

health. The terrors of the prevalent diphtheria are sufficient reasons for some immediate action, and much may be accomplished towards stopping its ravages by an efficient Board, empowered and willing to enforce such protective regulations as may be determined upon.

I do not wish to be understood as meaning that the strict enforcement of public sanitary rules alone would entirely banish diphtheria from our city, but it is clearly evident to every sane person that such would greatly diminish it. Pure water and plenty of it are

HIGHLY IMPORTANT ITEMS

in the preservation of health, and it is earnestly hoped that our city authorities will, ere long, be successful in their efforts to provide sufficient for all who need it. It is next to impossible to obtain pure water from ordinary wells, the water in them is almost certain to be impregnated with soil drainage, and is, therefore, unwholesome; Artesian wells are exceptions to this general rule.

Considerable good might be done by the City Council issuing circulars and posters containing copies of the ordinances relating to quarantine and nuisances, and giving explicit instructions about the details necessary to be observed connected therewith, as there is much ignorance manifested by the people generally regarding those matters. In addition to the information alluded to, that may be embraced in the circulars,

USEFUL SUGGESTIONS

might be given for the people to adopt as precautionary measures against infection. Attention might be called to the necessity for thorough, daily ventilation of bedrooms and dwellings; cleanliness in person, houses and surroundings; also, that children and grown people often make themselves susceptible to disease by clogging their systems with unwholesome food or excessive eating. If I had the writing of such a circular, I would emphatically advocate the banishment of pigs and their pens from our city limits, and entire abstinence from pork in any shape. I am convinced that some, possibly a great deal, of the prevailing sickness, of other kinds as well as diphtheria, has been recently caused by excessive eating of pork, as this is the pig killing season.

I am aware that this city compares very favorably with other places, but I believe it can be made much more healthful, and I am especially sure that the calamity of diphtheria can be greatly mitigated.

Please excuse me for intruding so much on your valuable space, in my unpolished style.

Yours, for health,
D. M. McALLISTER.

EXPRESSIONS FROM THE PEOPLE.

A REVIEW OF EDUCATION IN UTAH WITH SOME SUGGESTIONS FOR THE FUTURE.

SALT LAKE CITY,
January 4th, 1886.

Editor Deseret News:

Despite the mobbings and drivings of the Latter-day Saints, and the poverty consequent thereupon they have nevertheless made the

EDUCATION OF THEIR CHILDREN

one of their first considerations; each time they have settled in a new country and especially has this been the case in settling the towns and villages of Utah and the adjoining Territories. The first public building has invariably been a school house; rude in many instances it is true, but answering the purpose until it could be replaced by a better one, which has generally been accomplished in a few years from the date of first settlement. The houses (through necessity) have been made to answer a dual purpose—public meetings also having been held in them, but they nevertheless invariably retained their original name "School House." School statistics show that the average attendance in our day schools is very little below some of the older States in the Union and considerably in excess of others and altogether ahead of other Territories. As a result of this general attendance we find the average literacy in Utah among persons of all ages to be less than the average of the whole country.

THE LATE PRESIDENT BRIGHAM
YOUNG,

than whom no greater friend and promoter of education can be found, was continually planning to increase the facilities for the education of the youth, and previous to his death founded two educational institutions, one in Provo and the other in Logan. Two months previous to his death he expressed (to the writer of this article) his regrets that he had not spent some of his means in the erection of a college of learning in Salt Lake City, and had he lived there is no question but he would have founded one which would have been amply sufficient for the growing wants of the people in this locality for several years to come. The site for the contemplated building, selected from his own grounds, is known to many who reside here, but was not used for this purpose on account of his sudden demise.

Our present leader has, from his own

means and as the Trustee in Trust for the Church, donated liberally to assist those who have engaged themselves in the laudable undertakings in various localities throughout Zion. Many other prominent men in the Church have been equally liberal, and the entire membership of the Church fully endorse the use of its means for this purpose.

THE HOUSES FIRST ERECTED

by the people for school purposes in this Territory were built by voluntary donations, as well as many other commodious buildings that have since been erected for this purpose and by the voluntary act of the people they were transferred to the various school districts in which these buildings are located. Only a very few school houses (comparatively) have been built by direct taxation and for a few years only have these schools received any benefit through Territorial appropriation.

The University of Deseret, which was established in 1850, although to all intents and purposes a Territorial institution, has been largely sustained by private means also. The Legislature of the Territory appropriated in 1880, twenty thousand dollars to the University; fifteen thousand of which was spent in excavations and building the basement of the present building that has been erected upon a ten acre block of ground which was transferred by deed to the University of Deseret under certain restrictions by Salt Lake City Corporation, which liberal and just act on the part of the City has called forth any amount of

UNJUST CRITICISM AND MISREPRESENTATION

from the organ of the self-styled Liberal party of Utah, among which they assert that it is sectarian in character and they still continue the accusation despite the overwhelming proof to the contrary.

Two years ago Governor Murray vetoed an appropriation of \$40,000 made by the Legislature to the University of Deseret. It is universally believed that his refusal to approve the bill was because the Legislature refused to allow him to nominate the regents. The building (already commenced) was very much needed; in fact, it was indispensable, and many of our prominent citizens, feeling that a gross wrong had been done to the people of the Territory in withholding the appropriation from the University, came to its aid and completed one wing of the building, or sufficiently so to satisfy present demands, and yet the cry is, that we are opposed to education.

THE TRUE REASON

of this opposition lies in the fact that we will continue to sustain our own people in the management and conduct of our schools, and not step down and out to allow a horde of hungry adventurers to fill the places of tried and true men who have the people's interest at heart as well as their children's. Because we have not voluntarily submitted to their unjust demands more special legislation is sought for to enable these adventurers to carry their pet schemes to the desired end; namely, the displacement of every one bearing the name of "Mormon," they to be supplanted by foreigners who have no sympathy with us nor appreciation of any institution that we have established.

It is currently reported that a bill will be introduced into the coming Legislature to create the

"UNIVERSITY OF UTAH,"

to turn all the property of the present University over to it; in fact, for the new creation to entirely absorb the old one and to make the Governor of the Territory ex-officio chancellor of this new University. I would suggest, in mercy to the present incumbent, that the bill be allowed to pass over; at least until another Governor is appointed, so as not to have his ignorance any further exposed, unless, indeed, he has improved since his last attempt at mathematics with which the whole country is familiar. Further, for a man who has made so many failures as Governor, to make a good chancellor is a forlorn hope indeed. The "popularity" claimed that the office in such hands would give to this new creation, as well as some other suggestions, are due to it for the sake of popularity, is a poor argument indeed. Dryden says: "A popular man is, in truth, no better than a prostitute to common fame and the people." We want ability in the officers of the University, from the chancellor down, and fitness for the place each one occupies. This will secure all the popularity needed for our present University as well as every other institution in Zion. And further, we want no change, and especially such an one as is now contemplated. The University we have, if properly sustained, is ample for all educational purposes, and it is capable of growing with our growth, no matter what progress we may make. I repeat, let us sustain the University of Deseret as one of the time-honored institutions of our Territory, and as in every way worthy of our support and patronage, no matter if it fails in the future as in the past to receive that succor through Territorial appropriation to which it is legitimately entitled.

But to return to the subject of qualification. We have a great many good men among the Latter-day Saints, but simply because of their goodness, we would be loth to recommend any of them either for the position of chancellor or regent of our University.

Shall we then encourage in the least degree the appointment of any man who is a proclaimed enemy of the people to either of these positions even though he be the Chief Executive?

The evidence furnished before the Third Judicial District Court in the late Seventh School case was a complete refutation of the charges that our district schools are sectarian in character and that the tenets of the "Mormon" faith are taught in them. While at the same time I think these admissions reflect very little credit upon us. To this entire absence of religious instruction in our common schools throughout the land, may be largely attributed the growth of infidelity and skepticism. If God is God and religion is true, where can be found a better place to make the impression upon the undeveloped youthful mind than in the school room and to draw attention in many ways to the fact so as to make the impression indelible? But if God is not God and there is no true religion then are we justified in eliminating from the school room all mention of these things but not otherwise.

In this connection I will quote the

UTTERANCES OF THE POPE OF ROME

upon the subject of Christian education addressed to the Catholic hierarchy of England, a copy of which Archbishop Gibbons, of Baltimore, primate of the church in the United States, received and had published in the *Catholic Mirror*. After commending the clergy for the diligence they have manifested in educational matters, and also the people of the Catholic Church for their liberality in maintaining the schools they have established, he says: "In these days and in the present condition of the world when the tender eye of childhood is tempted on every side by so many and various dangers hardly anything can be more fitting than a union with literary instruction of sound faith and morals. For this reason we have more than once said that we strongly approved of the voluntary schools which by the work and liberality of private individuals, have been established in America and elsewhere. We desire their number increased as much as possible. We ourselves seeing the condition of things in this city (meaning Rome) continue with great effort and at great cost to provide an advance of such schools for the children of Rome, for it is by these schools that the Catholic faith, our greatest and best inheritance, is preserved whole and entire. In these schools the duty of the parents is respected and what is most needed, especially in the prevailing license of opinion and action; it is by these schools that good citizens are brought up for the State, for there is no better citizen than the man who has believed and practiced Christian faith from his childhood. The future condition of the State depends upon the early training of children. The wisdom of our forefathers and the very foundations of the State are ruined by the destructive error of those who would have children brought up without a religious education. You are therefore, venerable brethren, with what earnest forethought parents must beware of intrusting their children to schools in which they cannot receive religious teachings."

How do these sentiments agree with those expressed by the Protestant people of this country? Wherever it has been at all possible to establish

A CATHOLIC SCHOOL

in America there they can be found, and those who are entrusted with their management and conduct make them very attractive, so as to gather in as many as possible of those who are not of their faith; and to the early impressions made in these schools may be traced that reverence for Catholicism which in many instances have resulted in after life in their embracing the Catholic faith. For, be it known, that the Catholic priesthood do not labor very assiduously to swell their ranks by making converts from among the masses; fully realizing that youthful converts made in a quiet way through the agency of schools and otherwise are more desirable than those who are gathered from the Protestant churches. It may be set down as a truth, also, that a person who had once been a devoted Catholic would be

A VERY POOR ACQUISITION

to any Protestant denomination should he secede from his faith in Catholicism and such cases are now very rare indeed.

It may seem strange to a casual observer that the Catholic people do not take advantage of the very liberal provision made in every State, as well as in many Territories of the Union, for the education of the youth, and that they should pay their school taxes without receiving any benefit in return; preferring to build their own school houses and send their children to them where the faith of their parents can be instilled into their youthful minds, which is so highly commended by the head of the Romish Church, and which he claims "is so essential to secure to the State the best citizens." We will now repeat the last sentence of this epistle as quoted:

"You see, therefore, venerable brethren, with what earnest forethought parents must beware of entrusting their children to schools where they cannot receive religious teachings."

Suppose the head of the "Mormon" Church were to publish

SUCH SENTIMENTS,

though they would only apply in the main to Utah Territory, what kind of comments would the press of the country indulge in? Would they not denounce such suggestions as an insult to the American people and as another attempt to perpetuate "the foul institutions of Mormonism," etc.? While at the same time the Protestant press will pass by these suggestions of Pope Pius unnoticed, though they must recognize the fact that they will meet with an echo from the breast of every devoted Catholic in the land, affecting not merely a few thousands, as in Utah, but over seven million people in the United States alone, inviting them to ignore the schools provided by law as far as possible; for this is the spirit of the letter of the highest dignitary of Rome.

We claim to have a religion superior to anything that is called by that name in the entire civilized world and dearer to us than theirs can possibly be to them, involving as it does far more

IMPORTANT CONSEQUENCES

not only to us but to our children. With this view, how long can we afford to send our children to schools where religion cannot be taught and where the name of God is only barely mentioned. If the sentiment of the Pope is true as affecting the Catholic church—"that the foundations of the State are ruined by the destructive error of those who would have children brought up without a religious education"—what must be the consequences to us, if our children receive only a secular education, leaving out altogether their religious training?

For one, I say, let us have more institutions of learning than we already have where God and gospel can be taught in purity, where correct theological studies shall be among the more important branches taught to our children, thus helping to preserve a reverence for everything sacred as well as a faith in God that is so necessary to be possessed by the individual, the community, the nation and the world at large.

PEDANTICUS.

KAMAS ITEMS.

May Weather in December—Young People Pairing Off.

KAMAS, Summit County,
January 4, 1886.

Editor Deseret News:

The weather in this valley during the month of December has been remarkably pleasant—almost like May—with less snow and cold than there has been in Salt Lake Valley, which is the opposite to what it usually is. There was no snow in the valley nor on the foot hills to the tops of them at Christmas, and only about three inches now, with a clear sky and moderately cold atmosphere.

The holidays have passed off very agreeably, with the usual recreations, minus the sleigh-rides and the jingling of bells.

There has been a time of general good health during the past year, with good crops and a moderate degree of prosperity.

Marrying among the young people is on the tapis at the present time. Two weddings came off during the holidays, two couple more are going to Logan this week and there are several more weddings in prospect.

One of the couples lately married were Mr. Ward E. Pack, Jr., who lately returned from a German mission, the son of the Hon. W. E. Pack, and Miss Eliza Jane Atwood, eldest daughter of Bishop S. F. Atwood, both of Kamas. They were married at Logan on Wednesday, December 30th, and returned on Thursday afternoon, accompanied by the bride's father, who went with them, just in time to be at the wedding reception at the house of the bride's parents, which had been gotten up for the occasion, where the relatives and friends of the happy pair met to congratulate them.

The reception was continued at the house of the groom's parents on Saturday evening, with the usually happy result.

The other couple who were married were Mr. Alma Anderson, son of Mr. Wm. O. Anderson, and Miss Pamela Harder, daughter of Bishop's Counselor W. S. Harder, both of Kamas. Their reception was held at the house of the bride's parents on Wednesday evening, December 30th.

Long and happy lives to the married couples and to all who follow their example.

A GUEST.

THAT REVELATION.

A WITNESS WHO HEARD IT READ BEFORE THE HIGH COUNCIL.

Our readers will remember, that, in the correspondence which passed between Elder Littlefield and Joseph Smith, Jr., of the reorganized church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Lobey. The prophet of the reorganized church knew where Mr. Lobey resided, and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Lobey was not present at such meeting, and never heard the revelation read.

The affidavit was drawn up under the instructions of Joseph Smith, Jun.;

and Mr. Gurley, who was something of a lawyer, called on Mr. Lobey at his home in Beverly, New Jersey, and requested him to sign it. The affidavit stated that Mr. Lobey was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley requested Mr. Lobey to sign the document, Lobey objected, saying he was present at the meeting, and did hear the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Lobey added: "If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you." Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser, and has since apostatized from the reorganized church.

Mr. Lobey, quite recently, had business in the State of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

Leonard Lobey is about the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey.—*Ogden Herald*.

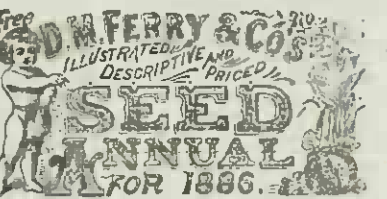
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