

EDITORIALS.

WOMAN is held to be the great humanizer, the great cause and inducer of civility, courtesy and refinement in the rougher and frequently barbaric sex, for it is acknowledged that masculinity tends to animalism and barbarism. In this view, it afforded us special pleasure to hear of the admission of Miss Cousins and Miss Snow to practice at the Utah bar, because we do not know of any bar in the country where lessons of that class are more needed. Don't fly off at a tangent and needlessly misunderstand us. What we wish to state is, that we do not think meaner or more unprincipled representatives of the profession exist anywhere than can be found in Utah, imported here, and admitted to high position. Some of the members of the Utah bar, we rejoice to say, we verily believe to be gentlemen, men of honor and integrity, anxious to sustain the good name of the profession, bright and shining lights who are a credit to the community. But others, we are sorry, very sorry to say, we do know to be among the meanest of mankind, mere brow-beaters and bullies, a disgrace to the profession, unworthy of any respect, if capable of any refinement it is the refinement of cruelty, the essence of ruffianism, the quintessence of brutality. We take it that this can hardly be the refinement to which the Chief Justice alluded on Saturday, but it is indubitably the species of refinement to which certain members of the bar in this Territory have attained, and the only species of which they appear capable of attaining, and therefore we consider them utterly unworthy of a name and a place among the other and, we are glad to say, honorable members.

As we understand it, though it may often come short of this, the true intent of the law, both legislative and administrative, is to secure justice, wisely tempered with so much mercy to individuals as shall be reasonably deemed conducive to the best interests of the community. Practically this ideal is not always realized in the courts of this Territory, but it should, nevertheless, be persistently and strenuously kept in view, and be found in the realms of everyday practice as well as in the domain of theory.

It is a mark of unmitigated meanness and cowardliness for a lawyer to attack a person in court, where he is tied hand, foot and tongue, and cannot repel, nor resent, nor even refuse to answer (unless by special permission of the court, which, before a prejudiced judge, may be unattainable,) the basest insinuations and the foulest insults. There are instances, sadly too numerous, where witnesses have been more grossly abused and more scandalously insulted in open court, by unprincipled lawyers, under cover of the licence accorded to the profession, than in any other situation in which they were ever placed. This is an enormous wrong—it is essentially a high crime—either in perpetration or permission, and should be held sufficient for disbarment or impeachment.

All persons legitimately brought into court have a right to be civilly treated, and witnesses have a right to every reasonable courtesy at the hands and tongues of every person connected with the court. Even convicted criminals have a right to be free from all punishment but that manifestly prescribed by the law.

If the admission of the two ladies named to the Utah bar shall be the means of humanizing and refining and infusing the proper spirit of civility and courtesy among all the masculine members, it will be a cause of much thankfulness, and those who have been instrumental in securing the admission of the feminine element will have ample cause to be well satisfied with the part they have played in this interesting episode in the history of the bar of this Territory.

Finally, brethren and sisters of the bar, one and all, suffer a word of exhortation. Let not the vaunted "honor of the profession" be a mere empty boast, hollow and insincere, but let it be a veritable reality, manifest in every action of your professional life, one of the salient points of your character, a characteristic standing out in bold relief, seen and known of all men. It is the privilege of the feminine members of the profession to be ladies in deed and in truth, a privilege we are satisfied they will not be slow to avail themselves of. It is also the privilege of the masculine members of the bar to be real gentlemen, not gentlemen in

theory and by courtesy alone, but gentlemen in all their dealings and to all with whom they may professionally have to do, whether court, plaintiff, defendant or witnesses. Let such be at all times the aim of your aspirations and exertions, and you can not fail to become ornaments to the profession and respected and honored by the best among man and woman kind. Let your practice be whatever is pure, just, lovely, temperate and of good report. So shall you be neither barren nor unfruitful, but always abounding in good works.

MR. HEPWORTH'S new church, building on the corner of 45th Street and Madison Avenue, New York, says the *Golden Age*, is designed to seat 3,000 persons, and will be the largest in that City. So New York is far behind Salt Lake City, in this matter of places of public worship. The Old Tabernacle in this city will hold 3,000 people, and the New Tabernacle will easily contain quadruple that number. Salt Lake still head.

AMONG other mining news, the *Denver Tribune* says within the last month or so representatives of large mining interests in California, Utah, and Nevada have been prospecting through the Colorado mines, and they unanimously pronounce Mount Lincoln district to be without a rival, so far as their experience goes. Some of them go so far as to say that the Moose mine is unquestionably the richest in the world. At present the Moose is paying a handsome dividend on a basis of \$2,000,000. Dr. Cameron and Captain Plummer discovered the Moose. The latter retains an interest in the mine, but the former sold his for an Indian pony, and left the district. A few days ago he returned to the Moose and on seeing the vast yield, and the inexhaustible wealth yet untouched he turned about to some gentlemen standing near and exclaimed—"By the gods, boys, this is a pretty big country, and this mine is a pretty big mine, but b—my eyes if the country is big enough to hold such a d—big fool as I am." He thereupon remounted his broncho and headed for Arizona direct.

The Mount Lincoln district is said to be exactly similar, in formation and characteristics, to the old and inexhaustible mining regions of Mexico, which, though worked for centuries, yield prolifically yet. The *Tribune* says—

The old theory of finding true fissure veins only in granite, would seem to be exploded by the discoveries on "Mt. Lincoln," where limestone is the predominant stone formation. Heretofore Eastern capitalists have been willing to pay extravagant prices for even the most slender veins, if in the granite, while they would not look at far stronger and more productive lodes, simply because the limestone predominated.

The following figures are given of various mines in the district—The Montezuma has assayed over \$2,500 to the ton. The Silver Wave runs as high as \$2,000 and over. Assays of the Gertrude resulted in best ore \$1,213 26-100, and poorest ore in \$347 6-100, per ton.

Now it is not Colorado, but Montana, that comes along boasting of, "The richest silver mines in the world—Utah distanced and Nevada laid in the shade." These extraordinary champion mines, according to the *Montanian*, are in the Silver Shower District, in the mountains west of the Madison River, between Hot and Cold Spring creeks, immediately below Madison Cañon, and about twenty-six miles from Virginia. They are on a very high ridge in a granite formation, stratified regularly with the fissure lines, the belt of ledges, no doubt, being extensions of those in the Havana district, on the east side of the Madison.

Here are some of the wonderful things told of these wonderful mines. They are the richest ever discovered on the continent. The veins have better indications of permanency than any others examined in Montana, for, though narrow at the surface, they have widened out and improved in appearance to an unusual degree. The Silver Shower mine has two shafts of 20 and 30 feet, the vein is three feet wide, and the average ore assays \$628 35 in silver, and \$50.25 in gold, making an aggregate of \$678.58 per ton. The ore is a liver colored iron, of bright, lively appearance, with a small propor-

tion of white quartz. "The metal is found throughout the ore in a native state, and the chlorides, 75 per cent. pure, and zanthocone 64½ per cent., silver ore in large quantities intermingled with their bases." The ore is not the least refractory, can be satisfactorily worked by stamp mills and pans (dry process), and the yield will probably not be less than 80 per cent of the assayed value. The only drawback is there is no machinery of any kind in the district, and no silver machinery in the county. The discoverers, Messrs. Baldwin & Dorr, are poor men, and unable to erect proper machinery. They have sold one half of their vein, 750 feet, to a Bozeman company, for \$4,000, a nominal price, "and not what five feet of the same ground will bring inside of a year." The *Montanian* wants to know why capital does not rush to Montana and take advantage of such sacrifices.

We do not wish to depreciate the Montana mines, but, without mentioning the Utah silver fields, we may say that an assay of \$678 58 per ton in Montana does not equal those reported from the Mount Lincoln district, Colorado, as shown in the *News* yesterday, which were—Gertrude Mine, \$1,213 26 per ton; Silver Wave, \$2,000; and Montezuma \$2,500. Montana may try again. She may do better still next time.

BISHOP TUTTLE writes a "Pastoral Letter to the Clergy and Laity of the Protestant Episcopal Church in the Missionary Field of Montana," from Missoula, which is published in the *Montanian*. The letter is upon the matter of Christian-giving for the spread of the gospel and the support of the church. The bishop lays this Christian-giving down as a fundamental Scriptural duty, a divine ordinance, a thing commanded of God, a duty that the faithful Christian must discharge, a privilege of which the earnest Christian will be glad to avail himself. The means for erecting and furnishing Christian buildings and for supporting the ministry, ought to be supplied by the constant and zealous practice of this Christian-giving.

The Bishop says there are two classes of givers—

1. The faithful, earnest Christians, some of whom, he knows, and many, he thinks, "now return to God constantly, for his Gospel and his poor, not less than one-tenth of their income, as a duty and a privilege." The bishop says it is much to be desired that all Christians would adopt this tithing rule of Christian-giving. So say we. It is a correct and legitimate rule.

2. The givers for Christian purposes. These are men of business who recognize in the Church a valuable institution, conserving good, protecting property, and elevating manners and morals, and therefore are willing to give for its support. This giving does not spring from gratitude and affection to the Savior, though the Bishop would be loth to say that no blessing attends it, he would rather believe it is a step in the way of right.

The Bishop treats of other kinds of giving—

1. Mite societies, fairs, and festivals, where reasonable prices are asked.

2. Lectures, concerts and tableaux, where proper entrance fees are fixed. He thinks such schemes as these two of indirect giving are not so blessed of God or approved of men as are the direct gifts mentioned above, but they may promote social converse and practical co-operation, and their managers are generally direct givers also, and therefore the Bishop does not practically object in cases of urgent need.

3. Dancing, grab-bags, post offices, and voting for popular persons at Church fairs or festivals. The Bishop says nothing of these things as recreations or amusements, but he can't see in them things so true, pure, honest, lovely, and of such good report as to deserve to be commended as suitable aids in a Christian cause, or as arising out of gratitude, self denial, or the intelligent appreciation of the need of upholding and perpetuating the church. He rather sadly fears that reliance on these means would fail to secure God's blessing, and people would think that Christian-giving meant self pleasing, coarse indulgence, wild hilarity under an easy conscience because a good end was in view. He would beg of his brethren to try to keep such things away from church fairs and festivals.

4. Raffles, lotteries, or offers of chance. The Bishop thinks things so

obtained are not honestly come by, and that the Church cannot with propriety use such winnings. He calls upon Christian people under his care, upright business men, and thoughtful parents, to discourage these practices.

It is to be hoped that the Bishop will induce his flock to practice Christian-giving liberally, and in the least objectionable way, even to the extent of a titling of the increase which the Lord blesses them with, so that the Bishop's coffers may be full. We agree with the Bishop that the practice of this sort of giving will be decidedly a step in the right direction, and will be an excellent preparation for the time when the givers may desire to enter the Church of Jesus Christ of Latter-day Saints by the door of baptism, and have hands laid upon them that they may receive the Holy Ghost. They will then come properly under the legitimate law of tithing, which they can keep without any compunction.

CHRISTIANITY IN DANGER.

AN ENGLISH ARCHBISHOP'S FEAR THAT THE HEATHEN MAY CONVERT THE CHRISTIANS.

The Archbishop of Canterbury in pleading for the Propagation Society, has advanced a rather original argument in favor of the missions to the heathen. He refers to the large number of heathen Burmese, Chinese and Hindus to be seen permanently or temporarily in London, and suggests that if Christians do not quickly convert the heathen the heathen may convert the Christian. "This," says the Primate, "is not merely an imaginative idea. I am almost afraid to say it; but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which the young men feed in our great seminaries of learning, and that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for their denial than they had in the olden times; and, that systems which have existed centuries, in the extreme lands of heathenism, are finding some sort of echo, even among the literature and philosophy of this Christian country. I say, then, we are forced by what we see around us, by the proximity with which we are brought with heathen tribes, to exert ourselves."

Two letters in reply to the Archbishop of Canterbury on the danger to Christianity involved in contact with civilized heathenism, appear in the *Times*. A. B. Kahadia writes: "In these days of insincerity and hypocrisy, when people are paid for declaring opinions and propagating beliefs they themselves do not believe in, it is not a novel thing to see the high priest of the Established Church sending forth from a public platform at Carlisle his opinions regarding the evil consequences attendant on the stay of the heathens in London—opinions remarkable alike for their inaccuracy and want of charity. Let me, with all deference, remind his Grace that the object of the heathen Burmese envoys is not to do homage only, but to put on a more permanent footing the political and commercial relations subsisting between the two countries. These heathen have toleration for their fundamental creed, that no religion can be considered enlightened which is not tolerant. Is truth taught by history? We infer from certain expressions which escaped his Grace, that toleration has no recognized place in the Christian religion. In conclusion I beg to inform his Grace that it is as unlikely a thing for the heathens in London to embrace the belief he inculcates, as it is for Mr. Stuart Mill, or Professor Tyndall, to believe in the commonly received forms of Protestantism."

S. D. Thaker writes: "It will do immense good to his Grace to learn that most of us heathens from India have unmitigated hatred of those who, having it in their power to ascertain the truth, do not study accuracy; who do not care to read the works of heathen writers on religion and philosophy, and yet abuse them and those following them, simply because they are heathens; who have not yet learned the simple lesson of speaking without disrespect of the religious opinions of visitors to their country. In conclusion, let me assure those persons who, like the Archbishop, are disposed to proselytize us, that we cannot too highly compliment ourselves for what we are, especially when we consider the Christian light which the Archbishop is enjoying."—*London Times*.