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TRUTH AND LIBERTY.

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THE BRIGHAM YOUNG ACADEMY AT PROVO.

We have received the circular (for the eleventh academic year, 1886-1887) of the Brigham Young Academy, of Provo. Our views regarding the usefulness and mission of this institution are well known, having been freely expressed on different occasions. We are pleased to know that they are shared by the consistent and thinking Latter-day Saints. The circular gives a succinct account of its history to the present. But the most practical evidence of its efficiency and the highly beneficial effects of the training it affords consists of the excellent character of the students who have graduated from it.

A change in the construction of the terms has been made, which is likely to prove highly advantageous. The academic year is now divided into two terms, each to consist of twenty weeks. Each term will thus constitute one semester. The ensuing one will open on the 9th of August and close on the 24th of December. The second will open on Jan. 3rd, 1887, and close on the 20th of May. This enables the student to pursue his studies the whole length of the semester without a break.

A more compact organization of the academic council, board of instructors, and corps of lecturers has been effected, whereby the harmony of the system of teaching will be as near perfection as attainable. The faculty is composed of teachers of undoubted ability, who take pride in maintaining the efficiency of the several departments.

It is pleasing to observe that in addition to the usual branches of scholastic education, and besides a thorough moral and religious teaching, special attention is given to training the students in industrial habits—indeed industry may be classed under the head of morality; and withal, a fatherly care is exercised over them outside of school hours. Thus students from a distance are surrounded as closely as can be with safeguards peculiar to the home circle.

That parents in various parts of the Territory who purpose sending their children to the academy may be fully informed in relation to terms and accommodations, we insert the following extract from the circular:

TUITION—PAYABLE IN ADVANCE.

DEPARTMENTS.	CHARGES FOR		
	20 wks.	15 wks.	10 wks.
Preparatory.	\$14.00	\$11.00	\$7.50
Intermediate.	18.00	14.00	9.50
Academic.	20.00	16.00	10.50
Normal.	20.00	16.00	10.50
Music.	at the rate of \$10.00 for 20 weeks.		

No refund is to be made except in cases of protracted illness. Terms: Cash; Merchandise or produce at cash rates.

BOARDING.

Boarding can be obtained at the rate of \$3.00 per week in private families or at the Academy Boarding House at \$2.50 per week. One of the teachers has constant charge of students at the Boarding House. It has been demonstrated that by forming clubs, students can greatly reduce their expenses.

Students entering the B. Y. A. Boarding House must be provided with a pillow, pair of blankets or quilts, and toilet articles.

All desiring to attend this institution during the ensuing academic year can secure half rates over the respective railroads from their home stations to Provo by applying in time to the Principal—Professor Karl G. Mueser.

The Academy has had a hard struggle for existence, the public being familiar with the losses it has sustained from a serious casualty by which its resources were greatly crippled. It is well worthy of patronage as a purely Latter-day Saint educational institution, and with a principal at its head than whom a more devoted teacher of the young does not live. Parents—send along the students.

DEATH OF EX-GOVERNOR
TILDEN.

The sage of Grammercy Park expired peacefully at 8:45 o'clock this morning. The heart that had been so frequently fired with high human ambitions suddenly collapsed, and the spirit of Samuel J. Tilden, or, as he was familiarly called—"Uncle Sammy," was wafted to the other shore.

Mr. Tilden's life has, on account of his great age and consequent physical feebleness, been hanging by a slender thread for several years; therefore his

demise will cause no astonishment. He was a notable character, being among the foremost politicians of the world. During his long and eventful career he displayed no small degree of statesmanship, and but few men in his particular line ever gained a higher degree of popularity based upon the solid confidence of the people, which there is no ground, that we know of, for believing unmerited.

The culminating portion of Mr. Tilden's career as a public man was in 1875 and 1876. On the 1st of January of the former year he assumed office as Governor of New York State, and in a short time displayed executive ability and unswerving determination that have seldom been excelled. Shortly after his installment he began the gigantic task of unearthing the mammoth frauds perpetrated in the city of New York by the notorious "Boss" Tweed and his unscrupulous confederates. The exposure was complete, terror seized the camp of the conspirators, whose chiefs were brought to justice. The sad history of Tweed in connection with the dramatic affair, his escape, capture, and subsequent death are still fresh in the public mind. The circumstances of that time contributed as much as anything else to throw Mr. Tilden into stronger national prominence, resulting in his being nominated by the Democratic National Convention of 1876, candidate for President of the United States.

It is now a nationally conceded fact—speaking generally—that Mr. Tilden was elected to the Presidency, but was, with the party to which he was the candidate, defrauded by the notorious 8 to 7 High Commission process. The members of that august body voted strictly in accordance with party lines, without reference to justice, and the highest office in the gift of the people of the Republic was given to a comparatively insignificant person who was on that account dubbed by James G. Blaine as "Rather Fraud" B. Hayes, the Republican candidate. The office was not given to him, however, by the people, whose voice, expressed through the ballot box, tendered it to the veteran, who breathed his last this morning.

In 1884 there was a strong inclination to unfurl the Democratic presidential banner with the old ticket inscribed on it—Tilden and Hendricks. This idea did not prevail, however. It is well for the country probably that it did not. This view is not expressed because of any doubt regarding what would have been the result of the election. It is more than likely that it would have swept the country and carried by a much larger majority than any other. Many honest Republicans would have voted for it, being disgusted with the manner in which the successful candidates were cheated out of their rights in 1876. But had the old ticket been placed in the field and carried the day the nation would have been thrown into more or less confusion, the hand of death having laid claim to both Mr. Tilden and Mr. Hendricks.

Mr. Tilden leaves a cleaner record than most public men of modern times do. Indeed his enemies have not been able to find anything tangible of the scandalous kind to fasten upon his skirts. Had there been a hook on which to hang anything of that sort they would doubtless have found it, for the political mud-thrower is a remarkably cunning and industrious animal. The greatest crime hurled against him by his enemies in 1884 was his advanced age and presumed consequent physical weakness and mental incapacity. He was a man of large intellectual powers, which were polished by liberal education and extensive culture. Unfortunately he was a bachelor, but, take him all in all, "Uncle Sammy" was a man among men. The country could stand a good many such. It is sadly in need of them now.

FORBIDDEN RECREATIONS.

AMUSEMENT of some kind is a necessity to human nature. The young especially require it and will have it in some form. It is the policy of wisdom to provide recreation of a harmless character, so that harmful diversions may not be improvised. It was to meet this want among the Latter-day Saints, and keep it under judicious control that the Social Hall was built, that the Theatre was erected, that dancing has been permitted in the various Wards and settlements, and that concerts and similar amusements have been promoted and encouraged by the leaders of the people.

The necessity of judicious supervision over all entertainments of a public character must be obvious to every reflecting mind. Dancing, especially, can be perverted from its proper design as to make it a source of danger to morality and decency. For this cause regulations have been instituted to make dancing parties select, round dancing and promiscuous gathering being forbidden. For the same reason night excursions have been prohibited, and also balls for the purpose of raising funds, because this would throw down the bars and admit every person who chooses to pay the price of a ticket. All this

has been so often explained to the Saints as to be easily understood by everyone who is open to instruction.

Yet occasionally these wholesome rules are violated, and some who ought to know better exhibit a thoughtlessness and an indifference to good counsel that are to be strongly reprehended. Public dances in which "Tom, Dick, Harry and the Devil" may join, are no better at the Lake in the open air than in a hall or other enclosure. There is no harm in a good square dance properly conducted, but there are opportunities for harm when strangers and persons who could not gain admission to a ward party find their chances for evil in an excursion. There is no harm in getting up a company for a trip on the railroad or a bath in the briny waters. But there are openings for harm in after dark revels and midnight returns. Is there any need to say this to a Latter-day Saint or any one possessing common sense?

Sunday excursions have been advertised upon repeatedly, and yet we hear them spoken of occasionally as freely as if they were not under the ban. After the fatherly counsels that have been given on these subjects by the highest authorities of the Church, it is little less than criminal for men and women calling themselves Saints to engage in or countenance them. Such persons cannot be fellowshiped by the faithful. Sabbath breaking is in violation of divine and human laws, and should be avoided and discouraged by every one who has at heart the welfare of the community. There is no bondage in the law of the Lord on the Sabbath, but those who keep it will have rest and pleasure and peace, while those who break it will lose its blessings and risk their standing and salvation.

There is no desire or intention on the part of those who interpose checks against improper diversions, to put down the amusements and spread a wet blanket over the recreations of the people. They only want these things conducted with propriety and within the limits of the rules that have been instituted for the benefit of all. The wise will consider and conform, fools and the vicious will despise counsel and rush on to evil and disgrace.

Let those who are in authority in all the Wards think of the responsibilities they bear, the exigencies of the times, the proprieties of the hour, and the necessity for enforcing proper regulations. And while they are not harsh or unkind, but promote measures to secure the happiness and pleasure of both young and old, take care that the people, and especially the young under their watchcare, do not run into by and forbidden paths, either for "the love of money, which is the root of all evil," or over indulgence in recreations that when had to excess, or at improper hours or with improper persons, are both dangerous and unlawful.

WHO WILL BACK DOWN?

THE action of President Cleveland in regard to the imprisonment in Mexico of A. K. Cutting, a citizen of the United States, has been sustained by the Senate. The dispute between the two Governments is likely to grow into serious trouble. It may provoke a war, and that would mean, most likely, the annexation of Mexico or at least the absorption of some of its territory by the United States.

Cutting is an editor and was successfully publishing a paper at El Paso, Texas. To increase its circulation he opened a branch office and published an edition in Spanish on the other side of the Rio Grande, at Rio Paso del Norte, a Mexican town. This aroused the hostility and ambition of Enghel Medina, a Mexican Spaniard, who thought the American should not have a monopoly of the business, so announced his intention of starting a rival paper at that place. Cutting assailed Medina in his Texas sheet, calling the latter a brand and a dead beat, and warning the people against his proposed publication as a scheme concocted to swindle the advertising public. Cutting went across the river in the interest of his paper, was caught by Medina and compelled to sign a retraction. As soon as the editor returned to Texas he returned also to the charge, repeated his former accusations, and threatened what he would do to Medina by way of retaliation. The next time he went over the line Medina had him arrested for libel and he was thrust into jail.

He placed his case in the hands of the Mexican Consul, who communicated with the U. S. Minister at the city of Mexico, and an application was made to the Mexican Secretary of Foreign Affairs for Cutting's release. Word was sent to the Governor of Chihuahua to see that justice was done promptly, but the prisoner being still retained. Secretary Bayard sent word to Minister Jackson to demand Cutting's instant release. This demand was declined by the Mexican Government, and meanwhile the case was taken up in Chihuahua, but Cutting would not recognize the proceedings.

The claim of the Mexican Government is that, under the laws of Mexico, an offence committed on a Mexican is triable in Mexico, even when committed in another country. The United States Government denies this, and takes the position that Cutting's case

is solely within the jurisdiction of this country, and that Cutting cannot be tried and punished in Mexico. The President has demanded Cutting's release, and this demand has not been complied with. Either the Mexican Government will have to give in, or the United States Government must back down, or there will be war, with the probable result we have mentioned. Of course, the conflict is one of principle. But it appears that the person whose liberty is in question is not a very worthy object of a dispute between two nations. His reputation in Toledo, Ohio, where he hailed from before his appearance in Texas, is not of the best, and in Denver, where he was known as a "rat" printer, it was still more unsavory. Whatever the man may be the issue is an important one, and it is to be hoped that an amicable settlement of the controversy will avoid the necessity of a resort to arms.

AN UNSATISFACTORY SPECULATION.

SPECIAL dispatches to the morning papers bring word that the funds for which certain parties have been figuring at the seat of Government will not be appropriated, and other amounts that were fondly hoped for are to be cut down so as to diminish considerably the claims for fat pickings. Mr. Baskin has not accomplished much, after all. The legislation for which he lled and labored has not passed either House; the money he has tried to get appropriated is not forthcoming; he has lived high, had a good time at the expense of those "Liberals" who have been bled for his pleasure, and will come back in dubious condition but ready to be returned if enough cash can be raised for him by next December.

The plum of \$100,000 which Mrs. Newman thought she had secured for the visionary speculation promoted in this city, has dwindled down to the shrivelled dimensions of \$40,000. But this will not be sneezed at by those who expect to have the handling of it, and that portion which shall be expended on buildings here will be circulated in the Territory and be of some benefit. How much that will be remains to be seen. The appropriation expected for extra expenses in the case of President George Q. Cannon—\$70 to reimburse W. L. Dickson and \$2,500 for additional expenses connected with that shameful business, half of which it is supposed was to reimburse the Marshal, and the other half nobody seems to know for what—have been stricken from the bill, and so has the amount required to pay the extra help of Assistant attorneys employed by Mr. Dickson in the prosecution of cohabitation cases. An attempt to raise the \$30,000 appropriated for court expenses to \$35,000 has been defeated; and the \$10,000 specially appropriated to be expended for prosecutions in Utah, to be used at the discretion of the Attorney General, has been cut down to \$5,000.

This news, to use a country newspaper expression, "has cast a gloom" over the officials who looked for brighter things. Ireland is out and injured. He makes no money out of his miserable trickery in the military escapade after President Cannon. It looks like injustice to Mr. Dickson to allow him to employ assistant attorneys in the raid against the "Mormons" and not provide him the money to pay them. But he makes far more than attorneys in the Territory are supposed to rake in, and will have to divide.

The official ring should not be so very "down in the mouth." Prosecuting the "Mormons" is a pretty soft thing, after all. Its promoters are making more money than ever they did in their lives before, and there is enough in it yet to cause an ordinary fee-bunter to smile with satisfaction. But altogether, the speculation of employing an unscrupulous agent at Washington hasn't panned out very richly, has it?

NOT PLEASED ABOUT IT.

OUR lifting of the curtain and giving the Utah public a brief glance at a little of the sin, misery and shame of one or two "Christian" cities, does not please the local advocate of debauchery as a remedy for "Mormonism." Of course not. We were not intending to gratify the vile. We were writing for the benefit of people here who are not familiar with the dark side of modern civilization, glimpses of which can be had through the daily press of eastern cities, that they might not be deceived by the hypocritical invitations of persons who pretend that the moral atmosphere is so pure, and the condition of the masses is so elevated in the haunts of vice which flourish around their homes.

It is stated by the local defender of licentiousness that we pictured "the homes of New York City tenement houses as a fair sample of Christian people in the United States." Of course the assertion, coming from such a source, is a falsehood. We did nothing of the kind. We are not so shipshod in the construction of sentences as to call "horrors" or "tenement

houses" "people," whether "Christian" or otherwise. And we made no such statement and drew no such inference as alleged. The facts we cited were such as could not be controverted, therefore a false issue is introduced as a peg on which to hang an attempted reply. But that does not affect the real question. The crimes and sufferings, distresses and abuses, slavery, starvation and filthiness that cry aloud to heaven from every large "Christian" city on this continent, are concomitants of so-called "Christian civilization." And if an occasional error or lapse into the ways of the world on the part of some "Mormon" of either sex, is evidence of the evil tendencies of "Mormon" polygamy, by parity of reasoning do not the widespread corruptions and horrible depravity in Christendom stand as damning proofs of the foul effects of enforced monogamy?

The inference is not ours. It is the argument of our opponents turned upon themselves. We do not judge a whole community or society by the faults of a few. That is the common practice of our enemies in relation to us. But it is perfectly legitimate to apply to them the logic they use against others.

It is no help to their side of this question to say that "Into New York City annually are poured from 200,000 to 400,000 people" "from the slums of Europe." In the first place it is not true, and in the next place if it were true those importations are from other portions of the same monogamous Christendom. They are the adjuncts of that boasted civilization that the "Mormons" are invited to conform to. The poverty, destitution, ignorance, crime and degradation of European as well as American society, are connected with a social system held up for our admiration, as something so vastly superior to ours that "Mormon" women are asked to rush into its arms and partake of its excellencies. The facts we furnished as to a few of the evils existing and prevailing in the so-called "Christian" world were the evidence of its own mouthpieces.

The same statements are often made concerning "Mormon" immigration. If these thousands come here annually are from "the slums of Europe," how is it that the "Mormon" system transforms them into industrious, peaceable, thrifty and God-fearing citizens, while the superior and highly extolled "Christian" system struggles with them in vain? In New York, Boston, Philadelphia, Chicago and other cities of progress and enlightenment, according to our local libeller they are the vicious elements with which State force, police power, wealth, religion, science, the press and all the influences of cultivated and advanced "Christian" society cannot cope successfully. Does not this go to show the weakness and inability of this vaunted modern civilization to rectify its own wrongs and remove its own evils?

Our position is that the would-be reformers of the "Mormons" have ample fields for the exercise of their energies right where they live, without fretting their pious souls about imaginary wrongs among the "Mormons." There are more women perishing bodily, mentally, spiritually and every way, in one "Christian" city than the whole population of Utah. And yet people come from the north and the slime, the bestiality and villainy, the destitution and misery, the sexual rottenness and pre-natal criminality that reek and steam and smoke to heaven in their own cities, and talk to our pure women and innocent children about escaping to those modern imitations of the cities of the plains that God destroyed by devouring fire.

They affect to be horrified because two or more women are married and bear children to the same man. Yet they will pretend to venerate the holy women of the Bible, who were highly favored of the Lord, and close their eyes to the terrible wickedness of church-going ladies (?) who, by thousands upon thousands in tainted, crime-stained Christendom, murder their own offspring before they are born. They take no notice of the thousands of illegitimate births that are known in every year, to say nothing of those that there are good evidences of occurring.

The Boston Herald a short time ago published a lengthy article in aid of a new lying-in hospital, called "The Maternity," which was meeting with opposition on sectarian grounds, and incidentally gave some particulars which show to a small extent the state of Boston morals. These institutions are for the benefit of poor girls who are unfortunate enough to fall into sin, and not being such adepts in the fashionable crime of the age practised by their more wealthy sisters, have to find some place in which to bring forth their ill-begotten progeny. In conversation with one of the principals of this particular institution, the Boston Herald elicited the following. After speaking of a number of such hospitals, and their accommodations, the annexed conversation took place:

"How many women can be accommodated at the McLean street institution in the course of a year?"

"There were 300 taken care of there last year."

"Do all the needy cases find treatment in the hospitals you have named?"

"There were from 1200 to 1500 poor or unfortunate girls in this city last year who never were relieved by these institutions. Where there is so much motive for concealment, of course, we