

THE EDITOR'S COMMENTS.

THE NEED OF THE HOUR.

Once in a while the world is reminded of the low depths to which fallen human nature can sink when yielding to its own impulses, even in this age of civilization and advancement, and consequently also of the great power—nothing short of divine—needed for the preservation of the individual, as well as society, in a state of purity. The reminder this time comes in the form of a story from London of the murder of innocent babes, a story before which that of Holmes in this country almost pales.

It seems that the murderers have been at work for about ten years and in that time have destroyed the lives of probably 300 infants. A woman, Mrs. Dyer, is now arrested as the perpetrator of these crimes. For years she has been inserting innocent-looking advertisements in the newspapers stating that a lady having no children wished to adopt an infant. The premium was \$50. One day in March last a parcel was found in the Thames, containing the body of a female child. An address on the parcel and other clues led to her arrest. A search since then has resulted in the discovery of numerous other little victims, and on the prosecution having obtained testimony enough to secure a conviction, the prisoner is said to have made a written confession, the details of which, however, have not yet been made public.

The case in question is undoubtedly the most diabolical one of the century. The woman has probably "made" \$15,000 by destroying infants, and it must be considered a mystery how the murderous work could be carried on so long without detection. It is tolerably certain that it was done with the implied consent of the parents, if not by their direction, and probably by the aid of others to whom silence was golden; for it is hardly conceivable that any one individual in a well regulated community could commit such a string of murders without being detected and meeting with just punishment.

The case of Mrs. Dyer suggests the possibility of there being others of a similar character still to be discovered, in the large cities of the world where immorality flourishes. The moral status of a great part of the human family is such at present as to appeal to those who have influence for a revision of the methods of dealing with it. The latter are evidently insufficient to stem the evil and advance virtue. Some new system of education—some educational force not recognized by common philosophers and lawgivers, is the need of the hour.

SONNET MAKING.

At one time or another in almost every person's life he has imagined himself moved upon by the divine afflatus to the extent of verse-writing. Sometimes this inclination exhausts itself in a simple single addressed by a

lover to his lady's eyebrow; at other times it breaks out in the form of an ode to spring or a rhyme on the beautiful snow. Less often, but far more relentless is the effort at the manufacture of a sonnet, and as the sonneteers are not all dead yet, nor indeed all yet born, the following recipe from a Connecticut factory, the Hartford Courant, will doubtless prove an appreciated boon to present as well as to future generations. The News does not pretend to judge as to the success and effectiveness of the formula, but it vouches for the general soundness and applicability of the last half of the last line:

You build a sonnet on about this plan:

Your first line ground out, take the next one—so: And make it rhyme with this one just below. Then, next, you match the first line, if you can. Don't hurry the machine. The lines must scan.

With steady motion turn the crank. You know 'Tis not a sonnet if it lumps. Go slow.

Now find the rhyme for "scan"—for instance, man. As to the last six lines some latitude

May be allowed. Take any word, as "grove." Now hunt a rhyme for "latitude." Try shrewd.

This line must end with dove, or love, or strove. And this with mood, or pride, or crude, or dude; And there's your sonnet. Throw it in the stove

MISSIONARY WORK.

Misrepresentations and falsehoods concerning the Mormon Church have always been published broadcast by people opposing it, who, like the enemies of Daniel, can find no other grounds on which to build an opposition. It would be manifestly impossible as well as thoroughly unprofitable to endeavor to follow all such statements up to refute them. They are numerous as mosquitoes in a swamp on a hot summer day, and they have their brief period of existence, after which they go down to death and oblivion. They may be annoying for a time, but the effect of their annoyance is not permanent.

Sometimes it may be well, however, to point out the errors of the other side, particularly when they appear to be the result of ignorance rather than malice. Some statement recently made by the Christian Education, a newspaper published in Boston, seem to be of this nature. The May number of that publication devotes considerable space to "Utah Notes" and speaks, among other things, of the missionary efforts of the Church. It informs its readers that the Mormons are sending out a larger number of missionaries than for many years, and then continues:

Some villages are said to be depleted of their young men by the missionary orders of the Church. Each missionary receives his traveling expenses and \$10 per month; and such has been the extent of this movement, that a Bishop of the Church recently said that more than \$500,000 would go out of the State this season for this sole object. The Sunday schools, the congregations, the Mutual Improvement societies, are all enlisted in a grand effort to extend their faith. It is surmised that they intend, if there is to be an immigration of non-Mormons to Utah, as some expect, to bring at least one Mormon for every one of another faith.

The supposition that the misrepresen-

tations here made are due to ignorance is based on the fact that the author closes his notes by pointing to the Mormon Church as a shining example of self-denial and faith worthy of imitation by the most benevolent denominations. Just think of 200,000 Mormons spending \$500,000 for the support of their missionaries at \$10 a month, besides all the home expenses!

But whatever the source of the error, it is nevertheless tending to place the missionary work of the Mormons in a false light, and ignorance on the subject discussed is not excusable in a paper championing the cause of education, and Christian education at that. It is perfectly true that the Saints are unfolding a missionary work of great magnitude, but this is not with any political ends in view. It is an essential part of the religion of the Church to bring a testimony of the truth, as revealed to the people, before every nation of the earth. Every Elder understands that upon him rests some of the responsibility of carrying out this part of his religion. Furthermore, the Christian Education ought to know that no Mormon Elder, who goes on a mission, has any salary whatever. He is in this respect in a different position from all the ministers and missionaries of other denominations. He offers himself and his means, if he has any, on the altar of his religion, trusting in the Master to supply his wants and reward him for his labor. It has always been, and is now, the glory of the Mormon Church that their ministers can like Paul "work with their own hands," and give the Gospel freely, as they have received it. When the Christian Education takes these facts into consideration, it has double reason for stating that the missionary work of the Church "indicates a degree of self-denial and of faith well fitted to put the most benevolent of all Christian denominations to shame." We call attention to this, not in a spirit of boastfulness, but because we believe that if the matter is to be discussed at all, the truth should be stated, not a falsehood.

GEN. WEYLER'S MISTAKE.

In this country it is difficult to understand General Weyler's policy in expelling American newspaper correspondents from Cuba. In some of the old countries the liberty of the press is not regarded as an unquestionable blessing, and it is consequently limited in every way possible. The Spanish general, of course, carries his ideas of the duties of the press with him and thinks the interests of his cause demand the suppression of every public utterance in opposition to it. Creelman and Lawrence, who dared to wield their pens to adverse criticisms of his acts in Cuba, are in his estimation enemies of the Spanish government, just as much as the Cubans who oppose him with machetes and guns.

But his action in this regard is nevertheless a great mistake. The expulsion of the correspondents will at once use the suspicion that his campaign cannot bear the light of day, and that he wants the veil of darkness thrown over scenes only to be enacted under the cover of night. Still more,