

This legislation is in line with the recent law of Congress upon the same subject, which applies to the military and naval schools of the United States, and to the public or common schools of the Territories and District of Columbia, and which was published in the News a short time ago.

In response to a demand for suitable school books thus created, the publishing house of A. S. Barnes & Co. of New York and Chicago, have issued a series of text books called "The Pathfinder Series of Physiologies," and embracing "The Child's Health Primer," "Hygiene for Young People," and "Steele's Hygienic Physiology," three works designed for primary, intermediate and advanced pupils, respectively. These books have been prepared with a view to having embraced in them lessons and instruction contemplated by the State and Congressional legislation referred to, and in our opinion the publishers have been very successful in attaining this object.

In each of the books, in language adapted to the capacity of the pupil for which it is designed, are set forth the physiological effects upon the human system of alcoholic drinks, tobacco, opium, tea, coffee, etc. Certainly such instruction cannot but form a valuable portion of an education, and the effect of embracing it in the curriculum of the schools required by law to include it in their studies, ought to be very widespread and effective for good among the rising generation.

A sample of each book of the "Pathfinder Series of Physiologies" has been placed upon our table. Mechanically the books possess marked merit, the paper and binding being very good, while the illustrations and presswork are excellent. But their principal merit lies in the appropriate and salutary character of their contents.

A VERY BROAD CHURCH.

REACTION is likely to correspond in the length to which it goes with the extreme of which it is the opposite. This principle is illustrated in the religious views expressed, during late years by prominent clergymen who are descended from the rigid and dogmatical Puritans of New England, such as Henry Ward Beecher, Heber Newton and James Freeman Clarke. Recently the latter gave his view of what the "church of the future" would be, and as an exchange, in speaking of the discourse, says:

"Here is a picture of the Broad church of the future drawn by the Rev. James Freeman Clarke last Sunday, that would probably be repudiated by even the broadest of orthodox churchmen: 'It will include,' he said, 'all good men and women of every religion. It will be broad enough to include Socrates and Plato, Confucius and Buddha, Garibaldi and Abraham Lincoln—though some of them never heard of Jesus, and others never claimed to be His disciples. Its test of membership will at last be in the words of the Master Himself: 'Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is heaven.' The broad church will include in its fellowship not only the good people, but also those who would like to be good. It will have a broad Bible. It will find much more in the Bible than has ever been found before and will make it much more the book of books than it has ever before been made; for it will see in it the current of spiritual life flowing through the ages, gradually unfolding from a seed into a stalk and a bud into a blossom; a history of man in every stage of his moral progress; a picture of humanity and a palm of the soul. The broad church will take broad views of prayer; and its worship will be vastly more free and vital. Such will be the broad church, emancipated from ritualism, dogmatism and sectarianism: having more of the mind and heart of Christ; leaving behind its old egotisms and vanities, its small ambitious and petty controversies. Instead of sectarianism we shall have co-operation; instead of dogmatism, insight; instead of formal worship, the glorious liberty of the sons of God."

The true Church of Christ will never become so broad as this. True, under the political government of which the head of that Church (Christ) will be the Sovereign, as broad a liberty as that which the Rev. Mr. Clarke has pictured, will be enjoyed. But the citizens of that government who will enjoy a liberty so great and a peace so perfect as that set forth in Mr. Clarke's panegyric will not necessarily be members of the Church of Christ, nor even, believers in his mission. Too great a breadth in religion is an evil preceded only by the narrowness and bigotry of which Mr. Clarke's ideas are the opposite and reactor. There is this to be said, however, in favor of the latitudinarian ideas of such teachers as he: They do not lead those who believe in them to persecute and destroy those who do not, as is the case with the dogmatic systems which are being superseded by the liberal views of modern leaders in religious thought.

APPARENT BUT NOT REAL CONTRADICTIONS.

ALL incidents of a public character necessarily have some effect upon the popular mind. People who think skimmingly are as apt to be impressed erroneously as correctly. To such merely apparent contradictory positions are assumed to be real conflicts, when a little digging beneath the surface would result in harmonizing seeming differences.

The variety of positions assumed by the brethren when placed in jeopardy before the courts under the Edmunds law, for unlawful cohabitation—living with and supporting their families—has produced some disagreement of opinion among those who might "see eye to eye." The cause of the discrepancy of view is, to our way of thinking, more superficial than otherwise. This can be shown by a scrutiny or analysis as close as the importance of the subject warrants. It is always the generous part to put the broadest and most charitable construction upon the acts of our fellows; otherwise injustice may be done, by attributing motives to them that are ignoble when they have been inspired by those of the highest and most elevated character.

Those who have been pursued by the law—aside from those who have entered into an agreement with the courts—may be reasonably arranged in four classes: (1) Those who have pled guilty (2) those who have pled not guilty and practically made no defense, voluntarily supplying all the evidence needed by the prosecution to insure conviction, by acknowledging their relationships and associations with their families. (3) Those who have pled not guilty, and have made a legal defense. (4) Those who have avoided imprisonment by having recourse to enforced exile. In one or two instances persons refused to plead, thus placing it upon the court to enter a plea of not guilty, but in such cases the position has been practically the same as that taken by class number 2 to which they may be said to belong.

Although there is a seeming disagreement, generally speaking, in point of conscientiousness and integrity there is but little if any difference in the attitudes assumed. One grand fact that demonstrates this is that each path pursued has led almost invariably to a common dumping ground—the penitentiary, and that undesirable haven might have been avoided by a compromise of conscience and principle. Each has pursued just about the road that seemed to himself the best, and the variety does not imply any swerving from rectitude. He who pled guilty has doubtless done so because, in the face of the fact that the law existed and he had infringed it, he felt that he could not do otherwise, and answer his own sentiments upon the subject; besides, in that way he avoided the humiliation of his family, who would have been dragged into court and compelled, as unwilling witnesses, to testify against him, or be themselves subjected to legal penalties. He who has pled not guilty and then admitted his family relationships and associations could take that position with an equally clear conscience. He did not feel that he had been guilty of perpetrating any wrong upon any of his fellow beings, and therefore no law that was proper, rightful, humane or intended to guard human rights and liberties could touch him. While willing to admit the nature of his domestic relationships, the word guilty could not in any sense be applied to them, with consistency.

But what about those who, in addition to the plea of not guilty, have set up a defense and made an intelligent legal fight in the courts? Some profess not to be able to see the consistency of a course of that kind, and yet it is susceptible of being dictated by motives of the most elevated character, coupled with the noble trait exhibited by their ignoring the fact, that they were liable to be misunderstood, and their conduct condemned, instead of being appreciated, by the unthinking.

Leaving the fact of the right of every person to take advantage of the privileges of the law for purposes of legal self and family defense, which largely enter into this question, we pass on to others that may justly be considered more weighty still. If it is justly held that a law is wrong in principle and consequently unconstitutional, and the constructions placed upon it are still more hideous and destructive of human rights than the statute itself, can any one tell by what process the questions involved can be tested other than by some, at least, pursued by it placing themselves on the defensive. That is the only way in which each higher grade of tribunal can be brought into the position of passing upon the issues. Those who, for this purpose, with the probability of the penitentiary ultimatum being reached, have entered upon and carried out a legal struggle, are the men to whom the people are indebted for the decisions of the upper courts. Their fight has not been conducted for personal ends, but for the general good. Immediate interest has been lost sight of in the wider object of subserving a purpose on a larger scale. No matter about the adverse character of the decisions finalities so far as earthly courts were concerned, independent of their char-

acter, were needed. If founded on right the power that renders them is justified, if grounded on injustice and prejudice it is condemned. Judgments were wanted, and by the action of brethren who have fought a good fight they have been secured. If the powers that be are to be justified or condemned, as the Latter-day Saints believe, by the character of the position they assume in sustaining or demolishing the rights involved, there is but one way in which the result can be attained. Appeals must be made and taken, step by step, from the lowest to the highest authorities in every department of the Government, according to the nature of the questions. The Latter-day Saints have asked in vain from the judicial arm of the government for a definition of the unlawful cohabitation clause of the Edmunds act. Its head has declined to inform them what conduct on their part would be considered within the law, and what outside of it. The court of last resort took jurisdiction of one case in which that question was not involved, and thus established a legal fact that jurisdiction in that class of cases was proper. When another of the same class came before it in which the point was involved, it was decided that there was no jurisdiction, and a legal fact to that effect was established. Consequently what was a legal and judicial fact a few months previous was wiped out by its opposite, which then became the fact of a legal and judicial character. The appeal for a definition and even for an appeal have been denied, and all these actions were necessary, the interests involved being more vital and far-reaching than most people presume. They were brought about by men who stoutly carried those questions up through the courts by recourse to legal privileges, open to all citizens of the Republic. And even aside from the finalities that have been attained, if there had been no struggle and the accused had suffered themselves as a whole to be herded into the "pen" like sheep, the fantastic, contradictory and elastic rulings of the local courts would not have evolved, and the readers of future history would have been denied the contemplation of the most singular exhibition of judicial contradictoriness that the records of the human race afford.

In relation to the fourth class under consideration—those who elect to go into enforced exile in preference to falling into the eager and unmerciful clutches of those who relentlessly pursue them—some are not slow to condemn them. So far as those who are not connected with the Church is concerned, who entertain such sentiments, we care not a rush. There are many of them, however, who take the position that where a man can do it, it is a proper line of action and in every way justifiable. If there is any difference in the degree of urgency for that course upon any one class, it is upon the chief authorities of the Church. They are the special objects of the hatred and solicitude of the crusaders. So far as some of them is concerned, if they were to fall into the grasp of those who desire their custody, they might as well bid a permanent farewell to liberty—if not to mortal life—so long as their enemies might have power to deprive them of it. Those who are the loudest and most blatant in blaming them for not making a permanent surrender of their freedom are the ones whose course renders it worse than folly to place themselves in their toils. As an evidence of this fact we will here quote from the September 2nd issue of the chief anti-"Mormon" organ.

"George Q. is not so careful as he was, and it has just leaked out that the Deputy Marshals, came near catching him some days ago. The portly Saint has enough indictments hanging over his head to keep him in striped clothing for life."

This should be interesting reading to those who think that President Cannon ought to surrender himself. And what applies in his case has force also in relation to President Taylor and others. And this increasing, by a fantastic judicial process, to life incarceration the penalty of a statute which prescribes imprisonment for six months as the extreme limit in that direction, is called justice. And that is the kind of justice men who wisely keep out of the way of the crusaders are condemned for not coming out to face.

Future history will class those who have been pursued in this crusade by the terrors of the law and have not departed from their religious professions and convictions, as a harmonious whole, so far as the main issues and principles are concerned.

SOMETHING FOR THE GIRLS TO CONSIDER.

A RETIRED drummer makes, through the Philadelphia Times, a statement of stunning facts. The truths he utters and the advice he tenders apply to every town, and as the chief cities of Utah are not inconsiderable as drummers' resorts, the application rests here as well as elsewhere. We commend a careful perusal of his article to young girls in general and the too readily susceptible class among them in particular, as something that should have a salutary effect:

"The writer has traveled this country from the Atlantic to the Rockies, visited most of the largest cities and hundreds of towns in the Northern States, and it is a glaring fact that the majority of girls, if an occasion presents itself, take up with almost any travelling man, and that, too, without knowing anything about him. They do not even know if the man is single. If he presents a nice appearance and has a slick tongue that is all they seem to care about. Perhaps the man introduces himself, often giving a name not his own, and from that time the girl thinks herself his 'solid girl.' If the man has met several of the girls of the same town, they talk of no other subject for a long time, and if they should happen to hear another girl of more sense than they speak against him, they think her behind the times. But what does the man care? Nothing. To-day he is here, to-morrow there, and the third day somewhere else. It matters not to him; he is out for a good time when business hours are over. He cares no more for a new 'mash' than the snap of his fingers, and in 99 cases out of a hundred of these so-called 'mashes' he never gives it a second thought unless his route or business call him back to the same place at some future time, when he takes advantage of his previous sojourn and makes the most of it to his personal gratification.

This certainly denotes something wrong. Where is it? Is it in the training of these girls, or are they proud of having accomplished a noteworthy feat in attracting the attention of a travelling man? Many a girl can date her downfall from her first acquaintance with a travelling man, and if these realize on what dangerous ground they tread they would think twice before taking the leap. I do not know whether it is generally known, but if girls knew what sort of men these travelers are, as a class, they would certainly think infinitely less of a 'mash' than they now do.

I would say: Girls, always, on taking up with a traveling man, require reference or a letter of introduction from some one of repute. If the man thinks an iota as much of you as his flattering tongue utters there is no danger of losing sight of you. A man of worth will not be thwarted if he really desires your acquaintance, even though you turn a cold shoulder to him. The fact is, if you take up with him too easily he thinks, and rightly, too, that you do the same with others, and he cares nothing for such a girl. Did you ever know a traveling man to marry any of your acquaintances? If so, you can set it down that she was not a frivolous girl, who went wild at first sight, but one of worth, whom he could not afford to approach without reference. I believe I am safe in saying that the majority of traveling men are married, but many of them, to all intents and purposes while on the road where they are not known, pass for single men. Although a man, I have been astounded at some of the glaring actions of married men, when 'on the road.' They would be guilty of advances that a single man would not dare to make at home, if he valued his reputation. The writer is not married—never was—but if he ever married it will not be to one of the girls who are foremost in making 'mashes,' but to some modest maiden who revolts at the mention of a traveling man."

JUDGE BOREMAN

STUFFS A GRAND JURY WITH SPLEEN AND FALSEHOOD.

BEAVER, Sept. 6th, 1886.

Editor Deseret News:

The District Court met at 10 o'clock, Judge Boreman presiding. The grand jury, selected by open venire, were of the elect stripe and were soon emancipated. The Judge, in charging the jury, referred to the post office, post roads and the revenue laws, after which he came down on polygamy and unlawful cohabitation with spiteful whack; that they knew state of affairs in Utah, and must protect society. The officers of law could do nothing without their aid. He eased himself by getting off a long screed about the "Mormon" Church being a treasonable organization, and in dealing with these matters they said might expect to meet perjury and the like; it was taught to the children; society of Utah was lower than was to be found in any other part of the country.

MOONSHINE.

THE CHEROKEE NATION.

INTERESTING ACCOUNT OF HIS PEOPLE BY A NATIVE.

CHEROKEE INDIAN NATION, Indian Territory.

Editor Deseret News:

I lately saw in the News a communication from Elder A. Kimball, now on a mission in our country. I, being a native, wish to offer an amendment to, or a substitute for the communication. Elder Kimball says that the Cherokees by blood number 1,600, a very wide mistake indeed. According to the

LAST CENSUS

taken in July, 1886, they number 18,325; the adopted citizens, whites, negroes, Mucogeas, Delawares and Shawnees

number 8,100, a grand total of 26,425 citizens of the Cherokee Nation. Elder Kimball says we own 600,000 acres of land. We Cherokees are like most all Indians; we own our lands in common. No person has an individual deed to his part of the land, but holds as much as he is able to fence, and no more. We had a fee simple title and patent, granted in 1835, to a fraction over 10,000,000 acres; but after the close of the late war in the United States the authorities of our people were called to Washington and made a new treaty in 1866. In that treaty we contracted to the Government 6,000,000 acres, what is known as the Cherokee outlet, set apart as a hunting ground. That part has been set apart for the use of the U. S. Government to settle friendly Indians upon. Several small bands have been located on that land; the remainder

WE HOLD JURISDICTION OVER

until settled by friendly Indians. We have let it out to a firm of men who have cattle grazing on it, for which they pay to the Cherokee Nation \$100,000 annually in installments of \$50,000 every six months. In what is included within Cherokee limits there is a little the raise of 4,000,000 acres.

The Cherokees proper are about equally divided between full blood and mixed with white blood. We have 100 common schools and two large and commodious seminaries, one for males and one for females, with a daily attendance of 150 pupils in each. We have an institute for orphans; it is called the "Orphans' Home." The inmates include both male and female. They go to school and number 175.

All the schools and the orphan asylum are supported by the nation. Our annual council makes an appropriation to run all the schools for one year. Our interest on

THE INVESTED FUND

placed in government bonds amounts to \$168,000 a year, besides other revenues collected by our officers, and the \$100,000 lease money, making a grand total of about \$269,000.

If the U. S. Government—speaking of the Congress at Washington, D.C.—would allow us to enact our own legislation, at home, we would be as independent as any nation on the American continent. But it looks as though we are classed with the "Mormons," because of our weakness, and because they have the power. But we must bear with it as a tried people; God will not allow us to suffer for 430 years under bondage.

Respectfully,

W. H. HENDRICKS.

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