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DESERET NEWS PUBLISHING CO.

Salt Lake City, Utah.

THE LATTER-DAY SAINTS COLLEGE.

We are in receipt of a most meritorious catalogue, the catalogue and announcements of the Latter-day Saints' College, this city, for the ninth scholastic year, 1895-6. The catalogue is embellished as a theological and normal college of the Church of Jesus Christ of Latter-day Saints and it is along these two lines that the chief work of the school will be pursued. At the same time work in the ordinary branches of an English education will receive due and efficient attention. The opening of the school year will occur on Monday, Sept. 9, with certain examinations prior. The second term closes on Wednesday, June 10, 1896, on the evening of that day the annual commencement of the college, comprising all its graduates, is to be organized.

The courses offered are: The preparatory, from the eighth grade to preparation for the freshman college or university course year; the literary and the science, each lasting one freshman and sophomore years; the normal, teaching and including the freshman year; and the business course, equivalent to the ninth grade. These courses are peculiarly adapted to the large class of students who desire to secure a high school and elementary college training, but who wish to spend the time and money to secure a college or university degree. The college is also an excellent school in which to prepare for regular university study. The value of this work to Latter-day Saints is greatly enhanced by the fact that each course lasts from two to five years of instruction in theology, reaching from a first-rate study of the Bible and Book of Mormon, and of religious thought in the middle ages, to a thorough consideration of all the principles of the Gospel and of external evidences in support of Christianity. In addition to the regular branches of the courses, optional studies are offered in great number and variety, giving a wide range of choice for students who, for good and sufficient reasons, do not care to pursue any of the prescribed courses.

The faculty has been considerably enlarged in order efficiently to handle the extended work, another opportunity being given for such teachers to devote his whole time to his special line. The faculty for next year stands: Some of the following students, with their respective branches: Willard Done, D.D., principal, Bible history, doctrinal theology, Christian evidences; Joseph Nelson, business branches; W. H. Chamberlin, mathematics and ancient languages; John T. Woodbury, literature, liberty and political science; Philip S. Maycock, secretary, moral science, pedagogy; Richard T. Haig, registrar, German, drawing, western music; Dorothy Smith, lady social counselor, ladies' work; Jos. M. Tanner, D.M.D., ecclesiastical history, constitutional history; Maud May Babcock, B. S., chemistry and physical culture; John J. McClellan, vocal and instrumental music and harmony (to be brought to one year in lieu of the University School of Music, Ann Arbor, Michigan); Joseph E. Parker, intermediate branches; John M. Mills, Book of Mormon, Scripture, chronography; Brigham A. Perkins, science. In addition to these instructors, the following special lectures have been engaged: David Dudleck, New evidences; George Reynolds, Book of Mormon evidences; B. H. Roberts, Church history; Dr. C. F. Wheeler, sanitary science; Attorney John N. Cannon, commercial law.

It was long been thought that boards in Church schools should be placed as nearly as possible upon the same plane as do the state schools in equal grade. The Latter-day Saints' College is the first and as yet the only institution to make full practical application of this idea. The extraordinary is the chance in the course to the University of Utah—Ed. For the student who is enabled with a school year's work in any grade of the school. This fact, coupled with the further one that board and lodging in this Lake City can be obtained at much cheaper rates than for same expense, ought to insure a large attendance at the new seminary institution.

The theological training of the Latter-day Saints should not be neglected. Excellent as are the systems of instruction instituted in the auxiliary organizations of the Church, the systematic, thorough, technical training in the Gospel afforded by the college has been proved into guide in filling young people for religious duties at home and abroad. Secular school work alone is not so wholly adapted to the need of Latter-day Saints, whose religious duties are certain to increase in extent and importance, as is a training which combines the best work in secular branches with efficient and thorough study in Gospel principles and duties. Nowhere are these two elements more happily blended than in the Latter-day Saints' College.

A GIRL'S SOUL.

Gallinger county, Missouri, is at present the scene of a peculiar religious excitement in which two secular ministers and a young girl seem to form the central figures. The lady, whose name is Ida Bullard, is only sixteen years old. At irregular intervals she falls into a trance and declares that in this condition she obtains visions of heaven or hell and receives divine messages to deliver to the inhabitants of the earth. Sometimes she is unconscious for days. Mysteriously curious around her a little group of doubtful witnesses, who see in her a messenger from above and are induced to believe their conducted in conditions with the question she may insert to them from time to time.

A Global reporter, who claims to have investigated this absurdity, says the credulity of the people are marked by many strange features and in some respects are really impressive. As the evening shadows fell from every quarter in the people description continuously could be heard the voices of children—now on the mountain top, now down in the ravine, yet all the time approaching nearer the meeting point, whom is an old, gray log ground house, situated high up the mountain side.

The burden of their favorite song ran something like this:

"My Father home is bright and well in heaven,
I'll meet you on the happy way,
Oh, how I long to be with my mother,
Home can never be complete without my mother."

The first verse changes to mother, Mother, sister, and so on.

Soon we gathered a group of seventy-five or eighty women and men. The Rev. Schrader and the "angel" being among the arrivals. The Rev. Schrader opened the meeting with prayer, and then proceeded to carry out their program without Bible or hymn book—in fact, guided by nothing save the messages which he affirmed that he received from an high through his "angel." With mighty words he proclaimed the coming of a fallen race, admonishing worldly men to join his band of worshipers, accept the warning and not sign the "venom" of the "angel," relating with the many peculiar utterances and mysterious explanations given to John on Patmos.

As we warmed to his theme in response to the ecstatic exhortations of the "angel" the believers grouped and emitted hearty hallelujahs. The infidels and the sinners of praise made a strange medley of sounds. In this corner they were singing one song, in that corner another, while yet another group were on their knees around some tearful sinner, trying to make him repent.

Suddenly the scene changed and Christian fervor became the theme, and with shouting and singing, and overturning of benches the new thoroughly frenzied believers threw their arms around one another and greeted one another with the "holy kiss."

The majority of the men believe that the Bible must be interpreted spiritually and that salvation is obtained only by walking in the light of revelation as given through the "angel" girl. They feel confident the work will spread and grow to immense proportions.

In the certainly strange history of nearly every Christian country phenomenon of this kind appears. In times of superstition great persecution has often been invited to a great extent of fanaticism, although more investigation has long ago discovered their origin in a diseased nervous system. In the instance, the subject is in all appearances more dead to the outer world than in ordinary sleep, yet, thoughts of divination—whatever it may be—are in evidence and certain that she has never been conversed this be ever been present in another world. Which would necessitate, however, a belief such absolutely does generally prevail in consider with periods of great religious awakenings, and accompanied by the beginning of revolutionary outcrops.

Among the characteristics of the last days of this present era, as foretold by the inspiration of all, is the renewal of communication with heaven. The Prophet Joseph speaking of the time of the gathering of Israel in the last days, announced the word of the Lord, thus to us:

"Angels will speak by the Prophets, and I have conferred talents, and said thousands on the ministry of Prophets."

This last expression is the rule by which manifest shall be enabled to distinguish between true and false revelations of divine origin and those from any other source. Such rule was given in ancient Israel, when the divine authority of Moses was established against those who were rebellious. Similarly to the New Testament the Lord declared that all revelations will first come as a whisper, "Hearken and know for the voice of Jehovah." The principle of this is fully stated in the revelations to the Church in this day, and it is one of the important importance at a time when false Christs and false Prophets are multiplying and on every hand is heard "Lo, here is Christ, or there." Through Joseph the Prophet, the Lord says:

"And this shall be a law unto you, that ye receive not the teachings of any that shall come among you and say they are sent from me, unless they bring a certain token or token that I have given unto you, that you may not be deceived, that you may know that they are not of me. For verily I say unto you, that he that receiveth a revelation shall come to me, that he may know the mysteries and the things which have been revealed, and shall receive through my holy spirit, through the prophet whom I have appointed."

Latter-day Saints are familiar with the important truth here explained, but the whole Christian world is immersed in this revelation, for it is evident that to prevent it they would be saved from confusion, contradiction and instability that now reign almost everywhere on the religious domain. Only by submission to divine authority can harmony and unity be restored.

A PREACHER RESCUED.

Rev. Talmage is taken to task severely by a critic for giving out as a fact that wheat from ancient Egyptian tombs had been found capable of reproduction and using that as an illustration of the resurrection of the human body. The story is pronounced a fiction. The critic goes after the reverend gentleman in the following manner: "Probably its nearest approximation to truth is that shown in the following incident: A wheat sarcophagus, brought of the Khedive of Egypt in 1891, was pronounced by Dr. Birch, one of the most famous Egyptian scholars, a genuine unopened mummy case 2,500 years old. Inside were found some grains supposed to be wheat which were sent to the Royal Botanic society, under whose care they germinated and produced twelve grains of soft wheat, but oats. But oats were unknown in Egypt at that period. The complete fact was demonstrated that a clever Arab had manufactured an antiquity and sold it to the learned doctor. Mr. Villiers Stuart, Egyptian traveler and author, says: 'There is no such thing as mummy wheat that will sprout. Another authority says: 'You might as well suppose that an egg which had been embalmed 3,000 years would sprout.' Dr. Davis, editor of *Zidon*, the organ of the Egyptian Exploration fund, says: 'The best botanical authorities agree in no such thing as an authentic case of mummy wheat germination.' The testimonial of Alphonse de Candolle in his 'Origin of Cultivated Plants,' one of the International Scientific series, is to the same effect."

It is not the common for public orators to build arguments on fallacious foundations, and as the effect of it is injurious to the cause advocated, however good this may be, it is a practice to be guarded against with the utmost care.

COMPILING GENEALOGIES.

Hon. W. W. Cone, of Topeka, Kansas, courteously sends Mr. C. V. Spencer, this city, a list of names of persons compiling genealogies of families. The list, with which Mr. Spencer has favored the News, is here appended. Any of the readers of this journal, who may be interested in the genealogy of any of the families mentioned, can obtain information by communicating with the persons whose addresses are given:

Ashley—Dr. E. T. Bradley, 56 Monroe street, Chicago.
Adams—Andrew N. Adams, Fair Haven, Vt.; Nelson D. Adams, Washington, D. C.
Alden—T. Alden, Palmer, Mass.
Barnes—By George Barnes, Oak Park, Ill.
Bangs—Dean Dudley, Wakefield, Mass.
Brake—Descendants of John Brake, of Middletown, Conn., by George M. Blake, Freehold, N. J.
Billings—The Rev. Mr. Billings, Billings Bridge, Ontario, Canada.
Binder—J. H. Binder, Dorrance, Ill.
Baker—The Hon. C. H. Baker, Hartford, Ct.
Chadbourne—W. H. Chadbourne, box 206, New York City.
Cone—W. W. Cone, Topeka, Kan.
Colton—G. Woolsey Colton, 2 Broadway, New York City.
Cleveland—E. J. Cleveland, 41 Beaver street, Hartford, Conn.
Drake—Descendants of Thomas Drake, of Weymouth, Mass., living, by the Rev. W. W. Drake, of Kansas City, Mo.
Descendants of John Drake, of Windsor, Conn., by Lucius S. Drake, Auburndale, Mass.
Fordham—Descendants of William Fordham, living at West Dresden, New Jersey.
Fox—Descent of Don Wolcott, Mass.
Dennis—Descendants of Robert and Sarah Dennis, of Dartmouth, Mass., living at Dr. O. H. Humphrey, 20 East Fourteenth street, Minneapolis, Minn.
Gearity—Isaac L. Edwards, Southbridge, Mass.
Elder—Frederick C. Pierce, 101 Dearborn street, Chicago.
French—J. H. French, Milford, Mass.
Graves—By John C. Graves, Board of Trade building, Buffalo, N. Y.
Greiner—By Mrs. Nora S. Greiner, of University place, Chicago.
Hoffman—Dr. Hoffman, of Ottawa, Ill.
Massachusetts avenue, Washington, D. C.
Hills—E. M. Hills, Taunton, Mass.
Howe—Mrs. Frederick Lee Crawford, Brooklyn, Mass.
Hungerford—Austin Hungerford, San Francisco, Cal.
Herbert—Mrs. Ellen Herbert Mosier, Round Brook, N. J.
Holloway—W. J. Holloway, 9 School street, Boston, Mass.
Lillie—J. W. Lillie, Boston, 225 Dearborn street, Chicago.
Moseley—By W. Tinney Rodie, 9 Pearl street, Boston.
Mason—By L. D. Mason, 101 East Fifty-sixth street, New York City.
McKenzie—Dr. N. McKenzie, 101 Dearborn street, Chicago.
Moulton—Henry W. Moulton, New-Castle, Maine.
Nelson—Descendants of Thomas H. Nelson, Indianapolis, Ind., living at Chicago, Ill.
Newbury—Seventh Lot, in Hoosac street, Newbury.
Oliver—Oliver H. Oliver, 30 Walton place, Chicago.
Palmer—Jesse T. Palmer, Brooklyn, N. Y.
Pierce—Jesse Pierce, Holdrich, Mass.
Pierce—Ephraim K. Pierce, Dr. Leigh street, Richmond, Va., compiling a genealogy for Pierce Family. E. is author of Pierce's school. He prefers to supply right it.
Pierce—By Charles H. Pierce, Auburndale, Pierce county, Mass.
Pettis—By W. T. Pettis, 10 Pearl street, Boston, Mass.
Partridge—By Elias Putnam, Salem, Mass.
Prince—By Edward Prince, Quincy, Ill.
Rose—By Washington Rose, M.D., Rose Harbor, Mich.
Rose—Charles A. Smith, Terryville, Conn.
Shepard—Francis Shepard, Pomona, Cal.
Seymour—By Mary E. Talcott, 105 Asylum avenue, Hartford, Conn.
Sears—By Mrs. Jerome L. Atlee, 1 Gale place, Troy, N. Y.
Sheldon—Mr. Jessie M. Barlow, 76 Union street, Rochester, N. Y.
Spaulding—Charles Warren Spaulding, 302 Dyton avenue, Chicago.
Salisbury—Edwin E. Jones, Port Chester, N. Y.
Scribner—George H. Scribner, Springfield, Ill.
Teall—Edward M. Teall, 100 La Salle street, Chicago.
Tucker—Ephraim Tucker, 56 Laurel street, Watertown, Mass.
Trumbo, of Virginia—W. B. W. Mackinley, Ottawa, Ill.
Tufts—Frank W. Tufts, Pittsfield, Mass.
Wheeler—Henry W. Wheeler, 10 Park avenue, Worcester, Mass., also Judge Richard Wheeler, Bridgeport, Conn.
Woodcock—J. L. Woodcock, 101 Washington boulevard, Chicago.
Wilkinson—J. W. Sanderson, University of Chicago, city.

THE LATEST in engines is a contrivance by which the chain will be abolished. An inventor in this city, says the New York *Herald*, has been experimenting in this direction for several years and has perfected a tricycle which dispenses with the sprocket wheels, chains, forty per cent of the frame and the ordinary pedals and pedal cranks. By the peculiar construction, say if 100 pounds is placed upon the cranks, it will take forty pounds to raise the front wheel; hence it is perfectly safe. The driving levers have a rise and fall of 7 inches levers, hence the driver's foot travels twenty-eight inches, while by the present chain bicycle the rider's foot travels about forty-two inches. The driving levers having nearly double the length of the present pedal cranks now used on the chain bicycle, it is claimed an increase of power is obtained—hence an increase of speed. The inventor will construct the frame of his chainless bicycle of bamboo, as he has recently discovered a process to prevent bamboo from splitting, which has been a great drawback in the use of the material for bicycle frames. It is probably not known to New York that a well known citizen of Salt Lake City has been doing a chainless wheel of his own construction all the years the New York inventor has spent in experiments.

NORTH CHICAGO residents no doubt are being highly entertained just now, though there may be a little questioning as over the state of affairs there, as the Republic of Jay is at stake. That rowdyism is rampant on the north side streets; thieves, robbers, street walkers, panel-workers, tough characters infest the streets at every turn, having been driven from the west and south sides; many of the dives over there have been turned into headquarters for thieves; Clark street from the river to Chicago avenue is overrun, and the streets running parallel to it on the west and the intersecting streets are positively unsafe at night; robberies are common and the street walkers liberally take possession of pedestrians. Unhappy Chicago!

WE HAVE received a copy of the *Revista Hispano Americana*, a Spanish monthly magazine printed in San Francisco. It is a large and finely illustrated magazine, with a few pages in English but entirely printed in Spanish. It is specially devoted to the interests of the South American republics, and is valuable to those interested in the Spanish people on this continent.

IT NEGLECTS 15,000,000 cows to supply the United States with milk, cheese and butter, and over one thousand million dollars are invested in the dairy business of this country, says an exchange.

(CONSECRATION.)

TRUE AND BOGUS UNITY.

There is no community where unity is so persistently achieved, or advocated rather, as in this one comprising these mountains, and especially by the Latter-day Saints. That into it an element of strength is very readily admitted though it may vary in extent and degree, for it may be in essentials or otherwise, as it may be manifested or under the control of general intelligence.

The ordinary army is an illustration of mechanical unity. It is without an in its ranks, and when it is over with the irresistible force of an assailant upon an opponent, impulsive is singular upon the word of command. Its discipline is all aimed at the creation of subservience, without consideration as to the merits of demerits of the conflict in which these units are enlisted, and to which they are committed. Any wave in the main are begun and carried out irrespective of any opinions held by the rank and file. Superior officers with may have no more personal bias or love and than the private they command. It is to them a profession, they are "in the service."

In the Civil war which commenced in almost one of the civilized world, there were tens of thousands no doubt, partisan any foreigners, who knew next to nothing of the issues involved in that contest, although patriotism might have been in the ascendant in the breasts of the good majority. And it was difficult to force that they were to be fought and with enthusiasm among the disinherents, or a which then in the North. Union, such as it was, it seemed to have been more tenacious than unity, and filled every dealer's shelves with steel weight goods, low grade goods, adulterated goods and trash in every department of supply.

Unity in securing the best was the oldtime motto. Unity in buying and distribution was the principle once taught. But greed and sophistry have removed the old landmarks until the world is our business field. An enemy is transformed into a friend, for the value of half a dime or less and unity ones so evidently asserted and still emotionally protest, is discounted by the sham unity where "every man sees that which seemeth good in his own eyes."

It may be said that unity is not expected when of this community says to religious motives. Nothing aside the fact that the should be the stepping stone to all other unity, it may be said that sixty-five years has only produced unity of thought on a few things of that character; fundamental purchases and received as revealed, such as the advantages of and testimonies as to the value of faith, repentance and baptism; the object of gathering, the question of authority. The fact of inspiration and the need of obedience to proper authority are pretty well established at least in the hearts of the experienced. But there are vast divergences as to the payment of tithing, the order of church, and celestial marriage. There are queries as to counsel in politics, as to the propriety of our trading, as to educational matters, as to our real need of home manufactures, as to the best methods of sustaining our poor, and whether a State government is the great boon of salvation or the entering wedge of further disintegration and assimilation with the world.

If there was the same tangible, practical unity in regard to these things that there is in regard to faith and baptism, there are no obstacles in the way of a unity as yet unthought of that could not be removed or easily brushed aside. The united will of Israel, sustained of inspiration, would so transform all our deserts of inaction that each would bloom in luxuriant life, and make of the people a power which would be irresistible, because moving on revelatory lines; and a whole and warm-hearted people would be so fully informed upon the latter, and so decided in testimony thereof, as they now are on the primary principles of an accepted revelation—one beyond controversy and beyond dispute.

True unity secures true progress by virtue of a correct, because revealed conception of the "eternal verities," and an immovable determination to work under competent authority for the realization of this ideal; a unity based upon fancy, an obedience established only on a presumptive authority, can be but transitory. It will not endure. It will have no permanence. It is not founded upon the rock.

Hence some things have failed, have come to the birth and passed away. They were abortive because mechanical, and effected little because lacking in heart or soul. "My people must be willing in the day of my power," said the Lord through His servant. "The signs of the times denote the coming of that day. It is not deferred, and the thoughts and aspirations of many are being cultivated to an intelligent unity. Those who know what they want—what the Lord wants. They will work as one man. They will overturn mountains and remove mountains. Politics, trade, religion will be subdued with new life, will exhibit force and power, by a new life to be revealed, new motives are to operate, a new spirit is to be received, and new results are to be achieved. Happy is the man, great is that people who, emotionally or otherwise, is an unknown if pulled, laborer in this grand cause. God is with him, the heavens are with him, the Prophets are with him, good men of this day are with him, the Church is with him, every quorum and every family who is a living member of the spiritual body are with him. All the prophecies and promises point that way—in the direction of triumph, though the details may be veiled from human vision. Yet, "it shall come and it will not tarry, saith the Lord."

A NOTED AUTHOR.

Dr. J. Sinnis, the famous traveler and scientist, has been tarrying in Salt Lake City during the past three weeks, in the interests of the New York press. About fifteen to twenty years ago this savant lectured here, on physiognomy and phrenology, many times, with more marked success than Fowler, McDonald, O'Leary, and a host of other lesser lights. Dr. Sinnis is highly instructive and entertaining in his public lectures, and as a character reader he has no superior. True friendship, disinterested honesty, unlimited gratitude, taste, refined by extensive travelling, respectful manner, choice language and far reaching classic characterize Dr. Sinnis' public and private life. His large works, entitled "Physiognomy Illustrated," is in our public libraries, and now selling in its tenth edition, is the best and salient work on that universally valuable subject.

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T. G. WEBBER, Supt.

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