

In 1668, became one of the most celebrated physicians and anatomists to whom people flocked from all parts of the civilized world to hear on these subjects, and who became rich through his researches and labors, and the author of many medical works) retired from the profession and wrote a book containing the experience of a life and sealed it up, with instructions that it should be opened after his death and before opening sold to the highest bidder, the price to be given to charitable purposes. He said in this book: "Keep your head cool, your feet warm, your bowels open and throw physic to the dogs." Mark, this was the experience of a life devoted to medicine by this eminent man.

I might quote extensively from eminent physicians on the uncertainty of medicine, but will make one more quotation. The late Sir John Forbes, physician to her majesty, Queen Victoria, in his famous work on "Nature and art in the cure of disease," calls medicine a "conjectural art" and an uncertain science and in speaking on the present state of medicine says: "It has arrived at such a condition that it must either mend or end."

Under these circumstances it is high time that all classes should consider these subjects for themselves. After a study and careful practice of medical botany which, as can be well attested, has assisted many, without charge, under the method of gathering herbs and barks in their season, I have proved that mints are excellent as stomachic correctors, dandelion for the kidneys and liver, tansy for cure of palpitation of the heart. Each of these will be the better accompanied by ginger. Children are subject to summer complaint and diarrhea, for which make a medicine of oak bark, raspberry leaves, and cayenne pepper, or ginger. For constipation, take rhubarb, aloe or senna, any one of these with ginger; rhubarb is the mildest. Let me urge the people to attend to diet and such simple remedies as are named above, which are strictly in harmony with nature. We shall then be a healthy people as we were forty years ago, when the few professional men in Utah used to farm for a living and had some reason in their practice and prices. The "Word of Wisdom" as found in the book of Doctrine and Covenants, embraces a system of dietetics unsurpassed by man. The great and important promises contained therein should induce all to practice it. Health is one of its great promises. All useful herbs, it states, "God hath ordained for the nature, use and constitution of man," and there can be no doubt that this ordination of herbs for man was made prior to his fall, which God's foreknowledge fully anticipated. Genesis 2 ch., says that "God created every plant of the field before it was in the earth, and every herb of the field before it grew," evidently alluding to their existence in a previous state.

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A FARMER'S PLAIN.

PAYSON, May 15, 1893.—In the semi-weekly *Herald* of April 15th last, I notice an article under the heading:

"Fencing in Stock," referring to its adoption several years ago in Claremont county, Ohio, and the good results accruing therefrom. It is stated there that we had better postpone the discussion of this matter till the legislature is in session or about to meet. My opinion is that now is the time to discuss this question for these reasons: We know that customs which have prevailed so many years, no matter how unjust they may be, especially in the changed conditions of today as compared with forty years ago, cannot be easily altered. As a rule it takes a long time for people to give up old ideas and adopt new ones, even if the latter have been tried and proved to be a grand success in other places. Again, the people need this education in order to prepare them for the election of their legislators, for if they should, as is usually the case, send sheepmen and stockmen there, any and all but farmers, or those that understand the situation, and are willing to deal justly with all classes, it is not at all likely the farmer would get any redress, no matter how just his cause may be.

The *Herald* quotes the local option law as it now stands and says this is considered sufficient by the representatives of the people. I have lived in this Territory about thirty-eight years; during all this time I have been engaged in farming, and stock raising to a limited extent. We have had fence and no fence laws during that time, but none that has given protection to the farmer in any sense of the word. Neither will the farmer get any redress worth the name till the owners of sheep and stock are compelled to keep their animals in their own enclosures at all times except when running on the public range. You know we have never had even the option of this kind of a fence law.

I wish to propound a question to you and all others, namely: If there were no benefits or proceeds to be derived from sheep or stock, would they not be declared a nuisance running at large? They certainly would. Yet the farmers have to suffer this nuisance every day, and if they want any redress they may go in court every day, thereby making litigation and costs of both time and money for the farmer, that he is in no wise responsible for, and if he should not be able to prove whose animals did the damage as under the circumstances it is almost impossible to do. These men that claim they have a right to herd their animals on their own land next to others land with valuable crops ungathered, will tell you to prove that their animals did the damage, when they know that they did the damage, because they practically herded them on the crops. In fact some of them have been caught at this business. Herein lies the strength of the sheepmen and stockmen, and it may be said truthfully of the owners of animals that although they neither toll, nor spin, they reap the harvest all the same. I mean as far as the farmers' crops are concerned.

The policy adopted in this Territory from its first settlement, and one that has made it possible for the people to hold the position they are accredited with educationally, namely, standing third in the United States and territories in this respect, is in my opinion

largely, if not entirely that of the people, farmers included, living in cities and towns, thereby making it possible for our children to get an education that it is not likely they would have got if we had been scattered abroad on our farms, besides other advantages tending in this direction too numerous to mention. Yet, strange as it may appear, this is made to work in favor of these sheepmen and stockmen to plunder and destroy the farmer's crops with little risk of having to pay the damages. In order that this may be understood more thoroughly I would respectfully refer the reader to three articles on this subject in the Semi-Weekly *DESERET NEWS* of January 31st, March 3rd and April 18th, this year, as it is said that although this law is a success in Ohio, it does not follow that this would be expedient at present in every part of this Territory. This being true, the legislature could enact a law of this kind for the Territory, giving an option to the people of any county to declare by a two-thirds vote that stock shall be allowed to run at large.

A friend of mine who lives at Brigham City was surprised when I told him that the sheep men here have been herding their sheep on land in the center of our farms, where there were hundreds of dollars worth of lucerne seed, that the sheep could and did tread out by just going over it when it was lying in bunches on the ground about ready to thresh. He says the sheep men at his place build corrals and sheds and feed their animals. Here, on the contrary, after all this experience of destruction of property, the sheep owners tell us they have the right to herd on their own land or any other person's land from whom they can get the privilege by purchase or otherwise at any time of the year, with or without fence. It cannot be possible that they realize the position they place themselves in in taking this stand. Our farms and all the proceeds thereof are virtually theirs according to this logic, because of the powerful club the sheep and stock they hold in their hands. True, we have the right and privilege left of doing all the work and paying the taxes. Now it seems to me that Jago would be ashamed of himself at being so far outdone by these men in this kind of business, for you know in giving his advice to Roderigo, he said: "Put money in thy purse, honestly it thou can'st, but put money in thy purse."

It gives me pleasure to record the sentiments as expressed by one sheep owner, namely: that it was not possible to herd them under such condition, if you were to place men on all four sides of them. Another one, however, offered to bet me money that his herder could herd them under the same conditions on forty acres of land for sixty days, without letting them get off to do any one any damage. I told him I did not indulge in gambling otherwise I would be too pleased to accommodate him. Afterwards I found a man complaining about his sheep trespassing on his premises, for proof of which he asked me to go and see the wool sticking to the wire fence around his place in town. This was because I seemed a little inclined to doubt his word; I was not hunting items.

JOHN DONE.