

board, and make it a public record. Challenges as to the qualification of voters are heard and determined by the judges of election, who thus become responsible that no disqualified person is allowed to vote.

ROMAN AND ANGLICAN.

The dispatches from London, England, state that last Sunday the papers there printed a long letter from Mr. Gladstone to Cardinal Rampolla for submission to the pope in favor of the unity of Christendom by means of a papal declaration in favor of the validity of the Anglican orders. Mr. Gladstone regards the pope's attitude, he says, in directing that an inquiry should be made into the subject as to the least sense paternal, and one which he will ever cherish with cordial sentiments of reverence, gratitude and high appreciation.

The position assumed by Mr. Gladstone is in full accord with that taken by Archdeacon Farrar five years ago in his plea for uniting the sects of Christendom. Those who are acquainted with affairs in the Protestant Episcopal church in England, or the Anglican church as it is called, will not be surprised at Mr. Gladstone's action from another standpoint than the commonly expressed sentiment for a unity of Christendom. There is a very strong element in the Anglican church for the forms of Roman Catholicism, as displayed by the "high churchmen" particularly in the English church, and not altogether averse to the views of the "low churchmen" except as to the extreme of ritualism. The issues with the Anglican organization have been chiefly reform from the abuses of papacy, and since those have been accomplished, it is claimed, not even the Catholics are more anxious for the union of the Roman and Anglican churches than are the bulk of the latter's officials and membership. If once the pope can be induced to confirm the validity of the Anglican orders—that is, to recognize the English church as merely a branch that has been a little "off color" but has maintained such close connection with forms as to retain whatever authority it possessed from the Catholic church, then the union of the two will be accomplished. This overture of the "prodigal son" comes with deep significance at this time. Mr. Gladstone must be considered as merely the diplomatic representative of the Anglican church in its desire for readmission to the Roman organization. The negotiations for this are not all on one side; for several years ago the pope sent an ambassador to Britain to accomplish this very thing.

The movement as being in favor of the unity of Christendom may not be taken to have any other significance now than its effect upon the Anglican and Roman churches alone. In granting the request made, the pope would not move an iota from the position the Catholic church always has assumed, so far as vital questions are concerned. That church claimed to have all authority that did exist in the various denominations, and by Mr. Gladstone's overture, which may be taken

as official from the Anglican church, the latter virtually confesses the correctness of the claim. In fact it never has taken very strong ground the other way. The only question is how the pope can get around the position that when the English branch was excommunicated that deprived it of all authority; and even this can be accomplished by individual confirmation of the various officers of the Anglican church as officers in the Roman organization.

The indications are that the Roman church will soon receive a very large acquisition of members and wealth from the English organization, which also reaches to very many people in this and other lands; and an important feature of the reunion will be the recognition by the daughter of the parental authority of the mother church. This done in the case of the Anglican branch, there are other denominations that may early fall into line.

THE STATE PROHIBITION LEAGUE.

There was not a large attendance at the meeting of the State Prohibition league on Friday evening; and while the president of the league, Judge George F. Goodwin, reported some progress in the work of the organization, he also expressed his disappointment at the small number in attendance at the meeting. In doing this he is reported as saying that if there were any active temperance sentiment in Salt Lake or in Utah it is not apparent to the naked eye, and he doubted if even the Roentgen X-ray could focus enough of it to close a single saloon back door on the Sabbath day; he also cited as proof of his claim the slim attendance at the meeting—about two-score people from a city with a population of 60,000. One of the other speakers of the evening—a minister in one of the religious denominations—in discussing the obligation of the church to the temperance cause took the view that the church people in Utah should act for prohibitive legislation—that the church should "arise in its might and sweep the liquor traffic from the face of the earth;" and he expressed regret that "there were some churches in Utah hard to get interested in the cause," as they claimed to be in their church capacity; the strongest kind of a temperance organization.

There are two points in the addresses of the gentlemen referred to with which we are inclined to take issue; and we do it in a friendly way, from the fact that we are heartily in accord with a movement destined to suppress the infamies of the liquor traffic, and to wipe the curse of rum from the earth. But our eagerness to forward that work does not take the form of giving enthusiastic support to every scheme intended for the purpose but which calmer judgment indicates as being an impractical method in the circumstances under which it must be operated. And at this point we may remark incidentally that when our prohibitionist friends want well attended State or other conventions they might meet with greater success than now if those conventions were called at a time when the season for "going to meet-

ings" is more in vogue than it is during the week days of springtime. Not even a political meeting that had been given a hundred-fold more advertising than the league meeting last evening received could have called out a very large attendance at that time. There is in this locality a fitness of seasons for meetings as well as of subjects and places, which older residents here have learned to recognize.

One point upon which we disagree with the president of the league is his statement of the absence of temperance sentiment in Utah. If he is not able to see it with "the naked eye," it must be because he has not that kind of an optic; for even the casual visitor and the man with "half an eye" can see it. The fact that there are thousands of people in this State who rigidly abstain from the use of intoxicants—that even in this city there is a large proportion of the people who do not know the taste of strong drink—is so well known and so much in evidence as showing the strength of the temperance sentiment, that a statement of absence of the latter does a grave injustice to the people whose actions proclaim so emphatically their sincere adherence to the temperance cause. And owing to this sentiment not only are back doors of saloons closed on Sunday, but saloons have been prevented from coming into existence to a much greater extent in Utah than in any other State where they are allowed at all. Taking it soul for soul there are more actual temperance people in Utah in proportion to population than in the best "prohibition" state that can be named. The closing of such saloon back doors as open on Sunday may not be accomplished by reflections on those who are not responsible for their being open.

Regarding the other point, it may be looked on as desirable for some religious denominations to act as a unit to secure anti-saloon legislation; but we prefer to believe that the churches as organizations had better leave that proposition alone; hence our view is that if the church "will rise in its might and sweep the liquor traffic from the face of the earth," it will not do it by directing state legislation to that end. The church has a legitimate field in which to operate in the temperance cause as in any other for moral advancement, and that is within its own membership and by its own rules of action, not by influencing or controlling legislation. If a church upholds the temperance cause, it is enough; to hold its discipline so that members who do not like its rules can escape them by retiring from membership. No church has the right in this land to use the force of the state to bring its members into line with its views on temperance or any other subject.

All this, however, does not say that legislation prohibitory of the liquor traffic is not desirable. The position we take is that it is not proper to declare an absence of temperance sentiment merely because it is not exerted in the particular channel that suits our individual views; and also that it is not proper to ask the churches as such to institute a temperance movement through the avenues of state government. If the training of the churches upon their members is such that those