DESERET EVENING NEWS.

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NO CHURCH CANDIDATE.

A Salt Lake gentleman whose political inclinations are with the party which has a majority in the Utah State Legislature recently elected, presents the NEWS with the following:

> There is being made a vigorous canvass for supporters for certain persons for United States Senators from Utah, to be elected by the new Legislature. In this canvass some candidates and their friends are making bitter assaults upon the character of other candidates; and some persons who are working in this senatorial campaign are using the argument with legislators-elect that the Mormon Church is backing Mr. So and So for the United States Senate. I am aware that your paper is not a political organ; but it does represent the Church in a certain capacity, and it appears to me that it would be appropriate, in view of the frequent use of the argument I have named, for your paper to have something to say on the question of a Church candidate. Has the NEWS anything to give to an interested public on this subject?

Yes, sir; and it gives that willingly. For several days past it has been rumored that the argument referred to has been used to influence members-elect to the State Legislature, and the NEWS has been watching for something tangible on which to base a declaration upon that very point. Now that this opportunity is presented, the NEWS wants to say right here, and to have it understood as broadly and emphatically as possible, that the Mormon Church has no candidate for the United States Senate, and is not giving its support, directly or indirectly, to any candidate for that office, rich or poor, old or young, short or tall, handsome or otherwise. It is taking no more part in the advancement or otherwise of any candidate's interest than it is in the senatorial contests in Kentucky, Ohio, New York, or elsewhere.

We hope this statement is plain enough to be understood by all, so that wily politicians will not be able to deceive any one by suggesting the falsehood that there is something to be read "between the lines." We have very decided opinions upon this subject; and we insist that any candidate and his friends who lay claim to Church support or endorsement for the United States Senate are pursuing dishonest methods in seeking to avail themselves of an influence to which they have no shadow of right. And whoever the candidate is that resorts to such methods, he should receive the treatment he justly merits as one who seeks to gain his ends by an outrageously false pretense.

Referring to another suggestion of our interrogator, of personal character-assaults by one candidate upon another, in our opinion a man who is fitted to occupy a seat in the United States Senate never gets down to that kind of business; and least of all can Utah afford to send a character-assassin to the upper house of the national legislature. The position of Senator is perhaps the most dignified and exalted in the nation; and the men chosen to represent Utah should possess the political honor, integrity and ability that place them above reproach. The NEWS has heard of some of these character-assaults, and knows that they are untrue and are made for an unholy political purpose. Upon this branch of the subject we feel that the State Legislature is composed of men who will relegate candidates of such reptilian inclinations as these slandermongers to the slimy ooze where they belong, instead of sending any one of them to Congress as a representative of our fair commonwealth. A contest for senatorial honors is all right politically; and the Legislature that does its duty to Utah will name the chosen men from among those who fight in a fair and cleanly fashion.

For the high office of Senators from Utah we are aware that there are a number of candidates. Before the choice is made there may be others of more or less prominence, so that the Legislature will have no occasion to select inferior material. As between any of these candidates the NEWS has expressed no preference, and perhaps may not do so. Yet if it comes to a choice between a good man and a bad one, an unlikely event, we admit, with a prospect that the latter is likely to win (which is assuredly still more unlikely), we make no pledge that the NEWS will remain a silent spectator. It is not a political organ, or devoted to partisanship on any side; but it is a friend to and an advocate for the people of Utah. Their interests are our interests; their welfare is our aim, and we know no fear or favor in maintaining their rights, politically or in any other way. Hence if there is a prospect of a bad man being selected to represent, or rather misrepresent, them before the nation, the NEWS will be found in open and persistent opposition to such a choice being made. And one of the classes of bad men that it so opposes are those who seek to gain their ends by the dishonorable business of besmirching the character of others, or by claiming a Church influence and backing that are altogether beyond their reach.

JUDGE SMITH'S DEATH.

At 9:45 p. m. yesterday, Nov. 22, there came the end to the mortal sufferings of Harvey W. Smith, one of the associate justices of the Supreme court of Utah. His illness has lingered over a period of several months, and, as stated in the NEWS several weeks ago, when it was thought the end was at hand, there has been no hope of relief through earthly skill for a long time. For a while he rallied, and the most favorable aspect was given to the case; yet to his attending physicians, intimate friends, and others acquainted with the real status of affairs, the nearness of dissolution was looked upon as a certainty. At times the patient's sufferings were very great, but he bore them with fortitude, and kind hands administered to his every want in making his closing days as comfortable as possible. He has passed away at a time of life and under circumstances when, if he had enjoyed good health, there was much of promise in his future prospects; and his death will be mourned as of one who displayed brilliant talents in his chosen path in life, and who gathered around him numerous and staunch friends, who held him in high esteem. The NEWS tenders its condolence to the grief-stricken family and other relatives of the deceased. Peace to his ashes!

MR. DEBS'S RELEASE.

Eugene V. Debs has been released from Woodstock prison, and his former friends and associates are pleased to greet him. Evidence of their feelings in this regard was given at the meeting in Chicago last evening. There are many others than those who attended that meeting who are gratified at Mr. Debs being out of jail, and among these may be numbered law-abiding citizens throughout the nation. They are glad that he is released, because the term of his imprisonment has expired, and to hold him longer would be a violation of law and constitutional rights. They are also pleased that the principles of order and government were vindicated in the courts by the sentence upon him; and although many of them may differ with the trial judge as to the severity or otherwise of the judgment, they acquiesce therein, and hope that the American Railway Union leader has been benefited by the lesson given, and will hereafter recognize the supremacy of the law administered in proper form.

If the telegraphic report of his speech is correct, however, and we do not feel to press him closely with it lest the dispatcher has made some errors, Mr. Debs fails to admit wherein there was any mistake on his part that caused the legal arm to be invoked for his punishment. He does not appear to comprehend that his prosecution was not because of the exercise of any rights or privileges of American citizenship, but because of their abuse in a manner destructive to life and property. He truly states, "the spirit of 1776 still survives; the fires of liberty and noble aspirations are not yet extinguished." But it was no attempt to suppress that spirit or extinguish those fires that sent Mr. Debs to jail after the strike of 1894. It was that that spirit might still survive and those fires continue to burn that the hand of the law was laid upon him for his part in precipitating and maintaining a vicious condition that was destructive of the rights of freemen.

The vast body of men under Mr. Debs's leadership, and those sympathizing with them, should draw the line between indulging in lawlessness themselves and claiming the right to certain liberties in speech and action. Condemning lawlessness and greed in others, they should also condemn the same tendencies in their own ranks. If they do not, then their agitation upon the more inconsistent lines is ominous of disaster to themselves and to the nation.

FIGURES ON LIFE-SAVING.

A department of the public service that receives a great deal of credit for the work it does, but which deserves all the credit it gets, is the life-saving service, whose operations extend along our coasts and are most in demand when mankind generally are disposed to seek shelter and protection. From the lately issued annual report of the superintendent of this important branch may be presented in a single statement the eloquent story of the heroic work of his department. During the year from July 1, 1894, to June 30, 1895, assistance was sent from life-saving stations to vessels in distress on which were 5,402 persons, and of this large number of human souls all but twenty were rescued. It will not do to claim that all these 5,382 persons would have been lost had it not been for the life-saving service, but it is very certain that a great many of them would have perished. Discussion of what might have been done, is, however, quite needless in view of what actually was done; and the latter record is brilliant enough to justify the high esteem in which the service generally is held.

THE HIGHER SHOULD BE LOWER.

An interesting and very proper controversy—one that has long puzzled the passengers—has at last arisen on several railroads which use Pullman sleeping cars, as to why the purchasers of upper berths on sleepers should pay the same price for their accommodations as do purchasers of lower berths. It is admitted that the latter are worth at least twice as much as the former, yet the price for both upper and lower berths remains the same, the figure generally being $2 per night. In the interest of the traveling public, one road has moved out with a demand for a reduction of twenty-five per cent in the price of "second-story beds," and though it will no doubt encounter much opposition, there is reason to think the Pullman company itself will finally see the justice of the demand, and the profit in complying with it. An argument for the latter aspect of the case is furnished in the almost daily experience of putting on extra cars because more lower berths have been sold than the regular train equipment can supply, such extra cars, as well as the regulars, being generally only half filled or less than that, whereas if there were some monetary inducement to take upper berths, each car could in most cases be completely full before there was any necessity of adding an extra.

The traveling public are generally unanimous in the opinion that the Pullman tariff is altogether too high—a contention which the corporation is of course unwilling to accede to. There ought to be no trouble at all, however, in yielding to the suggestion now made that the less desirable accommodations afforded by the upper berths should be obtainable at a somewhat reduced figure. Even at a dollar and a half per night for uppers, the lowers at two dollars will probably still be in the greater demand; but those who under such arrangement take the top story will have less cause for complaint, while the company itself, as shown above, will in all likelihood be a considerable gainer.

CATHOLIC VIEW OF PROTESTANTS.

The time in which we live is one in which unity and harmony is felt to be the need of the churches of the world and generally, therefore, their representatives speak in complimentary terms of denominations to which they do not belong. Once in a while, however, the true feeling finds an expression, as if in an unguarded moment, notwithstanding all religious congresses in the world. Thus the Catholic Herald quotes with evident approval the Jesuit theologian, Father Perrone, for the sweeping statement that no Protestant can attain to the saintly perfection some Catholics are supposed to have reached. He says:

> A life of probity or ordinary virtue is one thing; sanctity, taken in the strict meaning of the word, is quite another. They may very well grant you that there are among Protestants some virtuous and honest men, but saints who have habitually and constantly followed the path of the heroic virtues, who have faced death with joy and even resignation, amid trials the most difficult and temptations of every kind, amid persecutions, contradictions, derision and injury; saints whose good acts were recompensed by ingratitude, and who never ceased, however, to pray for their persecutors, to offer up for them their penances and tortures in all humility and in a spirit of incessant mortification—no, Protestants have no saints of this kind and never can have them.

No wonder that Protestants feel wounded by a statement so plainly condemning their best men and efforts to a state of inferiority.

THE NATIONAL Board of Health Magazine says there may be danger in the slates used by children at school. "The common practice which prevails in schools is to hand the slates to the children without any attempt being made to insure that each child shall have the same slate time after time. The result is inevitable. The first thing that the child does is to clean the slate by means of the finger wetted with saliva. In this process, of course, the finger travels many times from mouth to slate, and vice versa, and thus conveys to the mouth any material which may happen to be upon the slate. Thus, if a child happened to be suffering from tuberculosis, the tubercle bacilli might be readily conveyed to the mouth of another healthy pupil, and the same contingency would be likely to happen, perhaps, in all probability, with greater effect, if the disease were to be diphtheria. A very simple remedy, the writer adds, is to provide a sponge with every slate. A still simpler one, and one now generally adopted, is to do away with slates entirely, and use note books or tablets.

SENATOR SHERMAN is receiving many kind and flattering notices as to his fitness for the presidency—but they are mainly from Democratic newspapers. Nevertheless they are highly complimentary and appear hearty and sincere.

A STATISTICIAN has calculated that more than 155,000 persons committed suicide in one year, ending September 30, 1895. This is said to be 20,000 more than the previous year and is supposed to prove that self-destruction is increasing.

COMMUNICATED.

A BROAD THANKSGIVING.

In most of American homes at least, preparations are being contemplated or made, for the celebration of Thanksgiving Day in accordance with the Presidential proclamation of the 4th inst.

A somewhat similar observance comes down to us from Israelitish antiquity, and quite likely this was an adaptation of some form of festival antedating history, and perchance of divine origin as was that introduced into elaborate system of holy days, holidays, sabbaths and feast days insisted upon under what was called "the law of Moses."

The Harvest Home services of the mother country are equally of immemorial origin, however modified by modern culture and perfined by increased taste, yet as a religious celebration there are traces of it in Pagan history and association with the old mythologies which had their special duties to rule in and be responsible for abundance of fruit, grain and flowers.

There is no difficulty in connecting this with the first family of earth, for Cain and Abel (no doubt following parental example) brought the "first fruits" of their labor to the altar of the Lord in recognition of His blessing, and as the author of increase and the owner of the land itself.

During the Patriarchal era this feature was not so prominent as in the days of their predecessors, it seemed as if pastoral life was the method by which the sacred race while yet a family, was kept in comparative isolation and locally unattached even while in Egypt, but when grown into a nation and the set time had come for agriculture to be "the basis of the Mosaic commonwealth," through the law of inheritance every man and family had a stake in the soil, while that accepted dictum that "the land is mine," made recognition obligatory through "firstfruits, tithes and offerings," and so colored down to our day this living feature, which is recognized in part, or at least in spirit, by the chief magistrate of the prosperous republic.

The well-to-do and the religiously disposed will follow out the letter of official desire, and will no doubt "on that day forego their usual occupations and in their accustomed places of worship, join in rendering thanks to the giver of every good and perfect gift; for the bounteous returns that have rewarded our labors in the fields and in the busy marts of trade; for the peace and good order that have prevailed throughout the land; for our protection from pestilence and dire calamity, and for the blessings that have been showered upon us from an open hand!"

If this acknowledgement comes from the heart and finds expression only in November, and because of national or local authoritative suggestion, it is in line with right and religion, and therefore might be scrupulously observed, although the cases may be multitudinous where gratitude will perchance rejoice that "things are no worse than they are," rather than become they have the same reason which President Cleveland certainly enjoys."

The people of Utah, or the "Mormon" section rather, have never dignified a special day (save the Sabbath) by religious service, it having been impressed upon them continuously to "acknowledge the hand of the Lord in all things," supplementing this sentiment by the divine assertion that "He (the Lord) is displeased with none" save "those who fail" in this particular thing.

However this opens up a phase of Divine philosophy requiring more assurance and faith than is possessed by the world at large, which, while recognizing the Divine hand in prosperity, peace and plenty, sees not so clearly the same hand in things which appear to take upon them "questionable shape," such as trial, disappointment, affliction or death, and yet all the master minds whose faith has given recognition of the educational processes of life, have taken this view, "Shall we receive good at the hands of the Lord, and shall we not receive evil?" Says one: "Can there be evil in the city, and the Lord hath not done it?" says another. "It was good for me that I was afflicted, because I went astray, for now I have kept thy word," cries out the Psalmist; all this implies a clearer vision, a more sublime faith, a grander conception of divine beneficence and ruler than the offerings of fruit, wine, corn or unleavened bread; it was more than the celebration of feasts, whether of the Passover or Pentecost, or of tabernacles, grand and suggestive though these were, for they were for temporal abundance, for the good things of the earth, while the spiritual results of sorrow and chastisement were working out for the recipients "a far more exceeding and eternal weight of glory!"

These were no doubt as acceptable from Melchisedek to Abraham as first fruits were to the Prophet Elisha, or offerings to the Church under the Mosaic dispensation, after all it was said "a broken and a contrite heart, oh God, thou wilt not despise," and the Prophets not infrequently intimated that gifts, oblations and last offerings had to receive a higher sanction than that of formality, a more elevating impulse than that of duty, or of ostentation so as to be seen of men.

It would be a serious error, however, if while accepting this philosophy, men should fall of effect, become supine or indifferent, or yielding to a fundamental principle, allow it to run to a listless assumption of fatality; for some have thus lulled themselves into apathetic sleep, they have buried vigilant human effort under the dogma of a false faith, which, while recognizing an overruling hand, silently acquiesces in wrong, submitting without remonstrance or resistance because "He is able out of evil to bring forth good."

It is almost a libel on our plenty and on our wisdom, to have our President suggest that appreciative gratitude can be well shown, by administering to the poor and needy, probably it would have been too much to expect of him any such measure of reform in this age of trusts and speculation, as a return to that statesmanship for which such magnificent resources have been provided in this favored land, viz., that patriotism should rest upon the possession of an inheritance, and that that should be inalienable beyond the year of jubilee, or in other words, "the land should not be sold forever;" tenancy to be under the original owner—God; redemption and restoration being adequately provided for according to the distance from the year of jubilee; with a gradual restoration of that order of civil and religious liberty which was and is the foundation of all jurisprudence and a declarature from which at the instigation of Gentilism or evil, has led the whole world astray.

This living abiding consciousness of divine sovereignty has been the sheet-anchor of the Latter-day Saints, it has been their stay in all the vicissitudes of their strange experiences, through persecution in all its forms, in travel and trial and death; to them, faith and assurance was given, that eventually their cause would triumph, and that individual loss would be finally remunerative, by the fiat of justice and the action of unerring law.

Thus thanksgiving is perennial in their hearts, it needs no special day set apart for its manifestations, it must needs be the essential life of every believer, hence when striving, there is calm; in defeat there is reconciliation; in death the legacy of toil and trust is left to their successors, and the promises, if deferred like those made to Abraham concerning the land that was shown him, yet they will never fail!

Probably quite a few of the people would incline to religious observance on this day so as to be one with their countrymen in every state of the Union, the many will make social gathering the feature, without riotous excess, but in the spirit of those who in the storied past really did see the hand of Providence in their deliverance from tyranny, and from the aborigines who were around them.

Thanksgiving Day meant much to those old veterans and patriots, its spirit means much in these mountains where from a broader sense of divine supervision and the acceptance of a special mission, men's hearts are continuously led out imploringly for strength, bravery and wisdom, until righteousness shall be established and Christ shall reign.

Then all the nations may join the disciples in expressions of gratitude and special services, not for corn and oil and wine alone, or for "those free institutions which have been given to us as our national heritage," (for these are largely unappreciated or abused) but for that coming authority which will guarantee equality, protection, security, justice, right, and a veritable because universal and appreciated Thanksgiving.

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