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THAT AMNESTY AGAIN.

In the case of the United States vs. Thomas Pierpont, in the First district court at Provo, the defendant objected to being sentenced on what seems to us sufficient grounds. The charge was adultery alleged to have been committed with a plural wife, and the claim made by Mr. Pierpont's attorneys was that the amnesty proclamation of President Harrison covered the case, the defendant's offense having occurred prior to the time specified by the Executive as the one subsequent to which the amnesty would not take effect. The prosecution demurred to this and Judge Blackburn yesterday sustained the demurrer, holding that adultery was not included in the cases pardoned. This again raises the question as to what and whom the pardon does reach. Of course the case will come up to the Supreme court and then the interpretation so much needed, apparently, will be had; perhaps the Provo jurist had this in mind when he made his ruling.

MISTAKES AS TO THAT.

According to one of our dispatches this morning, Mr. Webb, the apostle of Mohammedanism, has commenced his work in this country. He is quoted as having said that the Koran inculcates among other things polygamy. If Mr. Webb is not misquoted he is himself misinformed, which is less probable. The Koran does not inculcate the doctrine of a plurality of wives; it only allows its practice with certain restrictions. The text runs thus: "Take to marriage of the women who please you, two, three or four; but if ye fear that ye cannot act equitably, one; or those whom your right hands have acquired."

The opinion of the Mohammedans is divided as to the correct understanding of this passage. All agree that four wives is the greatest number a follower of Mohammed can legally take. But while some hold that the words quoted allow them to enlarge their households to that extent, others contend that the same words really forbid them to take more than one wife, since no honest man, they say, can take another wife without "fear" of being unable to treat all alike. These are the facts as regards the Koran and the doctrine of polygamy.

OPPOSITION WHICH DOES NOT OPPOSE.

An Eastern paper recently undertook to "show up" the cigarette evil and also that the passage of prohibitory enactments in different states and territories had had the effect of restricting the market for those combinations of cigar stumps and partially masticated chews of tobacco. To this exposition of the subject the San Francisco *Chronicle* enters a demurrer. It claims that the charge that cigarettes are made of such materials is "as silly as the stock joke about cigars being made of cabbage leaves and brown paper." The better cigarette of today, it proceeds to show, "is just as much made of tobacco as is the finest cigar ever made in Havana, the only difference being that the wrapper of the cigarette is of paper instead of a particular kind of tobacco. The paper in the best cigarettes is especially prepared for the purpose of wrapping the tobacco, its basis being, in almost every case, a cotton fiber, and it would puzzle hygienists as well as chemists to say why, if at all, the smoke of burning cotton fiber, especially in small quantities, should be any more injurious than the smoke of that other vegetable product, tobacco."

It is sincerely to be hoped that no one claims that the smoke of prepared paper is more harmful than that of tobacco, for it certainly is not. Both are, however, harmful, and that is enough, and combined they are certainly not less so. Furthermore, it is idle in any newspaper or any man to say that cigarettes are not made of refuse materials, and to judge to the contrary because of their appearance is not to exhibit a painful ignorance of what science can accomplish. Also, it is a fact which no amount of denial can overcome, that materials other than tobacco enter into the composition of cigars—not to their injury, perhaps, because in such a case the injury by association would be to such other ingredients. And the *Chronicle* simply dodges the question altogether when it insists that some people think a cigarette more harmful than a cigar and are mistaken about it. Surely, that is no argument going to show that either is not bad. An evil is not lessened because it exists in degrees; the fact that one degree is much less than some other does not at all change the status of the case. Because murder is a higher offense than burglary, the latter is not justified thereby; it is a crime by itself and comparison with a greater one does not lessen or weaken it.

Nor will it do to accede to the *Chronicle's* statement that it "surprises" the majority of people think one cigarette worse than a whole box of cigars because if it did think so it would show itself as being in a condition of prof ound ignorance regarding the bulk of humanity, who are easily sensible and do not believe such foolish things. We must admit as a fact that a majority of them do not look upon tobacco in any form as specially harmful, more's the pity.

Our contemporary continues:

The real truth is that the crusade against cigarettes has been brought about by the fact that children smoke them, their cheapness putting them within the reach of the average small boy, and because their injurious effects are known or are felt to be so. It would be more than likely to do, it is assumed that the cigarette is parading, prim and demure, the interests of society and civilization demand its suppression and annihilation. The most sober cigarettes against the cigarette, it is to be observed, are those who have no practical knowledge of it, unless it be of its effects on growing boys, and who are as much outsiders with their opinions as to decline to make inquiry or investigation.

Suppose the cause of the "crusade" is as stated, is not that sufficient justification, pray? Surely it is bad enough for men to engage in a practice which gradually weakens every nerve in the body, without having its baleful work begun when the flesh and all the functions are tender and thereby more susceptible. We say, all honor to those legislatures which have gone so far in the direction of stamping out such an iniquity as they could! Would that their efforts were efficacious, turned in such a channel and free in those which excite political strife and social discontent!

The *Chronicle* concludes with a disclaimer of any intention to defend the use of tobacco, but it shows a peculiar conception of how to make missionary work against an evil should be carried on, or else it is poorly skilled in the use of the weapons employed.

TWO GREAT ITALIANS.

The *Century* magazine is publishing a serial autobiography of Garibaldi, the eminent patriot, in which many interesting things previously unknown are told. One of these is his early love for his distinguished country woman Historia. Referring to his constant efforts to commit his "poem" to memory, he says: "I will not weep to diary that I was spurred on not only by my love of art, but by a softer sentiment—by my resolution not to be unworthy of the affectionate encouragement bestowed on me by Historia, whom I loved with enthusiasm. But when we came to Rome in the spring I perceived that her generous and confidential encouragement was intended not for the young man but solely for the artist. I did not prize it the less for that, and I continued to love her as a friend and to admire her as an artist."

It does not detract from the interest in the Garibaldi to the least that both the great actors spoken of have performed in this city. Salvini played the Gladiator, and though he could not or did not speak a word of English, his work was greatly successful and so keenly enjoyed as any we have ever had. His performance was of the most intense and he imparted to it the finish of a steel engraving, while his massive frame and expressive countenance were of themselves studies for an artist. He is undeniably the greatest actor now living. Ristori, on the other hand, spoke English almost perfectly; there was scarcely an accent or inflection betraying her Italian nativity, and her rendition of Mary Stuart, while somewhat dreamy in places, was altogether a tragic poem, once seen never forgotten.

UTAH SELENITE.

The latest number of *Science*, a periodical published in New York, and whose object is sufficiently expressed by its title, gives the place of honor to an article from the pen of Dr. J. E. Talmage of this city, on "A Remarkable Occurrence of Selenite." This deposit has been already referred to in the columns of the *News*, mention having been made of the securing and transportation of the specimens to this city for the Deseret Museum. Most that is interesting on the subject, however, has not been published, and at the risk of offending some readers who would prefer a description written in less scientific language, we quote a few paragraphs from the Doctor's article. The unusual compliment paid him and his subject by *Science*, namely the publishing of numerous sketches illustrative of the text, the *News* is compelled for obvious reasons to withhold.

The writer is placed to report a deposit of selenite in southern Utah, which is remarkable for the size, perfection and variety of the crystals there to be found. It is situated in the newly created county of Wayne, in what is locally known as the South Wash, which is connected with the canyon of the Fremont River, and this in turn is tributary to the Colorado.

The formation in the neighborhood of the deposit in question is mostly red, some red argillite, with a few decades of arenic bodies of lava. Immediately outside opens in stone declare the cutting power of water and wind, indeed, the entire region has been the sea of wonderful erosion agents.

The crystals occur in a cave, and this is reached by a three-shell turning a mound which stands in relief on the side of a hill bounding the Wash. The mound is somewhat of an egg-shape, 25 feet in length and 12 wide, 10 feet in breadth, and of an average height of the vault of the gallery, which is 7 feet, which all notwithstanding, the selenite is seen to be in no place less than 10 feet from the roof. The selenite crystals are