

which no government has in itself the power to either cause or cure, and which may be said to have their moral storm-center in a restless spirit of speculation and extravagance which has been so long prevalent in various degrees throughout the United States. It says:

The dangerous habit of living ahead of one's income or earnings was general in some portions of this country even before the war. It has grown stronger during the last twenty years. To live beyond one's means has got to be an American method of getting on in the world. Men have borrowed money for use in lines of business about which they knew absolutely nothing. Farmers who have been farming for forty years are still a year behind with the provision merchant, to whom they have paid credit prices for supplies. Even churches have mortgages on them, and some of them have fallen into the habit of offering larger salaries than they have shown themselves ready to pay. Towns, cities, counties and states have been pushed to the limit of their credit and very often beyond it by the great American apostle of development and progress. The boomer has cultivated a growing proclivity to speculation, and a lucky strike here and there in the opening opportunities of the new West has tended to render less endurable the monotony and humdrum of ordinary everyday life.

The cure that is pointed out is "a pay-as-you-go policy, in both private and public affairs, instead of the wild habits of speculation and extravagance in which millions of the people have been so lavishly educated." When or how this cure can be applied to the nation is a little item still in the realms of the unknown. The habit of going and staying in debt has become so strong, and has the people generally in such firm grasp, that to change the condition of affairs requires a moral force and integrity which does not display itself prominently among the people at large. The suggested remedy is all right but it does look as if it could be made effective only after the nation has passed through "the valley of the shadow of death" financially and has wiped away the pillars that support existing methods of business. It may take something of a heroic character to eliminate extravagance and speculation from the American people.

CRANBERRY VS. BOILS.

The world will never cease to be grateful for the many revelations that have come through science for the benefit of mankind; and medical scientific development will have its share of thanks for the stream of suggestions in the way of improving health and prolonging life. Even among the seemingly smaller hints are few not worthy of note, and these cannot be made to include such recommendations as that by Dr. Carl Saller in the Medical Times. The doctor gives a recipe for a boil on the end of the nose, where an ordinary poultice would be of no avail, at least in the way of ornamentation and convenience. He advises the use of "a raw cranberry, crushed and laid over the part, and kept in place with a dab of stiff boiled starch." This, he says, will relieve the excruciating pain in a short time and cure the trouble in twenty-four hours.

Cranberry sauce is in good form for Thanksgiving turkey; but a boil on the apex of the nasal organ takes precedence in the human mind over nearly everything else but toothache, and is not much more acceptable in an ornamental way than a cranberry and starch poultice for the human proboscis. So hereafter when a man blossoms out with crushed cranberry and a starch plaster, society may understand that he is equally in good medical form and fashion with the wearer of eyeglasses when there is necessity therefor; and when once introduced cranberry and starch may be as good for boil on the back of the neck as on the end of the nose, and suffering humanity will have one less ill to fear.

INDIAN EDUCATION.

The United States commissioner of Indian affairs, D. M. Browning, is making a tour of the West, visiting the various Indian reservations, and will soon reach those of Utah and Idaho in the order of his trip. In his reference to the progress of the aborigine toward civilization, Mr. Browning should be and is good authority. His statement of Indian education throughout the country shows the most satisfactory condition. He says there are now 250,000 Indians living at the fifty agencies established by the government, and that 24,000 children are being educated in the Indian schools. The general plan of the government is to place each Indian in possession of a farm and make him earn his own livelihood. The older Indians are being settled on lands and the children are educated to be settlers in due time, in the hope of making them a self-sustaining people. With the exception of a few wild tribes that will follow in due time, Mr. Browning thinks that the Indians are now well on the way to become an industrious, self-supporting people who will observe the civilized methods of progress with which they are being made acquainted.

As to the danger of Indian uprisings, Mr. Browning thinks they are now practically a thing of the past, so far as their inception in the Indian mind is concerned; there is now no occasion for them, and no prospect therefor if the white men will not make a racial attack upon the aborigine. The commissioner attributes the removal of danger of uprisings to the teaching by the government—the idea now being comprehended by the Indians generally—that all persons are on an equal footing before the law and that each is responsible for his own actions. Mr. Browning says that he has noticed an increased moral tendency among Indians generally during the past few years; that if an aspiring young buck wants to lead his people to war there are Indian police ready to throw him into jail and he is kept there until he can cool off. Indians do not act until they have had a long pow-wow, and before any warlike plan can be formulated the whole movement is suppressed by a few timely arrests. Then when every Indian is a farmer or a mechanic he will not have any more disposition than the white man to go on the warpath.

There is no doubt in the commissioner's mind that the aborigine is capable of the highest type of civilization in due time. The present plan is seeking the amelioration of his condition now so his mind will be turned to following the pursuits of the white man, and it is believed to be only a question of a few generations at most when those that may remain of the erstwhile savage inhabitants of the United States will be as enlightened citizens as any other class with like opportunities. The culmination of the tendency noted by Mr. Browning, as well as all who study closely Indian character and prospects, is allegory under the divine promise to their forefathers, made nearly twenty-five centuries ago, wherein it was stated that "the remnant" of their descendants—and that is all there is now of the Indians—would become a "white and delightful people." To this end they are being educated by a government instituted by the Almighty for the fulfillment of His purposes in latter days.

MORMONS AND THE BIBLE.

Our Presbyterian friends, according to a report published in a morning contemporary, recently have endeavored to discuss Mormonism, its leading doctrines and moral effects. Rev. Mr. Martin of Mant, a clergyman who has made many friends both among Church members and outsiders, thought he could divide the Mormons in two classes, one believing in the Bible and many doctrines commonly held by Christians, and the other having all but discarded the Bible. All, however, are more or less pre-occupied with outward observances and have lost their sensitiveness to right or wrong. Other speakers added their testimony to this, in a similar vein.

It has been noticed lately that representatives of Christian denominations, sent here presumably for the purpose of giving forth their "light in the darkness," have been making strenuous efforts to prove that Mormonism contradicts Christianity, and we can only say that this mode of warfare, as long as it is held within the limits of that liberty which is the undisputed right of Americans, and in a Christian and gentlemanly spirit, is perfectly agreeable to the members of the Mormon Church. They expect that their testimony to the world will cause discussion and be contradicted, even as was the testimony of the first Apostles of our Lord, and they know that in any fair comparison with the tenets of other systems, Mormonism will hold its own. Founded in truth it can no more be reasoned out of its position than can the eternal foundations on which it rests.

The reply to Mr. Martin's classification of the Mormons is that probably every Christian denomination can be divided on the same lines. Some people are good and others are not so good all the world over, no matter what their profession may be. This needs no discussion. The Mormons, however, as a rule are more united on doctrinal points than any other denomination the members of which are supposed to exercise the faculty of