DESERET EVENING NEWS.

TRUTH AND LIBERTY.

VOL. VI. SALT LAKE CITY, UTAH TERRITORY, WEDNESDAY EVENING, OCTOBER 15, 1873. NO. 276.

BY TELEGRAPH.

PER WESTERN UNION TELEGRAPH LINE.

Last Night's Dispatches.

EASTERN.

Boston Granges Disturbed.

NEW YORK, 14.—The Boston Grange, composed of grain and commission merchants, having been ordered to disband by the grand master of the National Grange, because it was not a farmers' grange, threatens to carry the matter before the National Grange. The Boston Grange retains its books and its initials of members, using the passwords and grips of the order. As it is composed of prominent business men, a warm contest is promised.

Inter-communion Defended.

Bishop Cummins, of Kentucky, has written a letter vindicating his own conduct and that of the Dean of Canterbury, in the matter of their communion in the Presbyterian churches. He says:

"I deny, most emphatically, that the Dean of Canterbury or myself has violated the ecclesiastical order of the Church of England, or of the Protestant Episcopal Church in this country, or has been guilty of an act of open hostility to the discipline. There is nothing in the ecclesiastical order or discipline of the Church of England, or of the Protestant Episcopal Church in this country, forbidding such an act of inter-communion among Christian people, who are one in faith and love in Christ, their great head. As far as I know, the liberal Episcopalians of New York rejoice in the action of the Dean of Canterbury, and thank God for it.

CONDITION OF FRANCE, SOCIAL AND POLITICAL.

To enable the public to understand the real cause of events which have already taken place in France, as well as those now transpiring, I will give a brief sketch of the social condition of that great nation.

The population of that country is separated into three classes—the upper, middle, and lower. To the first belong the clergy and nobility, to the second the bourgeoisie—merchants, trades-people and those possessing a tolerable share of wealth; to the third that portion of the population who are dependent for subsistence upon their daily toil. The first of these are the tories or conservatives of France. They cling with great tenacity to the privileges and traditions of their class, and resolutely oppose any innovations which would abridge the one or come in contact with the other. The middle classes are more liberal and democratic in their tendencies. They are inclined to encroach upon and break through the distinctions and privileges assumed and claimed by the aristocracy. The working classes of France, as of other countries, as a general thing, are not sufficiently educated and enlightened to think for themselves, and they follow leaders, now of one party, now of another. This state of things exists more or less in all western nations, not excepting the United States, but in no country, perhaps, is the distinction so apparent as in France.

Each of these classes obeys a particular law, which, with the members of said class takes the precedence of all others. The conservatives are non-progressive. Inertia is their motto. I do not mean absolute inertia, but that state of repose or rest to which all men think they are entitled when they have accomplished a certain task. These people belong to the 17th rather than to the 19th century, and their beau ideal of society is that of the reign of Louis XIV.; and were it possible they would now re-establish in France a regime similar to the one which then existed. All the great lessons of French history from the 17th to the 19th century are lost to them, as much as if the events from which they sprang had never happened. We can agree with them in believing that the reign of Louis XIV was superior in France to all which preceded it, but its chief claim upon our admiration lies only in the fact that it was a period of transition, the dawning of a brighter day in the social and political history of the country. But this furnishes no reason with the people of France to-day for indulging in idle adulations of a man like Louis XIV., who was notorious for his hypocrisy and intolerance; and any attempt to restore a regime similar to his at the present day would be opposed by the people almost without exception, and would be defeated, no matter what the cost of so doing.

The nation advances, and in its march the wheels of progress crush all who cling to the traditions of the past. The attempt now being made by the conservatives of France to place the Count de Chambord on the throne of his fathers is an enterprise which might have succeeded a century ago, but at present it cannot but be regarded as extremely chimerical. If, however, it should prove successful, that success will surely be accompanied by the unmistakable indications of speedy downfall.

The middle classes of France are governed by the law of progress. Progress is their motto. They have attained to their present status in the nation by labor and intelligence. The power and influence they now possess they can retain and increase by the same means, hence they will be very unlikely to resign their future, with prospects so full of promise, to an authority which they are doubtful. They once made the mistake of allying themselves with the aristocracy, but as they have been severely punished for their folly there is little fear of their making a like mistake again.

To be faithful to the law which governs them, they must make such an alliance. If they would retain that which they already possess, fulfil their destiny and realize their aspirations, they must march boldly forward, throw aside the class distinction which surrounds them, and, reaching to those below them, consider themselves the advance guard of the army of progress and humanity.

The law of the working classes is that which underlies and forms the very foundations of the whole social fabric—namely labor. Despised by savages, labor is the index and commencement of all civilization; yet the ignorant, almost brutish and servile condition of the great majority of the laboring populations of all lands has mainly assisted in keeping society in a medium condition between civilization and barbarism. In proportion as intelligence becomes diffused among the masses, labor ennobles itself and the laborer learns his rights and how to obtain and maintain them. This transformation is a work of slow progress, but would be more quickly effected if the laboring classes could free themselves from the fallacious influences which restrain them. In the towns and cities they are more or less subject to demagogues; in the country they are under the domination of the priesthood and the agents and supporters of the aristocracy.

It is, however, upon the laboring classes of France that the solution of the political problems of the times in a great measure depends, for they form the great majority of the electoral body of the country.

The intelligence in the use of the suffrage which they have displayed during the last two or three years inspires me with the hope that, in uniting with the *bourgeoisie*, or middle classes, their united efforts will save the country from threatened evils. As to the future of the masses, that depends, first, upon the triumph of the republic; and second, upon the formation of co-operative associations, the only hope of permanently freeing labor from the domination and tyranny of capital.

From the preceding, and for many other reasons which I have not space to refer to at present, arises the struggle now taking place in France; and from the phase which that struggle has assumed, I conclude that the machinations of the aristocracy, or privileged classes, for the restoration of the monarchy, will be defeated, and that sooner or later a general election will reinstate the illustrious *petit bourgeois*, M. Thiers, as President of the Republic.

L. A. BERTRAND.

THE FUTURE GOVERNMENT OF AMERICA.

OF late there has been much talk concerning the centralizing tendencies of the Federal government, and some advance has been made in the direction of centralization. The following admirable article from *Appleton's Journal*, takes a broad, comprehensive, liberal, wise, statesmanlike view of the coming situation, and is worthy of everybody's thoughtful perusal—

"There is probably no more important lesson for the American to learn than that of the largest tolerance for all shades of opinion and all varieties of character.

"In the vast extent of territory which the national authority extends over, there already exists great diversity of pursuits, interests, character, methods of life, and opinion; and in the near future we shall find this diversity greatly increased. Within a few years we have seen an empire spring up on the California coast, and have marked its influence upon national politics; in almost as brief a time we shall see another powerful State on the more northern shores of the Pacific, and at the foot of the Rocky Mountains another dominant empire. What California is on the coast, Colorado is destined to become to the Plains—a great, active, prosperous, central empire, with distinctive interests and special sources of trade and industry. And there are signs of a revival in the South, which will soon bring that section forward as an active competitor in the struggle for political and industrial supremacy.

"When all these things come about, when the South is once more fully in the field, and the embryo States in the far West shall have attained their robust maturity, we shall exhibit through our vast domain a contrast of energies, industries, and individualities, never, except under the Roman Empire, gathered into one nation. To maintain harmony and unity in a nation composed of materials so heterogeneous, there must prevail the largest spirit of catholic toleration, the broadest hospitality for all modes of thought, characteristics of tastes, and methods of life.

"And not only must the American people rise to a great toleration—they must also impose upon their national authority many very positive restrictions. A whole continent made up of numerous peoples—where the European, the African, and the Asiatic, unite to form communities and make cities; where temples of every religion are erected, and faiths of all kinds contend with negations of every shade of philosophy; where industrial interests of the most diverse character struggle for the prize of wealth—cannot be successfully governed from one centre, excepting upon a few general principles. Any attempt to enter into details of adjustment, any hope to comprehend all the interests involved, any design to impose special theories either of industry or of morals, will be sure to create antagonisms and make vast mischief. No nation ever entering upon a career of promised greatness, needed to understand the wisdom of negation as we do—for it is only by a wise and serene withholding that the national zone which binds the Pacific to the Atlantic can be permanently held intact.

"The national Constitution is broad and elastic. It admits of a whole family of empires developing under its ample federal ægis. But it may be interpreted in a narrow special spirit, left it may be accepted with large and liberal intelligence. Whether our future is to be harmonious or not depends upon this. The national government must maintain the integrity of each member of the federal Union, but it must permit in each member the largest liberty of individual development. It must require nothing but the performance of national obligations, and impose its authority in nothing but those things that are purely federal. It is to deal with communities made up of Christians, Jews, and heathens; of believers and unbelievers; of people with distinct moral codes, and different interpretations of social relations; of people whose ideas are ascetic and severe, and those who love the dance and the wine-cup; of those who adhere to conventional customs, and those who discern new laws of social life. It is father over a mass of marvelously-varied passions and customs, and opinions, and desires and theories and codes of living, and can only maintain its supremacy by permitting these elements of differences to live their independent lives, and work out their separate purposes with the fullest liberty. To protect each faction against all other factions, to maintain the independence of each section and each community, to stand as a guard with the perpetual injunction of order and justice, form the wisely limited duties of a national government like ours—the only administration certain to maintain concord over a country so vast, with interests so conflicting.

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3d " "	N. H. Felt;	
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2d " "	Samuel Turnbow;	
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Local—Ogden, Echo City, Wasatch and Morgan County, daily ..... 7 40 p m
Summit and Wasatch counties, Tuesday and Thursday, 7 40 p m
Alta, Tuesday, Thursday and Saturday ..... 7 10 p m
West—Through mail, daily ..... 10 10 a m
Local—West Jordan and Herriman, Thursday ..... 7 10 p m
Ophir, Tooele City, daily, except Sunday ..... 8 00 p m
Grantsville, Saturday ..... 8 00 p m
Bingham, daily, except Sunday ..... 7 10 p m
North—Idaho, Montana, Oregon and Washington Ter., daily ..... 10 10 a m
Local—Davis and Box Elder counties, daily ..... 10 10 a m
Cache county, Thursday and Saturday ..... 10 10 a m
Rich county, Monday and Thursday ..... 7 40 p m
South—To Pioche, daily ..... 7 10 p m
St. George and Arizona, alternate days ..... 7 10 p m
Sanpete county, Tuesday, Thursday and Saturday ..... 7 10 p m
Fairfield and Cedar Valley, alternate days ..... 7 10 p m

DEPARTURES.

East—Through mail, daily ..... 9 00 p m
Local—Ogden, Morgan and Utah, Echo City and Wasatch, daily ..... 9 00 p m
Summit and Wasatch counties, Monday and Wednesday, 9 00 p m
Alta, Monday, Wednesday and Friday ..... 5 30 a m
West—California, Nevada and Ogden, (through mail) daily ..... 1 30 p m
Local—West Jordan and Herriman, Thursday ..... 5 30 a m
Ophir, Tooele, Stockton and Grantsville, daily, except Sunday ..... 6 30 a m
Bingham, daily, except Sunday ..... 5 30 a m
North—Idaho, Montana, Washington and Oregon, daily ..... 1 30 p m
Local—Davis and Weber counties, daily ..... 9 05 p m
Box Elder county, daily ..... 1 30 p m
Cache county, Sunday, Tuesday and Thursday ..... 1 30 p m
Rich county, Tuesday and Thursday, via Evanston ..... 9 00 p m
South—Pioche, etc., daily ..... 5 30 a m
St. George and Arizona, alternate days ..... 5 30 a m
Sanpete county, Sunday, Tuesday and Thursday ..... 5 30 a m
Fairfield and Cedar Valley, Wednesday ..... 5 30 a m

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