

of the law of Congress were not sufficient and that he wished they could be made more severe. Then came the shameful, cruel and lawless "segregation" plot, by which defendants were made to suffer more than the full measures of lawful punishment. It was done vindictively, maliciously and cunningly, with the understanding that it was not sound in law, but with the belief that it could not be appealed from, and that the unfortunate victims of the scheme were at the mercy of their shameless and inhuman persecutors.

This later scheme was devised in a similar spirit. It has met with a similar fate. That is eminently proper. The two cases should be a lesson to those who are charged with the administration of the laws in Utah. The "Mormons" are an unpopular people. There are many things in their faith which are obnoxious to other folks. Some of them are in a position which makes them appear hostile to one of the laws of their country. In all other respects they are conceded to be good citizens, useful members of the community and now not openly or harmfully at discord with the law in question. Why should there be such a bitter and vengeful spirit in proceeding against them?

If the object is to induce people who have been in a condition forbidden by special enactment to conform to its provisions, why should not a course be taken likely to lead to that result? Stretching the law, violating the well-known provisions of common and constitutional law is not, surely, the best way to command respect for the law. It would seem, from experience and common knowledge of human nature, that the desired result is much more likely to be brought about by justice tempered with mercy, and when the law must be enforced, that it shall be done as in other parts of the United States and in the spirit of legal and judicial fairness, devoid of temper and of special rigor.

The text of the decision has not yet been received. So far as it has been made known it is of great value, and will release from improper prosecution a large number of persons who have been indicted or who have been marked for double punishment. We hope it will be found to contain some rulings of the court on the main questions involved that will be a guide to the courts, and to the people of Utah in the settlement of the im-

portant issues between them and the majority of their fellow citizens in this great nation.

AMONG THE CHEROKEES.

On Tuesday, May 7, 1889, Tahlequah, the capital of the Cherokee Nation—one of the five civilized tribes which now inhabit Indian Territory—was the scene of an important event in the history of the Cherokee Indians, viz., the dedicatory services attending the completion of the Indian Female Seminary.

The town of Tahlequah is situated in a valley running almost directly north and south, the hills bordering it being of a low, rolling class, and covered with trees. In viewing the city from either side at this time of year, the dense foliage of the trees, which are numerous throughout the town, close the place from sight, with the exception of a few of the buildings. The main street runs north and south, while several shorter streets run east and west. The width of the streets is five rods. On the main thoroughfare are built most of the houses, both business and private. Many of the residences and business houses are of a substantial character, and the town is improving and building steadily, but it has yet the partial appearance of a western frontier town. The population is about 1200, consisting of Indians, half-breeds, negroes and white men—a variety in shade and color. The place is not governed by a municipality, but by the district officers, under the direction of the Nation's chief. There is a square in the centre of the town in which stands the capitol building, 100 feet square. In this place the legislative council of the Nation meets in November of each year, and enacts laws for the governing of the people. The nation is divided into nine districts, and the number of the present council is eighteen senators and twenty-four representatives.

On the southwestern outskirts of the town stands the Indian male seminary. Some four miles to the southeast is the Orphan Asylum. These two places, in connection with the new seminary, are for the purpose of caring for and training the youth of the Cherokee people. The two first named have been in use several years, and all are edifices which give rise to the impression that this people are providing institutions which are, and will be, a credit to their name; and that they intend supplying present and future generations with opportunities to acquire the knowledge which civilized nations are in possession of.

Thirty-four years ago a female seminary was erected a few miles from Tahlequah, but four years since it was destroyed by fire. Two years ago the Indian Council, with Chief Bushyhead as a leading spirit, appropriated \$60,000 for the erection of a new seminary. But a few thousand dollars have since been given to complete the work.

In April, 1888, the corner stone of the new building was laid, and from that time till its completion the work

has been rapidly going on. The plan upon which it was built is according to the most modern style of architecture. It is situated on a high knoll, is three stories high and built of brick, in shape of an L. The dimensions are 250 feet north and south and 200 feet east and west, with an average width of 60 feet. On the southeast corner is a spire, towering above all other parts of the structure. The main entrance is from the south, through a large arched doorway, with half circle towers on either side. A similar entrance is provided on the east side. The building entire, from an exterior view, has a fine appearance. The work and finishing in the interior are first-class in every particular. Indeed, it may be said that the structure in all respects would be an adornment in any of the cities of the United States.

As before stated, the 7th inst. was set as the day for the dedication of the building. The people had been fully notified of the coming event, and a procession and appropriate programme of exercises had been previously arranged for. The day was cloudy and sultry, but from early morning the people of the town were astir, and the inhabitants of the surrounding country came flocking into the city, so that at the time the procession began to move the principal street was lined with human beings and wagons; and, though the district adjoining is comparatively thinly inhabited, the number who gathered into the town—probably 2000—showed that the people were interested in the occasion; for it is seldom that so large a number of inhabitants of this Territory meet in any one place.

The procession was formed on the southern part of the street, and as soon as all were in line began a march of one mile to the new seminary on the northern part. The Tahlequah brass band headed the procession; then came the Free Masons and Odd Fellows, pupils of the male seminary, Sunday schools of the religious sects, merchants, advertising wagons, and the balance of the public in wagons and on foot. The procession was three-quarters of a mile in length.

On arriving at the building the public were partly provided with seats in front of the porches, on the west side of the eastern extension. The centre one of the porches was decorated with bunting and colors of the United States, and was occupied by Chief J. B. Mayes, Assistant Chief Samuel Smith, the commander of Fort Gibson, and several of the prominent men of the nation. After an opening song by a select choir, prayer was offered by the assistant chief. A portion of the prayer was interpreted into English, and the rest given in Cherokee. The chief was the first speaker. The remarks were made in English and interpreted into the native language. Other speeches were made by prominent Cherokee men; the dedicatory prayer and delivery of keys followed; then a speech by United States Indian Agent Bennett. The addresses were mostly