

We do not understand that the recent case referred to is an attempt to go behind that arbitration, but rather to enforce a compliance with its terms. It is too intricate to be of interest to the average reader, and yet it is so important that no property owner in either county can ignore it. In the interest of all, the NEWS hopes that before either side plunges into a wholesale system of lawsuits, there will be an attempt to get together and counsel and advise and compromise—the aggressors being first required to recede from any unwarranted position, and the aggrieved being then willing to listen to reason as between man and man and make concessions calculated to promote the public good.

### THE CARLIN SIDE OF IT.

General W. P. Carlin is getting considerable unenviable notoriety over the unfortunate circumstances connected with his son's recent experiences amid the heavy snows of the Bitterroot mountains in Montana, and is doing his best to get his side of the story before the public. The dispatches gave the account of events connected with the journey of the hunting party as it was said to have been obtained from members who were rescued. These told how that George Colgate, cook for the party, was abandoned in the deep snow when he was taken sick, without even an effort to save his life by giving him aid. Colgate left a wife and nine children, and when they were given \$25 in the way of compensation, this, with the alleged facts of the desertion of Colgate to die, caused the people of his town to get together in a mass meeting and pass resolutions severely condemning young Carlin and Himmelwright, who were said to be responsible for the abandonment.

The general is now anxious to let the public know that this was all wrong; that his son did not deserve such severe censure. The veteran officer says he has visited the distracted family of the unfortunate cook and explained the circumstances to them, and that they are now content that all that could be was done for their husband and father. He says that shortly after the party started Colgate was taken sick and advised to return, but did not do so, as he believed he could stand the trip.

Of the closing scenes the general says: "When the party were all lost, Colgate grew so much worse that he was unable to cook. At last things got to such a pass that the men could not endure being near him. He swelled up, and the water could be heard rattling in his lungs. The men built a rude chair, in which he sat. Finally, when making another attempt to get out, they put him on a horse, but the snow got so deep that the horse could not travel. Then, when they constructed rafts, they put the sufferer on one and conveyed him as far as the Clearwater as a deep canyon, eight miles long, full of cataracts. They had to stop then and had no alternative but to leave him. The only hope for any one to live at all was to climb along the tops of the perpendicular sides of the canyon and endeavor to get through. The cook could not do

this, and my son and the others could not wait. If they did they would all surely die. All the six had to eat was one little loaf of bread cut in six pieces—not enough for one man." This may be the true version of the sad affair. At any rate young Carlin has the right to give his story. If poor Colgate saw things differently his account is beyond the reach of mortal ears. But we think they are many others who, even with this showing, will also look at the thing differently. It is hardly conceivable that there could be circumstances to justify the deliberate abandonment of a fellow-traveler—leaving him sitting there alone, living, helpless and without food, with the snow whirling around, and the long night of frost and death advancing relentlessly upon him. Still less excusable is the evasion that has since marked all the survivors' stories, and the indifference as to the poor fellow's fate. Men with but a single drop of heroic blood in their veins would never have rested until his fate had been definitely determined and his remains recovered. True men risk their lives to recover even the corpse of a comrade.

### A CATHOLIC TRIUMPH.

The repeal of the law of 1872, which expelled the Jesuits from Germany, is sufficient evidence of the desire of the present government of that country to follow a policy of conciliation toward the Catholic church, thus steering an opposite course to that of previous rulers. Bismarck's opinion was that the clergy should be subordinate to the state. He evidently saw dangers to the commonwealth in the influence of the priests, whose aim it was to control the education of the young, and he did not hesitate to resort to drastic measures in order to avert the supposed or real dangers. But the head of the Catholic church was the "iron chancellor's" equal both in energy and diplomatic resources, and thus it was that the remarkable conflict arose which is known as the *Kulturkampf* or the "struggle of civilization." It was a contest between Bismarck and the Catholic clergy. It was an attempt on the part of the most far-seeing statesman Germany has ever had, to free forever the newly founded empire from the interference of an organization that in every country confessedly has its own interests nearest at heart.

A brief review of the events that led to the conflict may not be inopportune at this time. It was taken for granted by the German Protestant population that the head of the Catholic church viewed with disapproval the rise and growth of a German empire, at the cost of Catholic neighboring countries. The proclamation of the doctrine that the pope is infallible was understood to mean that the Roman pontiff was about to revive the claim of sovereignty over the whole earth, as the vicerent of the Almighty. The Catholics in general and particularly the Jesuits were from this moment objects of suspicion in Germany. They were thought to plot in secret for the restoration of papacy. No sooner had Germany recovered itself from the sanguinary conflict with France than the energy of Bismarck was directed

toward Rome. In 1872 the law was enacted for the expulsion of the Jesuits as political conspirators against the state. Other enactments followed this. The right to supervise the training and appointment of clergymen, as well as the surveillance of all schools, seminaries and monastic colleges were delegated to the state. The Catholics were placed under constant guard, as it were. Their every move was watched by a civic officer. The pope protested and declared these laws void, virtually releasing the members of the church from obedience to them. A sharp conflict was the result, until the vigor of the execution of the laws gradually relaxed and a more conciliatory policy was inaugurated by the present head of the Catholic church.

The anti-Catholic laws still remain on the statute books in Germany, although for years they have been a dead letter. Probably the recall of the Jesuits, of which the dispatches have told us, is but the first step toward the repeal of the other laws. Germany certainly needs the friendship of some of her Catholic neighbors. To be at peace with the church may therefore be the best policy. Even Bismarck himself is credited with having admitted that his war on the church was in part a mistake. Be this as it may, the retreat of the present government cannot but be looked upon as a complete victory of the Catholic church in Germany.

### UNWISE STRIKES.

It may be that on some occasions workmen are justified in going out on strikes. When they are imposed upon and can better their condition by leaving an employer's service and escaping the imposition, there may be wisdom in pursuing that course. But there certainly are some strikes in which great lack of judgment is displayed on the part of the workmen.

The strike of the stonecutters who were engaged on the city and county building appears to be of this unwise class. It is unfortunate that the course of the city officials in dealing with the men has been so vacillating as to exasperate them; but in quitting work they really place the whole deprivation on themselves. The municipality has not the money to meet its bills at present, but the pay for stonecutters was sure, as the men admit, though it was delayed beyond the time they thought it should be. The stonecutters were not, however, required to work entirely without immediate payment. The county's portion was forthcoming regularly, and was sufficient to enable the workmen to get along until such time as the city could meet its bills. If the stonecutters had remained at work they would have been drawing sufficient to live on, and in a comparatively short time would have received the balance of a snug little sum in back wages from the city. As it is, they shut off entirely their source of supply. The fact that the city did not come to time seems hardly a sufficient justification in this instance for workmen "biting off their own noses to spite their neighbor's face."

The threatened strike at the Provo