

EDITORIALS.

THE "CHRISTIAN" WAY WITH THE INDIANS.

THE "Christian" method of teaching the lower races the beauties of the higher civilization reached by the white people, received a striking illustration during the cruise of the *Corwin*, not long ago, on the coast of Alaska. The account of the affair is not related by enemies of the officers or friends of the natives, but is taken from the official report of the Captain of the *Corwin*.

It appears that there is a coporation in Alaska called "The Northwestern Trading Company," which, being engaged in whale and seal catching, employs a number of the Indians, who are adepts at the business. While on a recent whale-fishing expedition a bomb-lance on board one of the vessels exploded, killing an Indian, who was regarded as of more than ordinary importance by his tribe, as he was a "medicine man." The Indians claimed a recompense, and this not being at once awarded, they became angry, seized the Company's boats, and threatened to destroy the buildings at the post unless two hundred blankets were given them as compensation for the loss of their medicine man.

Word was dispatched to the commander of the *Corwin*, who at once steamed for the spot of the disturbance. The requirement of the Indians was met with a demand from the Captain of four hundred blankets as a sort of fine for their insubordination, coupled with the threat that unless the blankets were produced immediately their villages would be destroyed without mercy. The frightened savages went to work at once to try and gather up the number required, but failed to get more than eighty-one. These were taken by the Captain, who then proceeded to shell the villages of the Indians, destroying their houses, boats, and supplies laid up for winter use.

In all the infamies perpetrated by the white people upon the red-men of this continent, we do not remember anything that was worse in principle than this deed committed by a representative of the United States Government. What was the offense of the Indians? Simply endeavoring to enforce in their peculiar fashion, collection of what they deemed just compensation from the Company for the loss they had sustained. The extent of their lawlessness was the seizure of the boats. They killed no one, destroyed no property; they only tried to obtain what they considered was their right. It would seem that to bring them to proper terms would have been an easy matter, for, scared at the threats of the *Corwin* commander, they attempted to make amends for their overt act. But the "Christian" Captain and representative of a higher civilization, not content with taking the blankets which he had no legal or moral right to demand, actually deprived the poor wretches of their homes, winter food, and the means of support. They gain their living by means of their boats. In addition to destroying the food necessary for use during the severe and vigorous Alaskan winter, the only means for obtaining more were swept away.

While on this same trip the crew of the *Corwin* came across a number of Indian villages, the former inhabitants of which had starved to death and their skeletons lay bleaching on the ground. It is said that, having gained a supply of whiskey previous to last winter, the reckless savages entered upon an orgie, and in their protracted drunkenness neglected to lay in their winter's supplies, the result being their entire destruction. Are the unfortunate victims of the *Corwin's* "Christian" method with the natives to perish in the same manner? Who can tell?

After teaching them, by this example, the refinements and excellencies of the white man's creed would it not be as well to send some missionaries to preach to them and show them the wrong of retaliation, the sin of violence and the virtues of the higher law of good in return for evil?

And what will be done with the "brave" commander of the *Corwin*, for his intrepid conduct in shelling the Indian villages, he remaining at a distance out of danger, while the sport went on? Will he be complimented for his promptness and the

completeness with which he quelled the outbreak? Or should he not be hung at the yard arm, or at any rate be dismissed from the service, for an inhuman monster unfit to be trusted with any authority under the Government of the United States? While such barbarism is permitted and tolerated in the treatment of savages, what wonder is it that they remain degraded, and that Indian outbreaks continue occasionally to alarm the frontiers and spread general consternation and dismay?

THE LOCAL GOVERNMENT OF NEW YORK.

THE sweeping political revolution in New York has been accounted for in various ways, all of which may have had something to do with the general uprising which threw over the Republican rule and gave the Democracy one more chance to regulate affairs in the interest of the people, instead of altogether for the benefit of the office-holders. But in New York City at least, it is certain that the extravagant manner in which the finances have been administered, has disgusted the citizens and stiffened the backbone of their determination to effect a change.

It appears that in thirty-two years the expense of running the governmental machinery of New York City has increased ten-fold while the population has increased only five-fold. It now costs the sum of \$30,000,000, per annum, being \$20 per capita against \$10 in 1850. It is only relatively that the magnitude of this sum can be appreciated. The Federal government began the first years of its history with annual revenues of only three or four million dollars, and not till 1800 did the amount rise to ten millions. It was not till 1816 that the revenues rose as high as New York's present annual expenditure, and then only on account of a foreign war. After the war the revenues were reduced and never again amounted to thirty millions until 1830, when the United States was a nation of nearly thirteen million people.

The salary of the Mayor has jumped from \$6,000 to \$10,000; of Judges of the Superior Court, from \$2,500 to \$15,000; of Marine Court Judges, from \$2,000 to \$10,000; of Civil Justices, from \$1,500 to \$6,000; of Recorder, from \$3,000 to \$12,000, and so on down the list of officials. The *Herald* says there are some men on the payroll drawing from \$5,000 to \$8,000 a year who do not perform ten hours' honest work in a week. The demand for economy and reform is louder now than at any time since the days of Tweed, but the power of office-holders and place-hunters and manipulators of the municipal machinery is tremendous.

The upheaval is not to be wondered at. We shall see how the new managers will run the machinery. If economy, honesty and due regard for the public interest is manifest in the administration of municipal and State affairs, as seems probable under the men who have been elected, it will be a long time before Radical rule will again dominate the great and still growing City and State of New York.

ENGLISH MERCANTILE CO-OPERATION.

THE name of George Jacob Hoyoake is well known in America as well as in Europe. He figured years ago as the champion of free thought, as the advocates of skepticism chose to denominate their unbelief in orthodox ideas. Later he has figured chiefly as the exponent of industrial and commercial co-operation, after the methods adopted in the midland counties of old England. He has recently revisited the United States and lectured on the subject of the "Moral Force of Co-operation." Below we give an extract from the synopsis of his remarks at the Anthon Memorial Church, as published in the *New York Herald*. The principle upon which commercial co-operation is conducted in England we believe to be the true basis of the system, and think that it is worthy the consideration of social reformers in every part of the civilized world:

The lecturer gave an account of

how co-operative stores are originated in England and gave some account of their wonderful success. The general profit realized by the money put into these stores amounted to about ten per cent., and when profits began to accrue every customer was at once turned into a propagandist. A man who spends \$5 a week at one of these stores saves about fifty cents per week or about \$26 a year. If he spends \$10 a week his annual gain in cash, which is put to his credit on the books of the store, amounts to \$52 a year. "And so on" said the lecturer, with a smile, "it pays a man to be extravagant and have a large family."

The membership of some of the stores in England, he said, exceeds by thousands what their original promoters hoped for them. In the Leeds store there are 18,000 members, and in the Halifax store 12,000, and the Rochdale is higher than either of these. In this last named store, which was started just at the time when La Salle was preaching his communistic doctrine to the workmen of Germany, £50,000, or \$250,000 were divided last year in profits. This money was created out of nothing but the "custom" of workmen and it was given back to them. If La Salle had lived he would have seen that it is indeed possible for workmen to create capital for themselves. Co-operation, according to the lecturer's definition, means that many persons contribute to one end, and that end is the creation of capital. It is a scheme of industrial concert where no one is indifferent and all work alike. The advantages the stores have over ordinary tradesmen in competition trade are these: They ask no credit, they give no credit; they have no advertising to do; they need not pay high rents on fashionable streets; and giving and asking no credit they have no elaborate scheme of bookkeeping that requires an army of clerks. The purchasing agents of the English co-operative stores in America last year spent \$2,000,000; those in Ireland, where eggs, butter and other produce are purchased, spent \$5,000,000, and all told the Central Purchasing Board spent \$25,000,000 annually. He spoke at length on the morality of the co-operative system, said it was honest, it never misrepresented anything it sold; in never overcharged; it always gave true weight, and if it was to succeed in America he thought it would be through Church people, who would foster it for its moral worth.

A PIOUS CITY OF VIOLENCE.

EASTERN papers have been calling attention to the crime, rowdiness and general lawlessness rife in Cincinnati. In the month of October she had twelve murders, eighteen shootings and cutting affrays, and nine suicides. The Providence *Star* remarks: "Altogether the average for the past forty days has been nearly one violent death each day in the city of pork and music. It is a rather remarkable showing." Cincinnati, it will be remembered, is the pious city whose religious ladies, organized into a Home Missionary Society, could find nothing better to do than set their heads to raising funds for sending out "Christian" persons to Utah to enlighten the benighted women and educate the poor children, that they might learn "how wicked are their leaders." A striking example of latter-day Pharisaism, common in all the great cities of this boasted "Christian" land.

"MORMONISM" IN NEW ZEALAND.

SEVERAL New Zealand papers, among them the *Wellington Times*, *Wellington Evening Post*, *Auckland Star*, etc., contain accounts of a meeting held at Spiller's Hall, Wellington, at which Elders Farr and Hansen, two missionaries from Utah, by invitation addressed an audience of about four hundred persons who were admitted by tickets, no ladies being present. From the reports of the meeting it is evident that it was arranged with a view to some amusement and with the expectation of hearing that which would not be proper in the presence of the softer sex. The chair was taken by Mr. Thomas Dwan, who claimed to have lived in

America, and on that account to be able to pronounce "Mormonism" a lie. He introduced the two young missionaries, stating that he hoped they would have a fair hearing, and proceeded to interrupt and cast ridicule on Elder Farr until the latter strongly objected to the occupation of the chair by such a disorderly person. He then vacated it and it was occupied by Mr. J. E. Evans, Mr. Dwan taking the floor and continuing his interruptions. The meeting was opened with singing, which was applauded, and with prayer.

Elder Farr made an address in which he related the visions of Joseph Smith and the translation of the Book of Mormon, the chairman calling the angel Moroni, "Maloney," and another gentleman declaring that Mormon was "The winner of the Geelong cup." Elder Farr continued his address and bore testimony to the truth of the Gospel, notwithstanding these interruptions, and at the close agreed to answer proper questions that might be put. A great many questions were asked and promptly answered, some of them, put for ridicule, being replied to in a manner to turn the laugh upon the questioner. For instance a Mr. Swain was anxious to know what was done with the young women "decoyed" to Utah, and was informed that they were "taken out of the way and saved from men of his stamp," which elicited great applause to the discomfort of the querist. Elder Farr answered numerous questions about "polygamy," explaining the laws of the United States against it and referring to the Bible as teaching that doctrine. In answer to a question whether the New Testament did not forbid polygamy, he replied that it neither taught nor condemned it. He also corrected the erroneous ideas put forth by Mr. Dwan about the Mountain Meadow massacre.

Elder Hansen attempted to address the meeting, but had to reply to a running fire of questions, some of them apparently of an improper character.

Elder Farr performed a piece of instrumental music, and a vote of thanks was given to the two young missionaries, after which the meeting adjourned.

We refer to this that the friends of the Elders, who we believe are both from Logan, may know of the obstacles which our missionaries have to encounter while far from their homes traveling to preach the Gospel without purse and scrip. Although the meeting described was intended rather for evil than good, it is to be hoped that benefits will arise from it as it is unlikely that all who were present were of the same class, and some would, in all probability, receive impressions of the truth. At any rate the effect will be to create interest, which will be sure to result in opening the way of the Elders to the hearts of those who are seeking for the way of life. The missionaries in Australia and New Zealand are deserving and in need of encouragement as well as the faith and prayers of the Saints in Zion.

SELF-CONVICTED CLERICAL IMPOSTORS.

DURING the proceedings of the Eighth Congress of the Episcopal Church of the United States, held at Richmond, Virginia, a discussion took place among the ministers present on "The Priestly and Prophetic Functions of the Christian Ministry." The diversity of opinions on this important subject among the men who ought to have definite information concerning it, was truly remarkable in view of the fact that they all claimed to have the authority of the "Christian ministry."

The first speaker was Rev. William R. Huntington of Massachusetts, who considered that the Christian ministry contained in it both the priestly and prophetic offices, that of the former being to minister and of the latter to teach. Mr. Huntington thought that to the prophetic function must be assigned the first place. The primary duty of the Christian minister was to preach the word of God, to bring the message of God to the human race. The priestly functions were but secondary. The pulpit was the joy and throne of the Christian minister.

The next speaker was Rev. S. D. McConnell of Philadelphia. He was entirely opposed to the first

speaker. He emphatically denied that either the priestly or the prophetic function belonged to the ministry of this dispensation. The power of abolition delegated to ministers had been called a priestly function. It was not a priestly but a kingly function, the power of the commandment to declare and pronounce the abolition and forgiveness of sins being a delegation of royal not priestly prerogative.

He was followed by Rev. Frederick Courtenay, of Boston, who took another view of the subject. He held that there were no Christian priests because there were no sacrifices for them to offer. The only sacrifices recognized by the New Testament were those of the whole people, and it was not the exclusive privilege or duty of the ministry to offer them.

Then came Bishop Peterkin, of West Virginia, who held that the priestly functions ceased with Christ, but the prophetic office lived on. St. Paul, he declared, ordained Apostles, Prophets, and Teachers but no Priests.

Dr. Greer, of Rhode Island, frankly acknowledged that he did not know whether he was a priest or prophet, or what he was, but took the ground that the Christian ministry included both the preaching and the ministering functions. He thought the fundamental idea was worship, and that preaching alone did not make true worship. If there were nothing at church but preaching, he asked, why go to church at all, when one could remain at home and read a better sermon than he could hear at church, when the sermons of a Stanley or a Robertson lie on the study table. If the church had nothing more to offer than preaching, he was of opinion that men might as well read for their edification these masterly productions and save themselves the trouble of going to church.

The debate was closed by Rev. Mr. Hopkins, who considered that the previous speaker had left the subject in a fog. He could not dissipate it however, nor throw any further light upon the matter, and the Episcopal ministers had to come to the conclusion that on the subject of the functions of their own callings they had no definite knowledge and must "agree to differ."

It must be understood that the gentlemen who thus discussed the question of the functions of the Christian ministry were all "priests," if there is any virtue in their ordination. If they are not "priests" then the whole theory of their calling and setting apart to the ministry is a sham and imposture. The service performed over their ordination is contained in the "Book of Common Prayer," and may be understood by anyone who can read. Nothing can be clearer than that they take upon themselves the office of a priest and are formally ordained to it by the laying on of hands. And yet some of them deny the existence of any priests in the Christian Church, while the others are completely in the dark concerning the functions of their offices.

"The decline of clerical authority" is one of the topics of the times. The fact is patent to all candid observers; the reason of it is a subject of dispute. But is it at all extraordinary that the authority of orthodox ministers has almost ceased to exist in the public mind, when they have no definite conception of its extent and even doubt its existence themselves? The Episcopal clergy, by their very position before the people, claim divine authority to act in the priesthood of their church; to administer ordinances in the name of the Holy Trinity such as baptism, the Lord's supper, matrimony, the services for the living and for the dead, all as the professedly authorized representatives of Deity. What solemn mockery must all these ceremonies be to men who doubt their own position, know nothing about the actual functions of their ministry, and even dispute the existence of the priesthood which they pretend to hold! Even the Catholic priest whose doctrine and claims they denounce and condemn, is in a far better position than they; for with all his errors he really believes in the continuance of the priesthood from apostolic times down to himself, and is not in a quandary as to the functions of his office.

The discussion of which we have given a brief account is a clear exhibition of the weakness and lack of true authority in the Episcopal Church, which, next to the Roman Catholic Church, makes the strong-