

BRIGHAM YOUNG COLLEGE.

On Tuesday last we visited the Brigham Young College, situated in the City of Logan, and were much interested in our observations. The building is imposing, and, for a newly-settled region, quite spacious. Students from a distance are afforded facilities for boarding at a moderate figure, the charges being \$3.50 a week. The basement is occupied by the kitchen, dining hall, lavatories, bath rooms and other conveniences, which are all according to modern adaptations. In winter the dining hall is also used for dancing parties, attended exclusively by the students.

The class or recitation rooms are large and lofty, well lighted and excellently furnished. The upper part of the interior consists of one large room, the full extent of the structure. It has not yet been utilized, but will probably be converted into a dormitory. The lodging apartments of the young lady students are in a building adjacent to the college, and those of the young men in a separate structure on another part of the grounds, which comprise seven acres. Close attention is paid to the preservation of purity of morals among the students. Up to the present they have been beyond suspicion. A system has been adopted in this connection by which each student is required to give an account of his conduct, or how his time has been occupied outside of college hours. It is intended, as soon as the institution has sufficiently progressed, to erect another building much more capacious, handsome and commodious than the one now occupied, and to turn the present one into a dormitory. The institution is under the capable educational direction of Brother J. Z. Stewart, the head of the faculty. The College has before it a promising future, bidding fair to become one of the foremost institutions of its class in this section of country.

EXPRESSIONS FROM THE PEOPLE.

SOME POINTED REFLECTIONS UPON PECULIAR PROCEEDINGS.

SALT LAKE CITY, April 9th, 1885.

Editor Deseret News:

Some surroundings of the trials of "Mormons" for alleged breaking of the Edmunds law, strike an observer as singular in a marked degree.

One of these is the fact that the party who assumes the willing task of prosecuting witness in swearing to the complaint and accusation, and who appears from that document to be so well posted in the particulars as to be able to give date, locus, and names, is never called to the witness stand for the prosecution! And yet the witnesses who are subpoenaed for this purpose are termed "recusant," "untruthful," "know-nothings" and "perjurers," because of their inability, apparently, to satisfy the prosecution by their testimony. If the well-posted individual who enters the complaint in the interest of morality, were brought forward and required to give in court the information which he claims to possess, would it not be comparatively an easy method of at once convicting the accused? And would it not save a great deal of unnecessary expense and useless labor now consumed in gathering multitudes of persons as witnesses, who, when they appear, seem to be either unable or unwilling to supply the necessary evidence? Why should persons be called from the East and the West, and the North and the South, to reluctantly do what certain other persons, who, like the poor, "are always with us," seem so willing and so able to do, if only solicited. By simply introducing these willing and doubtless capable witnesses, much of this public annoyance which disturbs business, would be avoided. Old ladies who are now kept in a turmoil of uncertainty as to when they may be aroused from their restless slumbers by the call of a deputy marshal, might repose in quietude. Children who live in daily fear of being dragged before terrible tribunals, might engage in their games with their former glee. Premature confinements would be less frequent; and the ordinary citizen might resume his daily occupation without being compelled to wear his best clothes, lest he should be required to suddenly mingle court levees and juroril receptions with the laying of bricks or the mixing of mortar.

Those gentlemen who take such interest in the marital secrets of their neighbors, that they can readily give the day and the hour, and perchance the identical moment when certain social acts were committed, are certainly the proper persons to call upon for details and particulars, which the general public may not perhaps have so closely investigated. Another thing, they would be always at hand. No lengthy rides or dangerous escapades would be required to produce them. No attachment or special orders to break into dwellings of unsuspecting citizens would be necessary. "Fleeing witnesses" would then be entirely unknown, and the U. G. R. R., which it is claimed has been doing such a heavy business of late, would, like the other roads be able to discharge half of its employees and lay off several non-essential trains.

In other cases than those referred to, the party complaining of having been aggrieved, is usually found the most important witness at the trial. If he fail to appear, the Government officer would perhaps say: "Neither do I accuse thee." But singular to state, in polygamic and unlawful cohabitation cases, the person whose righteous soul has been so sorely grieved by the alleged act of the accused, is found to be distressingly scarce; just when he is wanted, and all his treasured information (?) is hidden at the moment when it would be of the greatest service.

Another strange thing in connection with this affair, is that the alleged plural wives who are said to be so desperately anxious "to get free" from the so-called bondage, do not seem to fall of their own accord into the eager arms of the prosecuting officer, to tell of their woes and seek his protection. On the contrary they are apparently more ready to drop in any other direction, and if caught, which they have to be if obtained at all, they are considered "recusant," and threatened with imprisonment for contempt, should they decline to "give the whole business away," or in other words furnish the evidence, which the prosecuting witness who laid the complaint claims to be in possession of, and has manifested such a desire to convey. Please, Mr. Editor, give us a little light on these inconsistencies, and relieve my obtuse understanding of the puzzling problems by a well timed solution. Or may be Marshal Ireland or Mr. Gilson, that omnipresent informer, can "give us a reason."

Yours in a quandary,
OBSERVER.

"A FELLOW FEELING MAKES US WONDEROUS KIND."

SALT LAKE CITY, April 9, 1885.

Editor Deseret News:

It has always been a very delightful enjoyment during the thirty years I have spent in my mountain home to interview all the strangers I could fairly get a chance with, and to-day I met with one entirely to my mind, in the person of a gentleman who pointedly, yet courteously opened the ball by asking a simple question which I felt much pleasure in replying to. I informed him how long I had been a resident here, and of my nearly forty years membership in the church, which had the effect of arousing his curiosity, and of opening a very agreeable chat, in the course of which he stated that he hailed from Stockton, California, and was making for home after a visit to the New Orleans Exposition.

He very feelingly alluded to the present unhallowed and inexcusable raid now being made upon us, expressing his indignation at the conduct of those who are carrying it on, comparing their action to the treatise inflicted upon his co-religionists from the time of Queen Elizabeth to the present. He also spoke of the good feelings entertained for us by a recently deceased Catholic priest of his acquaintance, who had resided here for several years. He then began a string of earnest remarks upon the situation, to which I listened with intense pleasure, and in which he enumerated the praiseworthy and successful operations of the Saints in the providing of homes for the destitute and industrious poor from the old countries by means of the Perpetual Emigration Fund. But more particularly and emphatically did he allude to the erection of Temples, meeting, and schoolhouses, as well as the thousands of elegant and prosperous homes and farms, and our other numerous and praiseworthy enterprises for adding to the general comfort and prosperity. He continued his remarks by expressing his conviction that all these raiders wanted was our valuable and hard-earned possessions, and, moreover, he concluded by saying that, wherever he went, in speaking of the "Mormons," he had always felt a great pleasure in advocating their course, in consequence of which he had frequently been stigmatized as a "Mormon." Though an Irish Catholic, he did not particularly object to this imputation, and remarked that the people who could do all that the "Mormons" have done in these isolated and barren valleys of the mountains, are no common herd, and were never taken out of the gutter.

Many blessings crown his days,
And angels guard his ways.

Yours truly,
AMALGAMATOR.

EDUCATION.

SALT LAKE CITY, April 4th, 1885.

Editor Deseret News:

The subject of education is one of vast importance to the Latter-day Saints. I believe we prize knowledge and learning more thoroughly for its true worth, than any other people extant, for we realize that knowledge means power hereafter, and intelligence means exaltation eternally, while the world only values education for its present worth, and the power and position it gives here.

Our enemies are continually raising the cry that we are a grossly ignorant people, and that the only proper way to overcome the influence of the "Mormon" leaders is to give the people education. They form societies, missions, etc., and claim it to be their object to raise the people intellectually, and thus save them from

THE HORRORS OF "MORMONISM."

It cannot be denied that there are among us some ignorant people, and even some who do not care for education, as there are in every community, but these are greatly in the minority, and they are found chiefly to be old persons, while it is a fact that the "Mormon" boys and girls, who have been born in Utah are bright and intelligent to a degree far above the average, and they are very generally seeking after, and obtaining

GOOD EDUCATIONS.

It is false that as a people we are grossly ignorant. Taken as a whole we are above the average in intelligence and education throughout the States. It is also false that education will destroy the influence of the leaders of this people, for our religion is so reasonable, and is based upon such perfect truth and science that the more knowledge we obtain, the greater is our appreciation of its beauties and consistencies, and the more difficult it becomes to weaken our faith, or overthrow the influence which it—our religion, and not man—exercises over us.

Now, of what does true education consist? Is it all contained in books? I think not. My idea of education is far broader than this. We are sent here upon this earth as to a preparatory school, to learn the lessons placed before us in our daily lives. If our education meant only what could be found in books, then it would be an easy problem to solve.

I am pained to see, however, that many of our people look at it in this narrow way. Because such and such schools offer superior opportunities to study the accomplishments of the age, they will send their children to them and

JEOPARDIZE THEIR ETERNAL WELFARE.

The Savior says, "What shall it profit a man if he gain the whole world and lose his own soul," and we may say, what shall it profit our child if he gain all this world's knowledge and lose his own soul? It were better that he had grown up in ignorance of all these things but obedience to God's revealed truth than that knowing them he should turn away from the truth and become a castaway from God; for has not the Almighty power to endow His own with all wisdom? But I contend that

IGNORANCE IS NOT NECESSARY

to a faithful life in the Gospel. Our opportunities are ample for obtaining learning if we will only improve them. But I do entreat my brethren and sisters not to place the precious treasures entrusted to them under the influence of those whose object it is to draw them from the path they should tread. And we should not be scared into thinking that in taking this course we are not exercising the rights of free men, for it is our duty both to God and the commonwealth, to guard carefully our children.

We should remember that it took the special act of God to enlighten our minds in regard to the truths of the Gospel, because we had been trained from childhood in false doctrines, and it should be our object to watch carefully that

THE FOUNDATION

of our children's education is right. We do not fear to let our children have a "good broad look around the world," but, as Bishop Whitney says, we propose to place in their hands the right kind of glass through which to look. We want to so train them that when they come in contact with the errors and allurements of this wicked world, they will have in their own possession the correct standard by which to judge them; and then we have no fear that when they look around the world they will obtain anything but good experience.

And we are not afraid that our children should study the religion of their fathers in the broad

LIGHT OF NOONDAY.

Mr. Cooley, in his letter to the Herald, challenges this people to bring their system "out into the noonday of God's truth." How absurd! Our system has been "out in the noonday" for over 50 years, and every civilized nation has been invited to examine it.

I saw a letter a few weeks ago upon the educational status of Utah, written by Mrs. Paddock of this city and published in the Daily Spy of Worcester, Mass., which shows the kind of "God's truth" that the advocates of the New West Commission use. I regret that I am unable to obtain the paper and give you the letter entire. The writer starts in by congratulating the New West Educational Commission upon the noble work it is doing here in Utah, in educating and christianizing the "Mormons," and then proceeds to tell that the densest ignorance prevails here.

She says that in several years' experience here she has employed not less than

FORTY WOMEN AND GIRLS

as domestic helps, and not one of them was able to read or write, and only a very few could tell the time by the clock or knew the number of days in a week or weeks in a month.

She tells a story of a man whose neighbor owed him some money which was due on the 28th of the month, and the man came to her in great anxiety to know if the 28th was near the beginning or end of the month. Quite a letter is made up of just such truth as

this. A number of anecdotes are told, but they are not worth repetition, as they are all similar to the foregoing. The "lady" winds up by urging the good people of Worcester to be liberal in their donations to help along this glorious work among

THESE BENIGHTED HEATHENS.

These are the kind of "good friends" who are laboring for the intellectual advancement of our children. For my part, if my children are to become such specimens of "truth" as this, as a result of their so-called Christian education, I prefer that they remain ignorant all their lives.

No! no! let us place our children where they will get a correct foundation, and if we cannot send them to other than the district schools, where religion must not be taught, let us take special care that they obtain their religious training at home.

And now I would say a word about

HOME TRAINING.

We should remember that what is known as the school-room is not the only place where we obtain our education. This world is one great school for us, and parents are placed as teachers to their children. I fear that there are some who are so occupied with their care for the welfare of others, that they neglect to give the attention to their own children that duty requires. I consider it binding upon parents to train and instruct the little ones entrusted to their care, and not to allow them to grow up wildly and trust to chance whether they turn out good or bad.

Inasmuch as parents have children in Zion, that teach them not to understand certain doctrines, the sin be upon the heads of the parents; for this shall be a

LAW UNTO ZION.

Home will exert its influence upon the child when he has grown to manhood—its power will be felt all through life. Home should be made happy, attractive, enticing. Father should be found there often, entering into the joys, sorrows, and amusements of the inmates, not as a task master, at sound of whose footsteps the childish voices are hushed in dread, but as the loving friend, at whose coming all rejoice.

Love should be the great centrepiece, the mainspring of every act. Home should be a

HEAVEN UPON EARTH.

Purity, honesty, self-denial, faith, charity, and all such noble virtues should abound there, for example is the greatest teacher after all.

The words of Samuel Smiles are very appropriate here, and I will close with them. He says: "Place even the highest-minded philosopher in the midst of daily discomfort, immorality and villainess, and he will insensibly gravitate towards brutality. How much more susceptible is the impressionable and helpless child amidst such surroundings!"

It is not possible to rear a kindly nature, sensitive to evil, pure in mind and heart, amidst coarseness, discomfort and impurity.

Thus homes, which are the nurseries of children, who grow up into men and women, will be good or bad according to the power that governs them. When the spirit of love and duty pervades the home—when head and heart bear rule wisely there—when the daily life is honest and virtuous—when the government is sensible, kind and loving, then may we expect from such a home an issue of healthy, useful, happy beings, capable as they gain the requisite strength of following the footsteps of their parents, of walking uprightly, governing themselves wisely, and contributing to the welfare of those about them.

Let us seek to guard our little ones from every influence—either in the schoolroom, at home or abroad that would draw them from the path which we know will lead them to eternal life and happiness.

TOMASO.

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