

and patriotic citizens. This tells the story of what would be our balance of trade were it not for the mines.

There is plenty of money to be had in this city, on reasonable security, at six per cent, and yet almost nothing is being done to develop the manufacturing interests and resources of the State, except that electrical energy is being produced in enormous quantities for propelling machinery as well as for other purposes. We ought to have a chamber of commerce able and willing to take hold of this subject with a grasp that would never relax until a different state of affairs were brought about.

LADIES' CLUB HOUSE.

The dedication of the club house of the Ladies' Literary club in this city, on Friday last, is an event of sufficient importance to be reflected upon. It is significant of a great deal. It means that the sex in our fair young State is infused with a lofty and commendable ambition, and that it aspires to an advanced position in the intellectual world.

In Utah's capital there have arisen and have been contested to a finality some of the greatest and the gravest questions of constitutional law that ever agitated our nation. Here is the center of an agricultural system that promises to revolutionize the art of cultivating the earth over a great portion of the continent. The population comprises a larger proportion of independent thinkers, using the term in its best sense, than does that of any other city in the world. In art, science and literature, and especially in music, this city has made remarkable progress. It is fast forging ahead as a center of robust and original thought, and is the point from which has spread a social and religious agitation that has encircled the globe, and stirred to their very depths the minds of millions.

Fame, unique, surpassing and enduring, is the decreed destiny, rapidly being realized, of the chief city of this State; and it is an admirable thing to see its women engage in pursuits that will qualify them for the part they must play, *volens volens*, consciously or unconsciously, in connection with that destiny. May the Ladies' Literary club enjoy a long and happy sojourn in its new home!

AN OLD FRIEND.

Monday there came to the editorial table an old friend in a new but modest and beautiful garb. For thirty-two years this friend has gone the rounds of thousands of homes among the Latter-day Saints, carrying such messages of peace, comfort and instruction as have made it priceless in the estimation of thousands. Upon the minds of multitudes of children it has impressed lessons of truth, right and beauty that have been their guide with advancing years; that have aided in molding in right forms their lives; and that have helped more than any man can estimate in imparting to the youth of Zion the sound morality and faith in God for which they are world-famous.

This friend is the Juvenile Instructor. The number that comes to hand today is the first of the thirty-third volume. Its age covers a period during which many magazines have been founded in Utah, but it is the only survivor of them all, excepting two or three of recent inception. It has never changed ownership nor editorial control, though it has passed through many vicissitudes and trying experiences. It enters upon a new volume, enlarged and improved, and with every promise of long life and increasing usefulness.

May these promises be realized, and may it spread to an ever swelling number of homes and youthful minds the pure, sweet and lofty spirit which its pages always breathe!

DICTATORIAL MERCHANTS.

An extraordinary conflict is on in Denver, according to the dispatches. Fourteen large retail mercantile houses, including dry goods, clothing and department stores, have combined in an effort to force the daily papers of the city to make a heavy reduction in advertising rates. The papers are unitedly resisting the demand, and the firms in the combine have withdrawn all their advertisements.

The merchants may have some argument not apparent on the surface, but the *prima facie* showing places them very much in the wrong. If they can coerce the press in financial matters, they can in editorial policy. Do the business men of Denver want a press that can be controlled by a combination of a dozen business houses? Would not such a press be a curse to the city? The success of this combine would be a measureless calamity to Colorado's chief city, and to the whole state. It would mean a demoralization of advertising rates which might cripple some of the papers financially; but it would also mean a demoralization of the press in respect to its liberty and independence, a matter of infinitely greater consequence.

The Denver papers should never think of surrendering to such an attack. The withdrawal of the advertising patronage of the firms in the combine means to those firms the loss of a mackerel to save a sprat; but the capitulation by the papers would mean the loss to them of influence and circulation, the elements that make space in them valuable. The "News" feels that the Denver papers will and ought to win in this unexampled contest.

DURRANT AND THE CLERGY.

To a person who will take a common sense and scriptural view of crime and religion, and their relations to each other, there is something absurd, to use no harsher term, about the doings of clergymen in the case of Durrant, the San Francisco murderer. He had been a Baptist, and actively connected with a Sunday school of that denomination; and during the greater period covered by his incarceration and the legal proceedings in his case, he received "religious consolation" from Protestant ministers.

But when the end was drawing near, Durrant received in his cell a Catholic priest named Father Lagan; and on the morning of the execution, the prison chaplain, Rev. Mr. Drahts, Rev. Dr. Wm. Rader and Rev. Dr. Davis, all Protestants, met the prisoner's parents in the warden's office, when it was decided that the Catholic priest should be the only clergyman who should be allowed to attend the condemned man in his last hours, though the Protestant preachers had previously ministered to him. There was much bitter feeling among the gentlemen of the cloth. The Rev. Rader felt marked resentment towards the other Protestant divine, Rev. Davis; and both were chagrined at seeing the Catholic supersede them.

On the morning of the execution, Father Lagan baptized the condemned man into the Catholic church, and administered to him the last rites of that church. But when the execution was over, there was no Catholic cemetery that would receive the dead body. Durrant, living, was worthy to become a member of the Catholic church; but

Durrant, dead, was not worthy to be buried in a Catholic graveyard.

Apparently, there were in waiting about the prison, a number of "ministers of the Gospel," representing different "Christian" denominations, who were anxious to tell the man that had been proved unfit to live in this wicked world because of his crimes, that he was entirely fit to enter the kingdom of heaven; and to brace him for the ordeal of death, the penalty of his acts, with this comforting assurance: while at the same time the religious societies represented by these ministers were unwilling even to give sepulcher to the prisoner's remains. Durrant's soul, by a last hour profession of faith in religion, had become the soul of a saint, worthy to be received into heaven; but Durrant's body was that of a criminal whose burial in Christian ground would scandalize all consenting thereto. First or last, there is here a glaring and sacrilegious inconsistency.

Durrant's case was for so long, a time subjected to such severe scrutiny that to assume that he was innocent would be to discredit human methods of administering justice. Besides, the course of his spiritual advisers was not based upon any presumption of his innocence. It would have been the same had they positively known that he was guilty as charged. Such methods of dealing with murderers practiced by ministers, bring religion into contempt, because they make it appear that the blackest criminal is eligible to the same future state that the most righteous can hope to attain.

It is by no means necessary to abandon any despairing wretch, no matter what his crimes, if he desires religious instruction or consolation. By all means let these be given him. But let him be plainly told that restitution is one of the principles of the plan of salvation, and that a mere profession of belief in Christ expressed in his last moments on earth will not relieve him from the consequences of his crimes, though it may be a step in the right direction. Let him be made to understand that he ought to enter the spirit world with an unalterable determination to make such reparation and restitution for the wrongs he has done here as may be possible in that state of existence; and to fully comply with all the conditions that have been established by the Almighty as the basis of forgiveness.

THE INDIAN PANIC.

If it is true, as some dispatches from Indian Territory state, that the Seminoles are on the war path murdering white settlers and threatening to burn villages, this would only be a natural consequence of the indescribable brutality of the white mob that roasted to death two Indians for alleged murder. The probability, moreover, is that any war measures by the Seminoles are but the result of a panic among them. The reports stated that the white mob, not satisfied with their fiendish deed of one night, had organized posses to hunt up other Indians supposed to be implicated in the murder, and mete out to them a similar fate to that of the two victims consigned alive to the flames. No wonder, if these reports have reached the Seminoles, that they should rise and if possible resent the intended raid of the mob.

If the white citizens are to violate the laws of the country, as was done in the case of the two Seminoles, and that in the most horrible manner conceivable, and if such lawlessness is to be without adequate punishment, the Indians cannot be supposed to respect the law. The gravity of the situation is probably exaggerated, perhaps in order to furnish further excuse for de-