that we have been

suffering greatly from water for irrigation purposes during the last three or four years. In 1874 and 1875 three or four families came here by invitation of Joseph A. Young, then president of Sevier county, or what is now known as Sevier Stake. In 1876 seven more settlers came, and in the last mentioned year the first ditch was taken out. The settlement continued to grow until 1884—5, when the small grain raised in the settlement reached about 13,000 bushels. But now commenced our misfortunes in earnest.

When we first began to take out ditches there were three ranchmen located at the head of the stream from which we get water (Otter Creek). During the years 1882 to 1885 more cattle came in there, and, regardless of our rights—for we were located below them—they commenced to take out ditches and irrigate land. Being a peace loving people, we tried to bear with them for some time, until, in 1886, they intruded to such an extent that it became of vital importance to our settlement that we should try to stop further encroachments upon our rights. In answer to our complaints, however, they denied our right to any water at all, and in the summer of 1889 dried us up completely.

On February 15th, 1889, we brought suit against them in the District court at Provo, and were subpoenaed to be there for trial on December 26th.

We claim that the creek is large enough to water from 1500 to 2000 acres, while the defendants insist that all of this water is necessary to irrigate about 500 to 700 acres which they are doing, totally ignoring the 900 to 1000 acres which the people of Koosharem have been irrigating in years past.

L. G. LONG.

KOOSHAREM, Plute Co., Dec. 23, 1891.

[Judge Blackburn decided the Koosharem water suit at Provo on Saturday, after a trial extending over some days. The Koosharem people get three-tenths of the water until the final decree, and Mr. Jacob Jacobson has been appointed a commissioner to divide the water and take further testimony. The judge and attorneys have arranged to visit the place in question after the February term of court.]

#### PRIESTHOOD MEETING.

The Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall, Salt Lake City, on Saturday, January 2nd, 1892, President Angus M. Cannon presiding.

After singing and prayer, the roll was called and responded to by a fair number of the presiding officers and members of the different quorums of Priesthood and other organizations of the Stake.

All the wards of the Stake were properly represented excepting the Fifth, Sixth, Twelfth, Thirteenth, Seventeenth, Nineteenth, Twenty-first and Twenty-second Wards of the City, and Mountain Dell, Sandy, Bluff Dale, Herriman and Pleasant Green of the County Wards.

Elder James E. Talmage, superintendent of the religious classes of the Stake, called attention to the almost universal neglect, oversight or indif-