DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

Thursday, - December 6, 1894.

The Deseret Evening News is published daily (Sunday excepted) at Gomer Block, East Temple Street, Salt Lake City.

Visitors Welcome at all times. Regular editors at 6 o'clock.

The Deseret Semi-Weekly News is published on Tuesday and Friday of each week.

The Deseret Weekly is published every Saturday.

Terms of Subscription.

Daily 12 Months	$10.00
Daily 6 Months	5.00
Daily 3 Months	2.50
Daily 1 Month	1.00
Daily by the Week	25
Semi-Weekly 12 Months	2.00
Semi-Weekly 6 Months	1.00
Semi-Weekly 3 Months	50
Weekly 12 Months	2.00
Weekly 6 Months	1.00

Payment for subscription always in advance.

All subscriptions stopping when time of subscription should arrange with the Business Manager for renewal.

The News is on sale at the principal Bulletin Stands in Salt Lake City, and newsboys will be found at the principal hotels and trains.

Any Subscriber not promptly served by the Carrier will confer a favor by reporting the delivery to the office.

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TOO SMART BY HALF.

Governor West did the proper thing in forwarding to Washington the impudent dispatch received from Indian Agent David Day. The reading of Day's message will show, better than the Governor can state it in serious and dignified language, just what kind of an official the present Indian agent is, and the character of his methods. Judged out by his own mouth, the Washington authorities must realize that he is utterly incompetent for the official position he has been allowed to fill.

We have no knowledge of Mr. Day personally. He may be a very genial gentleman; in fact might be a very funny man under some circumstances. But we submit that if his telegram to the Governor of Utah were intended to be humorous he is too much of a clown to be entrusted with interests of such grave importance as those connected with the lawless occupancy of San Juan county by the Utes. Joking of that kind in the presence of a danger which threatens the lives of men, women and children is not only unbecoming the dignity of an official representative of the government, but is brutal to its cruelty. If Mr. Day's message is to be regarded as other than a species of buffoonery, then it is insolence to an extreme degree, such as should not be tolerated in official circles. On either view of the case, he is not the individual on whom reliance is to be placed in such a crisis.

Agent Day says he will be at Monticello on Monday, to meet a representative of the Governor. What good could be accomplished by such a meeting does not appear at present. The agent may regard himself as a sort of royal peace-commissioner, designated to settle the terms of San Juan's occupancy by Ute warriors; for he does not seem to realize yet that the Southern Utes must retire from this Territory. Evidently his task is to have the Indians remain; and white, out of consideration for the settlers, the Governor may have a representative at Monticello on the day named. It would appear to be a breach of official propriety to hold any such conference as the agent proposes. Mr. Day has no official right to engage in such a meeting. He knows the Indians are unlawfully off their reservation, and it is his duty to have them returned at once, and to request the aid of troops, if necessary, to effect the return. He is not authorized to hold conferences here and there, and by the delay thus occasioned encourage the Indians in their imposition on the settlers, and render the situation more critical.

We cannot speak for the Governor, as to what methods he will pursue in this controversy. We believe, however that if he continues in the course already followed by him, and further indicated by his reference of Mr. Day's message to the secretary of the interior, of conducting all negotiations through the proper official channel and standing upon the law and the rights of the people in the case, without consenting to bicker or parley with persons who are themselves outcasts of their legitimate sphere, he will have the undivided support of all law-minded people. Certainly the people of San Juan will not desire to submit the adjustment of their affairs to the person who sent the impertinent letter received by the Governor and signed by David Day as Indian agent. He is too smart by half to be trusted in such matters.

A PRESS DISPATCH WAR.

The numerous predictions made in the dispatches a short time since, that Mexico and Guatemala were about to engage in a war over the boundary line between the two nations have fallen of fulfillment. In fact the threatened storm has been succeeded by such a calm that neither at the two countries made to figure so prominently has received mention in connection with the subject for more than a week past. Now comes Emilio de Leon, the new Guatemalan minister to Mexico, who is en route to his diplomatic headquarters in the City of Mexico, and says that all the people have heard about the proposed war has been in the American newspapers.

It utilizes the minister is right, and that so far as a Mexico-Guatemalan conflict is concerned, the prospect of fighting was purely a press dispatch fiction. The eclipse of the agitation gives evidence of that. But after all it cannot be said that the news gatherers possessed wholly without foundation. They were ultra-sensational in giving to the difference between the two countries a warlike aspect, whereas there was only a slight diplomatic rift which resulted in the selection of a joint commission of engineers to survey the line as established by treaty. The engineers have been started out, and upon their report existing differences will be adjusted. Thus the proposed war cloud has passed away, and the press dispatcher, while he receives credit for his enterprise in collecting and disseminating the news, has given another illustration of the fact that his duties of a sensational character should be timed with several grains of salt.

CHURCH AND STATE.

Two incidents have lately occurred in the Roman Catholic church of this country, causing considerable comment. It appears that during the campaign in the East, Archbishop Ireland of St. Paul came to New York and exercised some influence among the voters. Bishop McQuaid, of Rochester, as will be remembered from the telegraphic report of the matter, then took occasion to denounce in scathing terms his fellow prelate, charging him with improper conduct, not only because he meddled in the affairs of a state of which he is not a resident, but because he took an active part in the campaign. The conduct of the archbishop, the bishop designated as "undignified, disgraceful to his episcopal office and a scandal."

Now, another Roman clergyman, Father Dorney of New York, has come to grief because of his interest in politics. The reverend gentleman, some time ago, received an admonition from Archbishop Corrigan, of New York, to refrain from attending the sessions of the Lexow committee. He replied by expressing his regret at the views entertained by the archbishop, and contended that as an American citizen he had certain rights which did not come under the control of ecclesiastical authority. He also ignored the admonition and attended the Lexow meeting as usually. He is now to be tried for this offense on a charge of disobedience.

The incidents are noteworthy because they indicate the existence among the Catholics in this country of two opposite currents, a struggle for the principle of American citizenship. Conflicts seem unavoidable under the circumstances, and it is to be hoped, in the interest of the church itself, that the American element may at last prevail, as it certainly will, if the many assurances of Roman sympathy for modern democracy are more than ornamental figures of speech.

The two occurrences involve an important principle regarding which much misunderstanding seems to exist. In fact Bishop McQuaid and Archbishop Corrigan declare that a man holding an ecclesiastical office is by that circumstance barred from performing his duties as a citizen. Can anything more absurd be conceived of? A clergyman, they seem to think, is at liberty to preach against the common sins of mankind and advise in matters of private concern; but if he perceives that accumulation is being perpetrated in public affairs and the people robbed in every conceivable way, as was the case in New York under the most corrupt rule on record in theatres, and it by virtue of his rights as a citizen he lifts a warning voice and aids in bringing the culprits to light, then he is to be denounced for "meddling" in politics. There is no reason in such a position. It is, of course, very convenient to those who thrive under a corrupt system to be able to silence everybody who holds an ecclesiastical office, many of these men have been persecuted and they are pledged to the cause of truth and justice and virtue and can be exceedingly troublesome when aroused, as is proven in the case of Dr. Parkhurst; it is not natural that those whose deeds cannot stand the daylight should entertain a desire to gag such men, but an enlightened public will take another view. They will feel instead that under the institutions of this country, no man, on account of occupation, is barred from exercising an influence for the good of his fellow men.

Reference to the attitude of the Founder of the Christian religion in political matters is entirely irrelevant in the question under consideration, for the reason that He lived in a country with institutions quite different from ours. Under Roman rule in Judea political affairs did not rest in the hands of the people. The political changes into which certain factors tried to lead Him were revolutionary in their nature and He wisely declined even to express a personal opinion, merely advising to render unto Caesar what was Caesar's and unto God what belonged to God. What He might have done under different circumstances is a matter of speculation; but it is certain that he would have discharged every duty devolving upon Him, both political and otherwise, and He who dares the wrath of the Annas and Caiaphas going in the Temple would certainly in modern times have swung the sword in battle against that political corruption which is worse than many sins combined.

To contend that a citizen, because an ecclesiastical officer, must never exercise his political rights is a clumsy attempt to build a wall of separation between church and state, expressly inimical to the spirit of the Constitution. The claim is that prominence be silent on public affairs, because church and state are two different things, but it is clear enough that they are not separate in this sense, that a priest on coming the pulpit is no longer a member of the state. Some churches maintain, and rightly, that every Christian is a priest, that he bears a portion of the priesthood. In their case there every member of the church must be kept from participation in politics. Only the argument a little further and the evidently absurd conclusion is that the state must be left to the management of unbelievers and infidels, while the church is in the hands of Christians. Comments are unnecessary.

The state and the church each has its jurisdiction. That is the simple question which has been so often rendered more complicated than the facts warrant. If members of the state are members of the church, they have two sets of duties to perform, and they have no more a right to neglect what is due to Caesar than to their Creator. As long as they perform these duties in a consistent way, they are in perfect harmony both with the laws of the land and the statutes that should be promulgated by sacerdotal bodies. Father Dorney's case will probably be carried to the highest tribunal of his church. Whether Anathemas will be victorious in these courts, remains to be seen.

BELLEFOUN'S INFLUENCE AND CRIME.

The statement of M. Goffot, who has been making investigations for granting criminals in France, that "the official withdrawal of religious influence from the instruction imposed upon children" has been productive in that nation of a class of youthful miscreants without a parallel in the history of the country "for cynicism and ferocity," is attracting considerable attention, especially from those who endorse the withdrawal referred to, but who are utterly at a loss as to how to explain the facts and figures presented by the Parisian magistrate.

M. Goffot declares that the passing away of the religious ideal entails the abandonment of all ideas of good, and the loss of all sense of duty. Owing to the precedence in this line in France, says the magistrate, the boys from whom the prisons are chiefly supplied are "completely debauched at the age of 15. I had supposed that during my long career as judge of prison instruction I had seen the lowest depths of human corruption, but it is only since I have had to do with especially young criminals that I have become acquainted with it." He then points out that the most daring, sanguinary and hardened criminals with whom French justice has had to deal in recent years have been, with few exceptions, mere youths, the majority being under 20 years of age. The reason for this, he positively asserts, is in the failure to give religious instruction. Without such instruction, he says, the ideal moral life sinks into complete oblivion because of the insufficient foundation afforded in an education that dwarfs or destroys the higher spiritual aspirations, which alone are the hands that unite man to a more exalted sphere in life.

That the magistrate's conclusions are not mere sentiment, is conceded even by his anti-religious colleagues, for he has been an advocate of the very system which his figures now clearly condemn; besides, his array of facts presents indisputable evidence of the truth of his assertions. In his case, actual experience and observation have converted him from the latter theory, and already it is found that there are many French leaders who have modified their views toward his present way of thinking. Thus the cherished dream of France, to realize the ideal of an atheistic state, is giving evidence of its destruction, a moment that is in store. Like the fabled "head see-teeth," though at a distance it appears fair and beautiful without, on being touched it is but ashes—the type of complete destruction. From the French experience in this, other and wiser peoples may learn a lesson valuable in life as a warning of evil to be guarded against.

THE JAPANESE, who are always quick enough to adopt American ways, were especially prompt in picking up the Pacific Coast vernacular, "the Chinese must go." The latter haven't had time to stand upon the street of their going, either.

AN EASTERN editor rises to announce that the Japanese are the lost ten tribes. The argument is built on the fact that they have a place called Hiroshima, which suggests Jerusalem.

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THE PHILADELPHIA Times truthfully observes concerning the recent election that if the Republicans got the cake the Democrats at least got the frosting.

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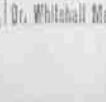

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[not save the whales]

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In times of general prosperity people become very lax in keeping themselves posted on what their public representatives are doing; but when it becomes hard for them to make both ends meet, a pretty thorough investigation is sure to follow, and the unfaithful members are given effectually weeded out, and the process continues until an honest administration is obtained and general prosperity again returned.

We are now of the opinion that the radical change in the congress will produce any thing but satisfactory legislation, which, for, will also restore confidence in the maintaining, commercial and financial circles and a great measure restore prosperity and value to property. To be sure.

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