

## EDITORIALS

## CRIMES AND CASUALTIES.

We present our readers with a resume of the accounts, received by telegraph, of the fires, deaths by accident and violence, defalcations, disasters at sea, &c., for the month of April.

## FIRES.

April 1. In a fire at Millerstown, Pa., seven persons lost their lives, and sixty-nine buildings were burned; loss \$233,000.

In San Francisco, Law & Frick's liquor store, on Battery Street, burned; loss \$50,000.

The village of Rosendale, N. Y., destroyed.

At Lancaster, Ky., a fire destroyed eleven buildings; damage \$60,000.

2. At Tivoli, N. Y., Knitting mills burned; loss \$225,000.

Gaus's Box factory burned at St. Louis, Mo., loss \$50,000.

Masonic block burned at Appleton, Wis., loss \$16,000.

3. Couche's furniture establishment, Wellington, O., burned, loss \$12,000.

7. Episcopal church burned at Worcester, Mass., loss \$30,000.

8. The Forest City, O., Varnish and Naptha Works burned; loss \$40,000.

Dwelling of Mrs. Rother, at Evansville, Ind., burned; she and her son were smothered to death.

11. At Methune, Mass., the wool and hat factory of Chas. H. Teary & Co., and a quantity of stock were burned; loss \$50,000.

Fire in a furniture factory, at Louisville, Ky., did \$50,000 damage.

12. A fire at Yokohama, Japan, on the night of the 12th; estimated loss \$150,000.

13. A fire at Junction City, Kas., destroyed seven buildings, valued at \$35,000.

At Williamsport, Pa., \$500,000 worth of lumber and other property burned.

14. Part of two business blocks burned at Jacksonville, Oregon, damage \$60,000.

18. There was a conflagration at Fort Alcatraz, California, by which nearly all the frame buildings at the South end and West side of the Island were destroyed; loss estimated at from \$25,000 to \$30,000.

20. A fire at Bangor, Me., destroyed property worth \$100,000.

Thirty stores and twenty-seven dwellings burned at New Glasgow, Nova Scotia; loss \$100,000.

21. At Ishpenning, Mich., fifteen stores and twenty dwellings burned; loss \$150,000. Mrs. Matthews died of fright during the fire.

At Richmond, Va., fire did \$500,000 damage.

22. Village of Colfax, Cal., burned; loss \$40,000.

27. Globe theatre, Chicago, burned; loss about \$18,000.

29. The residence of Henry Pennington, at Hartsville, Pa., was burned; his two sons and daughter perished in the conflagration.

## DEATHS BY VIOLENCE.

April 5. At the New York picture gallery, San Francisco, a man named Condon shot and killed Chas. Kingsley, and then blew out his own brains.

J. Bornstein, of Corinne, U. T., murdered by a Chinaman.

8. J. H. Richardson, of San Francisco, shot and killed himself at Petaluma.

At San Francisco, a man named Macey shot another, named Calduce, through the head, and then shot himself in the region of the heart.

9. At Chicago, J. H. Poinier shot and killed himself at the Brevoort House.

The steam boiler in a factory at Hamilton, near Glasgow, Scotland, exploded, a large portion driven several hundred feet through the air, and crashed into a school house filled with children, three of whom were instantly killed, and thirty more or less injured.

A London dispatch of this date says—"A special from Calcutta reports that 500 natives have died of disease and starvation in Hatcut."

10. A San Francisco dispatch of this date said there had been ninety-one deaths from accident and violence in that city since the first of January last.

The boiler of the steamer *Tigress*, of the *Polaris* expedition, while seal fishing, exploded her boiler, killing two of the officers and twenty of the crew.

A premature explosion of a sand blast, at the quarry, at Allentown, Pa., killed two workmen.

12. In San Francisco, J. G. Corbett fatally stabbed J. H. Fleming.

14. Fifty-three colliers killed in an explosion in a colliery at Dukerfield, England.

15. In San Francisco Dr. A. A. Farnsworth, assistant surgeon of the army, shot himself through the heart.

19. At Stonington, Conn., two young sons of Henry D. Tangworthy, attacked at night, while the family were at church, one killed and the other, it was feared, fatally wounded.

20. Mrs. Cogle killed, at St. Louis, by the falling of a stone tenement.

21. Mrs. Perry, of Mabelle, N. Y., shot dead, supposed by burglars.

At or near Council Bluffs, two persons—a man and a child—perished in a snow storm.

Julius P. Mason, a broker, cut his throat, at Boston.

22. A trapeze performer fatally injured while exhibiting at Jersey City.

First mate of the steamer *America* committed suicide in London.

The body of Horace Muller, a child four and a half years old, found in a marsh near Dorchester, Mass., the head nearly severed from the body, in which there were some thirty knife wounds.

25. Thomas Owens killed, and John Monson fatally injured, by a slide of rock in Hyrum Canon, Cache Co., U. T.

Twenty persons killed and injured by railway accidents in Ireland.

30. In San Francisco, a boy named Solomon instantly killed by the discharge of his own pistol, while engaged in a fight with two other boys and their mother.

Officer Ernst, while on watch in the cell of the condemned murderer Waltz, to prevent him committing suicide, was murdered by him, Waltz crushing his skull with a bar of iron.

## DEFALCATIONS.

April 3. The cashier of the National bank, at Conneautville, Pa., arrested, for defalcating \$27,000 belonging to the bank.

7. Secretary of the Montank Insurance Company, Brooklyn, left for parts unknown, being a defaulter in \$10,000.

11. The committee investigating the construction of the New Capitol at Albany, N. Y., found extensive frauds and overcharges on the part of the contractors.

13. In San Francisco, one Magill, an insurance agent, reported to be a defaulter in over \$50,000.

## DISASTER AT SEA.

April 4. The steamer *Europe* of the French Transatlantic line abandoned sinking.

7. The British ship *Durham*, from San Francisco to Queenstown, has been totally wrecked near Varatea; no lives were lost.

11. Five fishing vessels and nineteen fishermen from Gloucester, Mass., were lost last season.

15. A tow-boat was sunk near Belle-Chasse, La., with thirteen men.

18. A Boston despatch says "the brig *Aroostook*, from Cuba, was wrecked, last night, on Nantux beach. The vessel and a cargo of sugar were a total loss. Insured; no lives lost."

## MISCELLANEOUS.

April 10. Inundations of the Mississippi commenced.

23. Famine reported in Western Asia.

30. Frosts in Georgia injure the grain and fruit crops.

THE U. P. R. R. — The Omaha *Herald* of April 29th announces the resignation of Mr. T. E. Sickels as general superintendent of the Union Pacific Railroad and the appointment of Mr. S. H. H. Clarke as his successor. Mr. Sickels will remain in the service of the Union Pacific Railroad as chief engineer, and in the same position on the Colorado Central, with headquarters at Omaha, but spending much of the time at New York and in attending to the interests of the two roads named in the west. He has given much attention in the past to the examination and development of the iron and other mineral interests of that portion of Wy-

oming and Utah through which the U. P. passes, and will specially devote himself to the same important interests in the future.

The same paper states that the U. P. Company have received a patent for 4,748 76-100 acres of land at Cheyenne, the validity of the titles of purchasers of the same from the U. P. Company having been in dispute, which dispute will be thereby set at rest.

PUBLIC OBSCENITY.—San Francisco has an unenviable reputation for an abundance of hoodlums. Their actions are often outrageous, brutal, and reckless, and their ordinary conversation is anything but choice. Says the *S. F. Chronicle*—

"The use of obscene language of the most disgusting character in the public streets, and in tones so loud as to be heard all over the neighborhood, has become a common and constant offense in certain parts of this city. The offenders are for the most part boys ranging all the way from ten to eighteen years of age. The complaints in regard to this outrageous nuisance come chiefly from persons residing in the neighborhood of vacant lots, where the boys assemble to play ball or other games on Saturdays and Sundays, or after school hours on other days. The offenders have so little sense of decency that they are in no wise restrained by the fact that ladies and young girls are passing, or that the inmates of adjacent houses cannot fail to hear their filthy language. We think it is time that the police should do something to check this abomination."

Certainly the police should pounce upon the young rascals, and have them properly punished and if need be taken such care of that the public would be no longer subject to the annoyance of hearing such filthy language.

## DISCOURSE

BY  
PRESIDENT BRIGHAM YOUNG,  
DELIVERED  
In the New Tabernacle, Salt Lake City, Sunday Afternoon, May 3rd, 1874.

REPORTED BY DAVID W. EVANS.

It is nearly time to close this meeting, but I desire to speak a few words. I have very much that I wish to convey to the Latter-day Saints, but I can only say, in a few words as possible, a little at a time, upon a few subjects which I wish to lay before the Saints. First, looking upon the Latter-day Saints, the inquiry within myself is—Do you know whether I am leading you right or not? Do you know whether I dictate you right or not? Do you know whether the wisdom and the mind of the Lord are dispensed to you correctly or not? These are questions which I will answer by quoting a little Scripture and saying to the Latter-day Saints what was said to the Saints in former times, "No man knoweth the things of God, but by the Spirit of God." That was said in the days of the Savior and the Apostles, and it was no more true then than it is now, or than it was in the days of the Prophets, Moses, Abraham, Noah, Enoch, Adam, or in any and every age of the world. It requires the same manifestations in one age as in another, to enable men to understand the things of God. I have a request to make of each and every Latter-day Saint, or those who profess to be, to so live that the Spirit of the Lord will whisper to them and teach them the truth, and define to their understanding the difference between truth and error, light and darkness, the things of God and the things that are not of God. In this there is safety; without this there is danger, imminent danger; and my exhortation to the Latter-day Saints is—Live your religion.

Among all intelligent beings upon the earth there is a great mistake in regard to dispensing to others the knowledge they possess. In the political world, right here, and through our government and other governments, there is a great desire in each and every one, who is prominent and influential, to manage their political affairs by

and with their friends, and to keep their enemies from knowing anything about them, which creates a party feeling, and parties promote distrust and jealousy which lead to discord and strife. Such is also the case in the financial world. In our trading and trafficking we wish to confine the knowledge of our business in as small a limit as possible, that others may not know what we are doing, lest we should lose our good bargains and fail in our schemes.

It is more or less the same in the religious world. We wish to know a great deal and do not want our neighbors to know as much as we do, but wish them to believe that we know it all. This trait of character is very common, both here and through the whole world. We all wish to know something that our neighbors do not know. With scientific men you will often find the same trait of character: "My studies and my researches are beyond those of my neighbors; I know more than they know; I treasure this up to myself, and I am looked upon as a superior being, and that delights me."

I say to the Latter-day Saints, and to all the world, this is all wrong. We are here upon this earth as the children of our Heavenly Father, who is filled with light and intelligence, and he dispenses that to his children as they can receive and profit by it, without money and without price. Is not this a fact? It is. Go to every department of life, to the mechanics, to the manufacturers, to those learned in all the arts and sciences, throughout the world, and not one of them possesses an item of knowledge or wisdom but what has come from God, the fountain of all wisdom and knowledge. The idea that the religion of Christ is one thing, and science is another, is a mistaken idea, for there is no true religion without true science, and consequently there is no true science without true religion. The fountain of knowledge dwells with God, and He dispenses it to His children as He pleases, and as they are prepared to receive it, consequently it swallows up and circumscribes all. This is the great plan of salvation; this is the "bugaboo" that the Christian world hoot at so much, and which they call "Mormonism"—it is the gospel of life and salvation.

Confidence is lost in the hearts of the nations of the earth. Confidence is lost one towards another, among the religious sects of the day; confidence is lost in the scientific and mechanical world; in the financial and in the political world, and it must be restored. I make this statement, and there is not a scientist or divine on the earth who can truthfully controvert it.

There is a great deal being said and rumored about what we are teaching the people at the present time with regard to being one in our temporal affairs as we are one in the doctrine that we have embraced for our salvation. I will say to you that erroneous traditions at once begin to present themselves. Why we have received these traditions, those who reflect, read and understand can pass their own decision. You can not find a sect anywhere that strictly believes in the New Testament. Read over the sayings of the Savior to his disciples, those of the disciples one to another, and of the people, with regard to being one; and then bring up the fact that they believed in this doctrine, and that they taught and practised it so far that the believers sold their possessions and laid the proceeds at the Apostles' feet. Now what is the tradition on this point? To sell your houses, your farms, your stores, your cattle, and bring the means and lay it down at the feet of the Apostles, and then live, eat, drink and wear until it is all gone, and then what? Do without? Yes, or be beggars. Our traditions lead us to this point, and that throws us into a dilemma, out of which we know not how to extricate ourselves. To the Latter-day Saints, I say, all this is a mistake; these are false ideas, false conclusions. I am here to tell you how things are, and, as far as necessary, to tell you how they were, and then to tell you how they should be, and how they will be. To begin with, we will unitedly labor to sustain the kingdom of God upon the earth. Shall we sell our possessions, have all things in common, live upon the means until it is gone, and then beg through the country? No, no. Sell nothing of our posses-

sions. True, the earth is at present in possession of the great enemy of the Savior, but he does not own a foot of it; he never did, but he has possession of it, and they say that possession is nine points of the law, and it seems to be so. Well, if I have a foot of land that I have dedicated and devoted to my heavenly Father for his kingdom on the earth, I never dispose of that. I have owned a great deal of land, and I now own a great deal of land in the United States, and I have never yet sold a foot of it. I say to the Latter-day Saints, keep your land, dedicate it to God, preserve it in truth, in purity in holiness; pray that the Spirit of the Lord may brood over it, that whoever walks over that land, may feel the influence of that Spirit, pray that the Spirit of the Lord may cover our possessions, then gather around us the necessities of life. Dispose of nothing that we should keep, but continue to labor, praying the Lord to bless the soil, the atmosphere and the water. Then we have our crops, our fruit, our flocks and herds to live upon, to improve upon, and then go on and make our clothing, build houses, improve our streets, our cities and all our surroundings, and make them beautiful; beautify every place with the workmanship of our own hands. Keep what is necessary, dispose of what we may have to dispose of. To whom? To those who are operating in our mines to develop the resources in our mountains, and to all who have need. By such a course the wasting of our substance, as has been too much the case, will be stopped; and when we labor, let our labor count something for our benefit. We ask concerning the rich, Do we want your gold and your silver? No, we do not. Do we want your houses and lands? We do not. What do we want? We want obedience to the requirements of wisdom, to direct the labors of every man and every woman in this kingdom to the best possible advantage, that we may feed and clothe ourselves, build our houses and gather around us the comforts of life, without wasting so much time, means, and energy. And instead of saying that I shall give up my carriage for the poor to ride in, we will direct the poor so that every man may have his carriage, if he will be obedient to the requirements of the Almighty. Every family will have all that they can reasonably desire. When we learn and practise fair dealing in all our intercourse and transactions, then confidence, now so far lost, but so much needed, will be restored; and we will be enabled to effectually carry out our operations for the friendly and profitable co-operation of money and labor, now so generally and so injuriously antagonistic.

It has been said that, a few evenings ago, in the 20th Ward, I made use of the expression that the co-operative stores would be used up or spoiled; if I did use such an expression, it must have been in connection with others to qualify it. The question was asked, "What are you going to do with the co-operative stores?" "Why, use them up," and some of the brethren got the idea that the destruction of these stores was intended, because, to many, the idea of using a thing up, is to destroy it; but this was not the meaning I wished to convey. But I say swallow them up, or circumscribe them, or incorporate them, from time to time, in more extensive co-operative plans. By way of comparison, suppose a rope with seven strands, and some one is suspicious of its strength and we add a thousand strands to it, who then can suspect its strength? Now, comparing our present mercantile and stock-raising institutions, our factories and everything else we have in co-operation, instead of weakening this cord of seven strands, we throw around it a thousand other strands, and weave them in to strengthen it, is not the first cord swallowed up? Yes, it is, in one sense, used up, we cannot see anything of it; and so we shall make our additions of thousands of strands to every co-operative institution we have established, and, instead of having a few of the people sustain this parent co-operative store, or the ward store, we will have the support of the whole people. That is the difference; can you understand it? How careful we should be in the use of language, to prevent, so far as possible, the drawing of false conclusions, and the going abroad of erroneous impressions.

This is a comparison with regard