

ness on it would be under the necessity of establishing a supervisory system over them which would entirely destroy their identity as private institutions, and were such a scheme permissible, we fail to see any benefit that could be derived from it to any one concerned. Besides this, such a policy would be a flagrant breach in the line of demarcation which every good citizen of Utah is seeking to establish and maintain between the church and the state.

WE ARE TOLD AGAIN.

Some people seem to think that repeating a statement gives it additional strength, provided it had any strength in the first place; if so, our neighborly cotemporary the Herald is adding strength to its "argument" in favor of only lawyers compiling and codifying the laws. The relevancy of the ground taken that surgeons should alone in certain cases be in attendance on a patient will be seen at a glance, especially when clinched as it is with the query, "should blacksmiths and wheelwrights be called in?" Sometimes these or other men who are gifted in muscular power have to be called in; in fact, the operation could not in every case be performed without such, and yet, to adopt our neighbor's logic and make it apply throughout, the subject operated on would be better off with only those who hold diplomas sawing and pulling at him! Even if this were true—and it has been repeated one way and another often enough to make all but those who will not do so believe—we still fail to see wherein a book which is designed to be of benefit to the whole body politic, even though having but one generic subject, can only be successfully brought together and properly put forth by gentlemen engaged in one particular walk in life and no other. Many hands make light work, and a diversity of intellect oftener than otherwise makes good work, especially when diverse interests are to be considered.

THE OVERCOMERS.

There is in Jerusalem an American colony widely known both among native Christians in Palestine and among tourists visiting the ancient city of David. Its headquarters is by the Damascus gate, and its members have a reputation for never-ceasing well-doing among the poor and needy. They seem to live for the sole purpose of benefiting their fellow-men, and their reason for selecting Jerusalem as their central place of abode is that they expect the second advent of the Son of God and desire to be there, where they expect His appearance to be manifested. Attention to this little colony has been called recently by the fact that the founder has been in Chicago and gathered nearly seventy followers who now are about to join the little flock, swelling its numbers to about one hundred.

The leader and founder of the colony is a Mrs. Anna Spafford, wife of the late Horatio G. Spafford, a prominent Chicago lawyer. A most tragic experience in her life was the beginning

of her new career. A friend of Mrs. Spafford tells her story to a Chicago paper as follows:

One summer Mrs. Spafford sailed for Europe with the children and was in that terrible collision in midocean which sunk the Ville de Havre. Many perished, among them the four lovely children. The experience of Mrs. Spafford was awful. Awakened in the night, and on being told of the danger, she gathered her children about her and they all were drawn into the water together. One by one she saw them lose their hold on those to whom they clung and drop out of sight.

After being in the water for hours Mrs. Spafford was picked up by the other steamer and taken to France, and her husband was called for.

When they returned to Lake View, Mrs. Spafford was different; not in outward appearance or manner, but mentally. Some thought she had lost her mind during the awful agony, but apparently she was as well as ever. She began to advance strange religious ideas; she announced herself as a prophesess of the Lord, claiming to have direct communications from Him. She drew about her a band of followers, and they held meetings in which mysterious manifestations were given. Mrs. Spafford was the head and controlled her followers in the veriest details of their daily existence, saying that the Lord had told her they were to do this and not do that, and they obeyed. Men and women gave their money and time to the new cause. They called themselves "Overcomers," and there were articles in the press about them.

The "Overcomers" finally went to Jerusalem with the expectation of seeing the Shekinah manifested upon Mr. Spafford. He was to be the "branch" spoken of in the Bible. Several years ago he died. Two years ago Mrs. Spafford, with part of the colony, returned to America, leaving most of their people in Jerusalem.

All travelers who have visited the colony agree that harmony and kindness are its predominant features. The children do not know what a quarrel is. Pious natives contribute milk, rice and mutton, and visiting strangers generally donate something. In this way the members are sustained, and whatever surplus they have is distributed among the poor. The views and methods of Mrs. Spafford may in many respects be peculiar, but to her works of charity the fact is partly due that the relations between Mohammedans and Christians are less strained in Jerusalem than in some other parts of the sultan's dominions.

SPRINGTIME HERE.

The ethereal mildness of which the poet speaks in connection with the springtime was here in all its splendor today. We hear now and then someone referring to the past—if it is past—winter being a long and severe one; but so, its close is certainly all the compensation to humanity that could be asked or needed, for an earlier or more promising spring has rarely fallen to our lot in any part of the world. And yet we cannot entirely agree with such conclusions, because the record and our recollection do not bear them out; with the exception of a few savage days in January and February, when Boreas bowled himself hoarse and the sun was veiled with dark and chilling clouds, either of those months

was unusually pleasant, much more so than spring itself ever is in many places within this latitude.

The prospects are for an immediate summer and a warm one. This will advance crops of all kinds and require extra precautions in the matter of the diseases and complaints which come with the heated term. As to be forewarned is in most cases to be forearmed, nothing more in this line would seem to be needed.

INJUSTICE TO THE INDIANS.

It is a thought which grows with continuance that the blame resting upon the two greatest civilized and enlightened nations for the justifiable discontent among their dependences is because of the power with which these government invests their agents and the laxity with which responsibility is maintained. The peasantry of Ireland are landlord-ridden and the outrageous treatment to which they are at times subjected has been heard of so frequently that it fails to attract the attention which undoubtedly it would receive if one or a few cases were thoroughly and analytically reported up, by which it might appear that the agents of the crown were more or less in collision with those who hold the legal but not the equitable title to the soil. In like manner, our government's Indian policy, while intended to be paternal and helpful, has in reality been the innocent cause of more of the outbreaks of later years than anything else; this is the fault of those who have been entrusted with the responsibility of looking after the Indians, although the government itself cannot be entirely relieved from blame. By means of the system so long in vogue, good deeds on the part of the native Americans whose soil we have usurped are seldom heard of at the Indian bureau, while misconduct becomes an outrage and a misdemeanor or a high crime.

In a letter in yesterday's Tribune from Virginia City, Nev., Dan DeQuille speaks of old Johnson Sides, the noted Plute Interpreter, who rejoices more in his title of "the peacemaker" than in anything else. It is shown that he has on several occasions averted what must have proved bloody and destructive uprisings, and once prevented a great war with the Bannocks; at the time of the great Messiah craze he traveled day and night for weeks preaching peace among the tribes that were preparing to go upon the war-path. He has given months and years of his time, has traveled thousands of miles at his own expense and saved the government millions of dollars, not to speak of having prevented the shedding of oceans of blood. He has, says the writer, worn himself out in journeys, toils and troubles in his capacity of peacemaker and is no longer able to work, therefore he thinks the government ought to make him a small allowance. He says as millions are appropriated to carry on wars against Indians that are out on the war-path, something should be given to a man who prevents such bloody and hostile outbreaks. The writer thinks the government might make a much worse use of its money than by giving poor, faith-