

in cultivating some other talent, the greater need of education? I throw this out as a suggestion. It is not my place to assert its absolute necessity. At any rate we know it is not always safe to judge by outward appearances. In the case of those who, for a divine purpose, descended below all things:

considered through the faithless world, a prince in shepherd's guise; the voice would recognize; the humblest of men, but few would look for kings in beggar's garb—diamonds in the dust.

But while it is true, in all probability, that in the respect mentioned all are created equal, yet the opposite view is practically correct, so far as this life is concerned. It is evident that men and women, here, are each created by nature for some special pursuit or vocation. For this reason those who are intelligent enough to recognize

HIGHEST PLACES IN SOCIETY, and the most exalted offices of life. The fact is persistently ignored in many of these schools, established nominally for the education of the people, that the majority of the places in this world are subordinate and low places. Every boy and girl is taught "to be something" in the world, which would be very well if being "something" were being what God intended they should be; but when being "something" involves the transformation of that God intended should be a respectable shoemaker into a very inefficient and a very slow minister of the Gospel, the harmful and even ruinous character of the instruction becomes apparent.

TWO CLASSES OF EVIL RESULTS attending the inculcation of these false doctrines of the school teachers—first, the uniting of men and women in humble places; and, second, the expulsion of men of feeble powers in higher places, for the duties of which they have neither natural nor acquired powers. Under the present mode of education, nobody is fitted for a low place and everybody is taught to look for a high one. The boys have sought out literature every stirring appeal to ambition and every extravagant promise of reward. We hear of "infinite yearnings" from the lips of girls who do not know enough to make a pudding and of being polished "after the similitude of a palace" from those who do not comprehend the commonest duties of life.

UNIVERSAL GREED FOR OFFICE is nothing but an indication of the appetite for distinction which has been intelligently led from childhood. The consequence is that politics have become the pursuit of small men, and we no longer have an opportunity to put the best men into office. The scramble for place among fools is so great and so successful that men of dignity and modesty retire from the field in disgust.

The bar is cursed with "nobodies" as much as the pulpit. The lawyers are few;

THE PETITFOGGERS ARE MANY. Multitudes of lawyers are a disgrace to their profession and a curse to their country. They live in quarrels and need them that they may live. As for the medical profession, I am able to think how many enter it because they have neither piety enough to preach, nor brains enough to practice law. When I think of the great army of little men that is yearly commissioned to go forth into the world with a case of sharp knives in one hand, and a magazine of drugs in the other, I heave a

SIGH FOR THE HUMAN RACE. Especially is all this lamentable when we remember that it involves the killing of thousands of good farmers and mechanics to make poor professional men, while those who would make good professional men are obliged to attend to the simple duties of life, and submit to preaching that neither feeds nor stimulates them and medicine that kills or fails to cure them. The multitude dress beyond their means, and live beyond their means, to keep up a show of being that they are not. Humble employments are held in contempt, and humble powers are everywhere making high employments contemptible. Let us have this thing altogether reformed. If I were asked to define more particularly my idea of

A PERFECT EDUCATION, I would say it is the full and uniform development of the mental, the physical, the moral and the spiritual faculties. The cultivation of the intellect, as said, is but one phase of the subject, and not by any means the most important one. Useful and valuable though it is as a branch of education, it is of secondary consideration compared with other departments of that vast system of development by means of which, as a entirety, it is alone possible, for the human mind and soul to be perfectly educated. This may not be a popular view, but I am satisfied it is the correct one. Those persons who bestow every care and attention upon their minds, and who seem to have but one thought,

HOW SHALL I SHINE IN SOCIETY, make a financial success in the world? are egregiously in

error if they think they are gaining the best part of life's experience, or securing the education of which they have most reason to be proud.

Many of them, if they were wise enough to see it, are not doing justice even to their mental faculties. No one who reads a book simply to be able to chatter about its contents; who witnesses a play, or inspects a work of art, for the mere purpose of saying he has seen it; who journeys to foreign lands with no object in view but to boast of having been there; who lives in fact for show and glitter and not for usefulness and truth, can truly be said to be educated, even intellectually.

THE MAGPIE AND THE PARROT have an almost equal claim. If your study and observation have not made you stronger and more useful, more capable of grasping life's realities and rendering them subservient to your will, boast not of your education, of the books you have read, the sights you have seen, and the number of miles you have traveled. You might as well boast of the gallons of water you have drunk, or the number of beef-steaks you have masticated. Says Lord Bacon: "It is not what men eat, but what they digest, that makes them strong; not what we gain, but what we save, that makes us rich; not what men read, but what they remember that make them learned: and not what we preach, but what we practice that makes us Christians. These are great but common truths, often forgotten by the glutton, the spendthrift, the book-worm and the hypocrite."

SUICIDAL AND HOMICIDAL policy of cultivating the intellect, and neglecting the physical, the moral, and what is of still greater importance, the spiritual faculties, is illustrated in the lives of men and women all around us. The spirit and the body are so intimately associated, and the various parts of human nature so mutually interwoven, that neither can be neglected without injuring the others. There are those who carefully cultivate their minds and almost entirely neglect their bodies. The consequence is that the expanding intellect, deprived of adequate physical support—for

A STRONG MIND NEEDS A STRONG BODY—

eventually overpowers the weak constitution and renders its possessor an invalid for life, and the occupant of an untimely grave. Instance the case of Henry Kirke White. If this gifted and promising poet, whose intense application to study ruined his health and hurried him into eternity, ere he had fairly entered upon his earthly career, had been more mindful of his physical welfare, and had taken half the pains to strengthen his body that he did to develop his mind, he might have attained to thrice the age at which he died, and the wings of his genius, instead of being prematurely clipped, would have wafted him in triumph to the topmost pinnacle of poetic fame. Hear what Lord Byron says of him:

Unhappy White! while life was in its spring,  
And thy young muse just waved her joyous wing,  
The spoiler swept that soaring lyre away,  
Which else had sounded an immortal lay.  
Oh, what a noble heart was here undone,  
When Science 'self destroyed her favorite son!  
Yes, she too much indulged thy fond pursuit,  
She sowed the seeds, but Death has reaped the fruit.  
'Twas thine own genius gave the final blow,  
And helped to plant the wound that laid thee low;  
So the struck eagle, stretch'd upon the plain,  
No more through rolling clouds to soar again,  
Viewed his own feather on the fatal dart,  
And wing'd the shaft that quivered in his heart;  
Keen were his pangs, but keener far to feel,  
He nursed the pinion which impell'd the steel;  
While the same plumage that had warm'd his nest,  
Drank the last life-drop from his bleeding breast.

Dr. Park used to tell our class that there was very little danger of our going as White did, and that we could "put in our best ticks" at study with every assurance of safety. Still the example cited is one that points a moral, and much of that said of Henry Kirke White might be said of thousands who have vainly imagined the word "education" to simply imply the development

Of late years more attention has been given to physical culture in our schools, than perhaps ever before. The form was much needed, and has already borne wholesome fruit. I would it, however, advise people to fly to the other extreme, and bestow every thought upon their physical development. Sullivan "the slugger" and Paj Ryan may be very fine specimens of physical manhood to behold, but they are hardly fit subjects for a pedestal of worship, nor are their examples the most worthy of emulation. "Put down your colleges," exclaimed a new orator, in a burst of satirical eloquence, "pull down your colleges,

WHAVE OARSMEN ENOUGH!" The reasm was perhaps merited in some qualities. Boating, bicycling,

boxing, base-balling, are all well enough in their way—particularly for poor students who cannot afford a wood-pile—but when it comes to devoting oneself exclusively to such pursuits, it is "too much of a good thing," altogether. The wise will avoid excesses of all kinds. In this connection let me advise all to read carefully and reflect well upon, section 89 of the book of Doctrine and Covenants, and pay particular attention to the last four paragraphs.

Some people, however, imagine they fulfill every requirement of education by developing both intellect and physique, though ignoring completely the cultivation of the moral attributes. Lord Chesterfield, the personification of politeness, whose letters so many have admired, was evidently one of this kind. He taught his son manners that would have made a French dancing master envious, but utterly neglected, nay, even took pains, it would seem, to vitiate his morals. The result of such a fallacy is that the mental and physical force accruing from this imperfect system of development, is just so much more power for the perpetration of wickedness. The more intelligent the mind, the greater its capacity for good or evil; and the stronger the body the more able it is to execute the purposes of the mind. Like a powerful locomotive

OFF THE TRACK,

or in momentary danger of flying from it, is the educated mind and body, without morality aboard as engineer to guide control, restrain and manipulate its powers. If mental and physical discipline were all-sufficient, prisons would not be crowded with educated convicts; banks would not "break" nearly so often; the Canadian border would not be so thickly populated with American embezzlers; scientific murders would not be so frequent; ruined virtue would weep less over misplaced confidence and the spoliation of chastity; law and justice would be impartially administered, even in Utah; prosecution and persecution would not be synonymous terms; accusation would not be equivalent to conviction; honest, God-fearing men would not be imprisoned for the sake of their religious convictions, while

ROBBERS AND MURDERERS ARE PAR-DONED

and turned loose to prey upon society. A man or woman, educated, but devoid of moral principle, is just so much nearer a devil, and is admirably adapted as an instrument of Satan for the furtherance of his fell designs. Let us never forget that intelligence is not virtue; polite manners not pure morals; riches and refinement not synonymous with truth and integrity; nor political eminence and temporal prosperity infallible indications of character and stability, or effectual safeguards against the ravages of corruption and crime. Sound moral principle is the only sure evidence of strength, the only firm foundation of greatness and perpetuity. Where this is lacking, no man's character is strong, no nation's life can be lasting. Wealth and learning, though powerful factors for good when properly employed, if perverted are equally as potential for evil, and civilization is a lofty height,

A SPLENDID PRECIPICE, glorious and advantageous if attained and held, but a fall from which, as a necessary consequence, must be all the more ruinous and terrible.

What has history to say of the neglect by men and nations of this important truth? The answer is reiterated in the overthrow of the mightiest empires of ancient times. Babylon, Persia, Greece, Rome; the four successive universal powers of the past! What and where are they? Earth, that once trembled at their names, now barely retains them in memory. From the very summit of pride, power, and human greatness, they descended like Lucifer to perdition. Was it for want of intelligence, wealth, civilization? No, they had these, and more, and still they fell. It was because they had

LOST THEIR MORAL CHARACTER;

they had squandered that "immediate jewel of the soul," possessing which the poorest beggar is a prince, and without which the wealthiest prince is worse than a beggar. They had lost the stamina of virtue, the backbone of moral principle, and like rotten wrecks in a tempestuous sea, thenceforth unable to withstand the fury of the elements, they were beaten to pieces by the winds and waves and buried in the ocean of semi-oblivion. So long as they remained upright and virtuous, battling for right and upholding honest principle, they flourished far and mightily; their honor unstained, their arms invincible, their wisdom proverbial, their power unquestioned and supreme. Like giant oaks of the forest, deep-rooted and sturdy-boughed, swinging wide their lusty limbs and rustling their bright foliage aloft, they laughed to scorn and bid defiance to the warring elements whose fiercest storms but added to them fresh vigor and longevity. But when their moral sap was spent, and the fountain which supplied it was no more; when vice had dethroned virtue, and passion usurped the place of principle; when they no longer fought for freedom and self preservation, but slaughtered and pillaged to appease a morbid appetite for crime and conquest; when from patriots they transformed themselves into

PLUNDERERS AND OPPRESSORS, no longer regarding the rights or re-

dressings the wrongs of humanity, but ignoring and trampling upon the one, while the augmented and intensified the other; when the rank weeds of luxury, licentiousness, dissipation and debauchery had choked out the flowering plants of frugality, temperance, chastity, and the rest of their hardy primitive virtues; the day of their doom and disaster was at hand. As trees struck by lightning, blighted by the fierce wrath of Omnipotence, they immediately commenced to wither and decay; till eventually a strong blast sweeping through their leafless tops, shattered their enfeebled trunks, and tearing them up by the roots, dashed them lifeless to the earth with a warning crash that echoed and re-echoed throughout the world.

They fell as men and nations have ever fallen. They sowed the seed and reaped the harvest of their own destruction. Like suicides, besotted in sin and drunken with iniquity, they held to their own lips the deadly draught and madly reckless of results, quaffed the poisonous potion to the dregs.

LET THE NINETEENTH CENTURY BEWARE!

Let the nations of the earth take warning. Let the present heed well the lesson of the past. History has not yet ceased to repeat itself. Similar causes in all ages will have similar effects, and the same circumstances which can combine for the overthrow of men and nations, are capable of conspiring for the downfall and destruction of a world.

But, not to wander too far from our theme. Suppose a person to be educated mentally, physically and morally; is his education yet complete? Look at the atheist, who denies the existence of his Creator, who ridicules the hopes and discourages the efforts of those who are endeavoring to work out their eternal salvation! Is his mind quick and powerful? Yes. Is his body strong and active? Yes. Is his private life and character above reproach? It may be. And yet he stands as a barrier and a stumbling block at the gateway of eternal life, neither going in himself, nor allowing the peaceable privilege to others; but harassing and disheartening the already weak and trembling, piling discomfort upon the back even now bending beneath its burden, weakening those who have barely strength to stand as it is, strewn briars under their lacerated and bleeding feet, pulling down the only shelter over their heads, and instead of whispering comfort to their worn and drooping souls, making the present a cheerless scene of woe and misery—as it is, without the hope of happiness hereafter—and picturing a future of black and barren desolation beyond. Are these the fruits of a perfect education? Has not such a one's training been neglected in some important particular? Even if he be a philanthropist, manifesting love and charity for his fellowmen, and setting them a moral example that is unimpeachable, can a person of such limited views regarding life and the origin and destiny of mankind, be said to possess an education full and complete? No, no, mental, physical and moral discipline are

NOT ALL THAT IS NECESSARY.

They are barely sufficient to guide us along the ordinary walks of this life, without any reference to the endless future towards which we are rapidly hastening.

Man, while on earth, should learn the way to heaven. He should be qualified to undertake, at a moment's warning, the endless and immortal career that lies before him. Hence, the necessity of

A SPIRITUAL EDUCATION, which alone is the most important training that the human mind can receive. Why is it the most important? Because it comprehends all others, which are neither more nor less than its component parts, the several branches of one great tree, the various departments of an all-comprising system, the separate lessons of a manifold truth, tributary rivers flowing from a common Source, into the vast ocean of universal intelligence. "Seek first the kingdom of God, and all else shall be added unto you." Man is at school on earth; he is at home in heaven. From the primaries of a spiritual pre-existence, he descends to the intermediate department of mortality, where, if he is wise, he will ply every effort, and use wisely and well every privilege and possession within his power; that by learning well the lessons of this life he may advance from grade to grade of intelligence, until finally he graduates with the highest honors, and is prepared to meet and forever mingle with the pure, the refined, the educated society of the eternal worlds.

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SUMMONS.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

ISABELLA BRESEE, Plaintiff, vs. NIRUM BRESEE, Defendant.

The People of the Territory of Utah send Greeting:

To Nirum Bresee, Defendant.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate court, of the county of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you, on the ground of desertion and wilful neglect to provide plaintiff with the common necessities of life.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness, the Hon. Elias A. Smith, Judge, and the Seal of the Probate Court, of Salt Lake County, Territory of Utah, this 27th day of March, in the year of our Lord one thousand eight hundred and eighty-five.

JOHN C. CUTLER, Clerk. By H. S. CUTLER, Deputy. win