

EDITORIALS.

WHICH WAS THE WORST?

AN exciting scene occurred in Trinity Church, Jersey City, on Sunday, the 20th of June. The clergyman, Rev. R. R. Harcourt, who makes a specialty of treating in sensational style on remarkable current events, took up the subject of the *Narragansett* disaster and became very personal. It happened that the commander of the ill-fated steamer, Capt. Young, having seen the published notice of the intended sermon was present when it was preached. The pastor, after giving a vivid description of the horrors of the collision and the subsequent fire, with the terror of the shipwrecked passengers, the shrieks of the drowning, the gloom of the midnight woe, and the awful suffering and loss of life, proceeded to hurl the severest denunciations at the officers and crew of the doomed vessel, branding them as cowards.

Captain Young, whose feelings in common with the rest of the congregation, had been wrought up to the highest pitch by the exciting discourse, could control himself no longer when these accusations were hurled against him and his men. He cried out, "You are a liar!" and the preacher continuing, he at once repeated the epithet. He was invited by one of the deacons to leave the church and was escorted before a Police Justice, when he was placed under arrest, but afterwards gave bail for his appearance next morning. At the examination, he was charged with creating a disturbance in a place of religious worship, but it being shown that no commotion occurred, and that the services continued without interruption, the defendant was discharged.

Of course Captain Young was wrong in allowing his temper to get the better of his judgment, and in using such language in such a place, and on such an occasion. But we think the preacher also was clearly wrong in resorting to such a personal attack. Public discourses may rightly be directed against the correction of wrong, whether they are delivered in the pulpit or upon the platform. But personalities should not be resorted to by either preachers or lecturers. Principles ought to be treated of rather than persons; and actions be referred to generally, instead of individually.

We do not think it is the province of the preacher to single out an individual or a number of individuals, as objects for his anger or disapproval, designating them in such a way that they are personally held up for ridicule or reprobation. It cannot be expected that good will result from such a course. The person thus pelted from the pulpit, if in the wrong, is far more likely to be hardened by resentment than touched with contrition, and if innocent, will, in nine cases out of ten, be too indignant to attribute anything but unworthy motives to his accuser.

Evil should be denounced and evil-doers be warned, invited to repentance or threatened with the consequences of their sin, as the case may demand, but this should not be brought down to the level of a personal attack, which is unwarrantable from the pulpit, and liable to be unfair and unjust to the accused, who has always the right of trial and an opportunity for defence, before judgment is pronounced. The mariner was not justified in his expressions of wrath, but the preacher, in our opinion, was in this instance the greater sinner of the twain.

PITIFUL, BUT NOT SINGULAR.

THE New York *Express* gives particulars of a case which is not a singular one in Gotham, that great centre of Christian civilization. A woman was found sitting in Union Square, with two infants in her arms, crying bitterly. Upon inquiry it was learned that the children were twins, had been born two months ago, and that immediately after their birth the woman's husband abandoned her. Then she was unable to pay her rent, and was turned out. For nearly two months

she had been tramping the streets, sleeping in the parks and living on the bread of charity. When taken to the station-house it was discovered that she was nearly starved, and that the two children were mere skeletons.

If such an instance of man's heartlessness, and public indifference to human want and misery, could possibly occur in Utah, the whole country would ring with the cry of, "Behold the natural fruits of Mormonism." We do not rail in the same spirit, and call this one of the results of modern "Christianity." But to a heathen visitor—the King of Siam for instance, who is to make a tour in America—it must seem strange that in the strongholds of Christian civilization are to be found the greatest poverty, the most brutal cruelty and the greatest indifference to want and woe; that in those places where there is the most preaching and the most approved means and methods of inculcating and enforcing what is popularly called "Christianity," special societies have to be founded and supported to protect the lives of animals and children from brutal and ruffian men; and that in cities of gorgeous wealth and abundant "piety," human beings not unfrequently are permitted to starve to death; while vice, squalor, drunkenness, filth, and all the evils that can debase humanity, flourish in close proximity to the churches and chapels where professors of "Christianity" assemble to go through the dead forms of their much vaunted religion.

A heathen observer would be apt to think that either there was something radically wrong in the constitution of such a religious system, or that it was like the body of a man or a tree from which the spirit had departed, leaving it powerless and void, and cold and dead.

REJOICING INSTEAD OF REGRET.

THE *San Francisco Chronicle* regrets very much that in the immense tide of immigration pouring into this country there is "a large element of 'Mormonism.'" What the *Chronicle* means, we suppose, is that a great many "Mormons" are coming here, or persons who believe in that religious system which is commonly called "Mormonism." This is quite correct, but is to us a matter of rejoicing instead of regret. We feel glad that so many individuals have come to a knowledge of the truth, or at least a conviction strong enough to move them to leave their native lands and gather to the centre of the Church. We are also gratified that so large a number have been able to escape from the poverty and bondage of the Old World, and avail themselves of the opportunities for plenty and liberty offered by the New. We see no reason whatever for regret at the change.

The *Chronicle* proceeds to say that the "Mormon power has already attained too large proportions." That is because the "Mormon power" is so greatly misunderstood. That power is nothing more nor less than "the power of God unto salvation"—spiritual and temporal. It has never been exercised but for good. It reaches out to the poor and oppressed in distant lands, sets them free and places them where they can have a larger life, a definite object for existence and exertion, and an opportunity for the attainment and enjoyment of those privileges which are, under the institutions of this country, numbered among man's inalienable rights.

Better than that, it lifts mankind, wherever it is brought into bearing, from darkness into light, from ignorance of divine things into knowledge and understanding, from doubt and skepticism into faith and confidence in God and His providences, and places them in the path by which they can reach His presence. That power unites and combines them for their highest good in time and eternity, industrially, morally, socially, spiritually, for their individual and collective benefit and the welfare of all mankind, whose elevation and progress it seeks and desires.

This will be understood, some day. Now, every act and motive of the people who enjoy that power is misinterpreted and viewed for evil; that is why so many think that it has attained "too serious proportions."

The *Chronicle* concludes by saying that, "It may never be properly dealt with." We are not informed what is meant by this, and must, therefore, judge by other sayings of the same paper. If properly dealing with "Mormonism" or the "Mormons," is to crush the latter or prevent the spread of the former by force, under color of law or otherwise, we fully coincide. It may never be done. We will go further than that and say, it never will be done. For this is a divine system, established by divine revelation. And no matter what may be done by editors, priests, governments or any other person or powers, "Mormonism" will be proclaimed to the ends of the earth, its converts will gather together, they will lawfully unite and combine for mutual benefit and the good of the race, and the power which is thought, at this date, to have assumed "too serious proportions," will develop into the greatest Power the world has ever seen. And if its objects and effects were only understood in their magnitude and beneficence, so far from causing "regret" to any man or woman living, its growth and progress would be a matter of deep rejoicing to all on earth as it is among the exalted in heaven.

OFFICIAL SURVEYING.

A CORRESPONDENT desires us to answer through the News the questions propounded in the following communication:

There is a Territorial Surveyor elected or appointed by the Legislature of this Territory; there is also a County Surveyor, elected by the people. They are, I suppose, qualified and commissioned by the Governor, and take the oath office, as do other officers. Now, sir, if those men are duly qualified and appointed, can you tell the reason why the people can not get their land surveyed by them, or will any other person do to survey the land for the people, that can do surveying, and will it stand the test of law if a dispute should arise about the lines on the division? As for instance, I may want to fence and make other improvements but cannot, not knowing where the line is. Will a surveyor that is not elected by the people or appointed by the Legislature do to establish the line, if your neighbor will not agree to it? The legal surveyors are away on railroads and canals and the people cannot get them to do any work for them.

ENQUIRER.

"Enquirer" answers in part his first question himself. It appears that the official surveyors are busily engaged elsewhere, and that is the reason why the people in his region cannot obtain the services of those active gentlemen. We do not know or any law requiring an officer to be in two places at the same time, nor of any method by which ubiquity can be effected if such a law was enacted. However, we think that in a case of pressing necessity the official surveyor would either attend to the needful work himself, or authorize some other surveyor to act as his deputy, for whose survey he would become responsible.

To the second question we have to say, that in case of dispute the private surveyor's work and certificate would not be sufficient in a court of law. Any surveyor might be employed to run the lines, but the work, to stand the test of legal action, must be done by the official surveyor, who works in reference to established land-marks, and who is responsible for his official acts. The private surveyor is under no bonds and cannot give an official certificate.

We think this must be evident to "Enquirer" and his neighbors, and we advise them in the cases referred to by all means to apply to the proper officer.

A WORD OF ADVICE.

THE gathering of the Saints from all parts of the world is a prominent feature of the latter-day dispensation. It was predicted by most of the ancient prophets, and is being accomplished by the people of God to-day. All members of the true Church of Christ are interested in "the gathering of the elect from the four winds"—from the east and the west, from the north and the south.

The anxiety felt by many of the Saints in Utah, to assist in the

gathering of their friends and relatives from the Old World, is very commendable. It is a labor of love as well as a duty, and they who engage zealously in the good work will in nowise lose their reward.

But there is one thing that should be clearly understood by all who wish to aid in the immigration of the poor from abroad. That is, the Church of Jesus Christ of Latter-day Saints is not engaged in a general, indiscriminate emigration business. The object in view in chartering vessels and contracting for trains is, the gathering of the Saints, in accordance with the revelations of God and His commandments to His people. We do not desire to use the order of the priesthood and the influence of our organization in bringing from afar to the home of the Saints, people who have no faith in our principles, and no interest in common with our Church members.

Some people have an idea that we send our Elders abroad to gather up as many persons as possible and induce them to come to Utah, like general emigration agents. This is a very great mistake. The work of the gathering is incidental to the preaching of the gospel, and our missionaries labor for the convincing and converting of souls, who when the spirit of this work rests upon them, at once desire to gather to Zion, and the Elders, by virtue of their calling, act as guides and protectors to those who wish to come unto "the tops of the mountains" to learn further of God's ways and "walk in His paths."

In the work of the gathering it is only to be expected that some who are not of us will join in with us for a season for sinister motives, or "for the loaves and fishes." But there is no need for lending intentional assistance to such persons. We must put up with the disappointment of finding that some, of whom we hoped better things, turn their backs on the truth and make shipwreck of their faith. But we need not purposely spend our time and means in helping to bring people here who will only prove discordant elements, and are not likely to assimilate to the body of the Church. It is not unfrequently the case that a good Saint here sends money for the emigration of some relative or friend in England; or other part of Europe, without knowing anything about the standing, or faith, or morality of the individual.

We advise care in this matter, for several reasons. In the first place as we have shown, our mission is "the gathering of the Saints," not the emigration of the wicked. In the second place, our office at Liverpool is kept specially for this purpose, and its contracts are for what is known as the "Mormon" emigration. In the third place the shipping advantages obtained for our people cannot fairly be shared by those not of our faith, under the agreements made with the shipping company and its understanding with other companies, which are associated by a mutual understanding as to passenger rates across the sea. In the fourth place neither the Elders who labor in the good cause without remuneration, nor the Saints who send their money for the emigration of their friends, feel recompensed in any degree when the passenger whose fare has been paid and who has been guarded and cared for freely from Liverpool to Utah, turns round and curses his benefactors for their pains.

Now in order that proper judgment may be exercised in this matter, it would be advisable for those who wish to aid in the emigration of their friends, first to have inquiries instituted as to the worthiness of the object of benevolence. Let the addresses of those who are to be helped be sent to the Liverpool office, with a little means to pay railroad fare when possible—so that some qualified person may be detailed to learn the facts in the case. The presence of a few apostates, or individuals who take pleasure in opposing the brethren in charge of a company, or persons, male or female, whose example and influence are immoral and vicious, is not at all desirable on board ship or in the cars, among a body of Latter-day Saints who love order, union and peace, and whose object in gathering is to serve the Most High God.

We all desire to have as little of Babylon brought here as possible. We have no disposition to prevent any person of any creed or race from settling in any part of this Territory. This is a free country,

But the gathering of the Saints is a work big enough and onerous enough, and fraught with labor, difficulty and expense enough, without adding to it the trouble of mixing the wicked with Israel and bringing people here from distant lands who are not likely to remain or aid in the great cause if they do remain.

We therefore offer this word of advice to all who intend to send money for the emigration of distant friends. Do all you can to help gather the Saints, but do not waste your time and means in bringing to Zion those who will not and cannot become part of Zion.

GENEROUS ENDORSEMENT.

THE nomination of General Hancock seems to give universal satisfaction and in most cases genuine delight to the Democrats throughout the country, while not a few respectable Republicans admit the strength of the Cincinnati ticket, and eulogize the distinguished soldier whose name graces its head. Among these are Generals Sherman and Sheridan, comrades in arms of the Democratic standard bearer, who though "on the other side" in politics are yet generous and truthful enough to bear testimony of his worth.

General Sherman, in answer to a question as to what he thought of the nomination, said that he never discussed political questions or merits of candidates "but," added he, "if you will only sit down and write the highest praises of the character of General Hancock as an officer and a gentleman, and say all the good things capable of being said of his personal character, I will cheerfully attach my signature to it."

Gen. Phil. Sheridan said: "I am not in politics; but Gen. Hancock is a good and great man. The Democrats have not made any mistake this time. They have nominated an excellent and a strong ticket."

These expressions embody the sentiments of a great many persons who cannot be accused of friendship to the Democratic party, but who are not blinded by political prejudice to the merits of the warrior and gentleman who has the most brilliant prospects of election to the highest office in the gift of the people.

EDITORIAL NOTES.

Accidents often come in shoals or appear like epidemics. The present form is in the shape of steamboat horrors. See the dispatches.

Keep the sunlight out of your house if you want to save your carpets—and assist the doctor and undertaker to buy new ones.

The Omaha *Republican* says—Hancock took the Field, and the *Herald* responds with the prediction that in November he'll take the Gar-field.

An old lady in Boston, with several unmarried daughters, feeds them on fish diet, because it is rich in phosphorus, and phosphorus is the essential thing in making matches.

There is but one thing which would seem dangerous to General Hancock's prospects. He is not an Ohio man, but as they went to Ohio to nominate him perhaps it will be all right.

All accounts agree that the banks of Newfoundland were never more thickly sprinkled than now with icebergs, which for some unknown reason have drifted south this year in unusual number.

An Ohio widow owed her hired man \$320. She married him to square the account, and then for \$60 secured a divorce and turned him out. Yet some people say that women have no head for business.

The Irish population at the end of May was 5,363,590, having been reduced again the last three months by emigration. This brings it back almost to the number of 1803—5,216,329, since which time it had continued to increase.

Thirty years ago the common sheep of Germany are said to have had only 5,000 or 5,500 wool fibers to the square inch of surface. Through improvement in breeds, the common grades of sheep now have 27,000, and the pure bred merinos have from 40,000 to 48,000.

English papers are about as well posted on American affairs as State