

relieved of exposure to the allurements of the drinking den and billiard hall.

The Democratic party in the town favors the licensing of saloons under such feasible restrictions as will most curtail the evils they produce, and opposes the policy of the Republicans on various grounds, urging that it is not wise to compel a man to buy a pint who only wants a drink, and that prohibition is impracticable. In short, the contest embraces the usual elements and arguments on both sides, except that the educational feature gives unusual strength to the Republican position.

The discussion of the question has brought out, in the local press and in public addresses, some erroneous versions of the history of former struggles in behalf of prohibition in Logan, and the "News" is able to offer some corrections. The first earnest attempt at absolute prohibition was made in the spring of 1882, when a rigid ordinance for the purpose was passed, and detectives were employed to procure evidence against its violators. During the next two years numerous convictions were had in the Logan police court. In many cases heavy fines were collected, and in a few imprisonment was inflicted. But the principal offenders appealed to the district court and then to the Supreme Court of the Territory, which finally held that the charter of Logan city did not confer upon its council prohibitory powers. This decision was based upon a technical defect in the language of the charter, the meaning of which was plain enough. In consequence of it, the city council was obliged to license saloons. The first license was issued near the close of 1884, as nearly as present memory can recall the date.

For a long time prior to the spring of 1882 a prohibitory ordinance had been nominally in force, but had not been rigidly administered. One reason why it had not been executed was because it was held to be defective, and another was because the liquor traffic, though conducted on the sly, had not assumed the proportions of a serious evil until about the time mentioned.

There was much discussion of the advisability of prohibition, and at length prominent citizens caused to be prepared two petitions to the city council. One of them asked for the licensing of saloons, the other for absolute prohibition. Canvassers, each bearing a copy of both petitions, made a thorough canvass of the town, presenting to its adult inhabitants both documents with a request that the citizen sign the one he might choose. Several hundred signatures were obtained, and the number of those who favored absolute prohibition was forty to each one who favored licensing saloons. Forty to one in favor of prohibition is probably the most remarkable record of popular expression on the subject ever taken in a town as large as Logan, but the documents filed with the city recorder indicated such to be the public sentiment there. This showing led to the enacting of a new ordinance and a vigorous policy of enforcing prohibition, in the spring of 1882, as above stated.

From the early part of 1882 to about the close of 1884, notwithstanding that Logan City's right to enforce prohibition was being contested in the courts, not much liquor was sold in the town. No person could buy any unless he possessed the confidence of the surreptitious dealers. All citizens suspected of favoring prohibition were barred from the bar rooms, which were all "underground." Detectives had much difficulty at times in buying liquor as evidence, and young men and boys were almost all shielded from the temptations of the saloon. Had the territorial Supreme court decided in favor of Logan City, beyond reason-

able doubt every dealer would have thrown up the sponge and quit, and prohibition would have prohibited as completely and successfully as the law prevents other crimes.

But all this was before party lines were drawn in Logan, and when only one ticket was put in the field at a municipal election. Then, with the permission of the courts, prohibition in a strict sense, would have been quite feasible in that town. But with party lines drawn with the tension now seen there, and with one party opposing while the other favors prohibition, the feasibility of the latter becomes a matter of grave doubt.

If the two parties in Logan would unite, it would, in the opinion of the "News," be an easy matter to enforce, with all necessary rigidity, the modified prohibition proposed by the Republicans; but with the Democratic party organization in the town opposed to the proposition, the Republican policy would not, we fear, be successful, even though the people were to elect that ticket. Democratic opposition to prohibition would amount to strong moral support of the violators of the law, and with such moral support behind them, the officers would find it difficult if not impossible to suppress them.

All this leads up to a moral: If the people of the cities of Utah desire to be governed in a municipal capacity in such a manner as to most effectually suppress vice and produce the best results in every way, they must be educated and convinced in the belief that by far the most probable way of accomplishing this is to take their city governments out of politics and put them in the hands of business men of ability and good moral character.

#### CAN'T FELLOWSHIP MORMONS.

Another fly has alighted on the horn of the large-eyed, patient ox. It seems to be a conspicuous position, much coveted by some people, who would remain in oblivion but for attaining it. Perched there they seem to have some hope that they may attract attention. Yesterday the Congregational association, in session in Plymouth church, this city, adopted a resolution endorsing the Presbyterian leaflet entitled: "Ten reasons why Christians cannot fellowship the Mormon Church." This production has heretofore been noticed in these columns.

It is a popular impression that the Presbyterian sect is one of the most rigid and uncompromising in its theology of all the fragmentary parts into which so-called Christendom is split, and which wear denominational form. It is also a popular impression that Congregationalists are a trifle more liberal, hence a slight degree of surprise in seeing the latter play second fiddle to the former in such a case as this. In fact, it is reported that a respectable minority yesterday voted against the resolution.

But the equanimity of the Mormon Church is not in the least disturbed at being thus disfellowshipped by these two factions of Calvin's disciples. If they would confine their opposition to Mormonism to the mere passing of resolutions, the followers of that faith would hardly notice it at all. But the hostility of Calvinism to Mormonism has not always chosen such quiet and lawful methods of producing results. Mobocracy and bloodshed have sometimes been features of it.

It is a coincidence that, just before the resolution was adopted, the assembly took part in a Bible study, under the leadership of Rev. Clarence T.

Brown, on the subject: "The church universal, invisible and eternal," the doctrine being that all who confess Christ belong to it. That is, the sectarian world comprises "the Church." But the Savior said to His disciples: "If ye were of the world, the world would love its own. But because ye are not of the world, but I have chosen you out of the world, therefore the world hate you." It is quite to be expected that the world will reject the true disciples.

The Latter-day Saints will continue to preach the Gospel and make preparations for the coming of the Son of Man, just the same as if the Presbyterians and Congregationalists had not passed such a resolution. They would like to have the fellowship of all good people, but they do not look to see the different religious sects of the day extend a friendly and fraternal hand to them until developments occur that will further vindicate their mission. They look to see the day, however, when honest men of every creed will deem it a pleasure and a privilege to hold fellowship with them.

#### ELDERS IN FEVER DISTRICTS.

There has been a little anxiety lest the yellow fever, now so prevalent in some parts of the South, would penetrate into districts where Latter-day Saint missionaries are laboring, in which event their relatives and friends might become specially alarmed for the Elders' welfare. Up to the present, however, there has been no such condition, and the missionary labors are directed well away from infested localities. In all states except Louisiana the missionaries are not even within approximate reach of the fever districts, and in that state they are not near the infested cities, though some are within the quarantine districts so that they cannot depart to other localities, and for a time have been deprived of the privilege of writing to or receiving letters and papers from their friends. This stringent situation, necessary under the conditions, has been modified somewhat by the lessening of the danger to outside districts, hence today a letter came to the "News" from Baton Rouge, Louisiana. It was written on October 8, by Elder J. A. Cornwall, president of the Louisiana conference, and shows the state of affairs there to be such that there need be no uneasiness among missionaries' friends and families as to any danger to their absent loved ones from yellow fever. Elder Cornwall writes:

Baton Rouge, La., Oct. 8, 1897

It may be possible that these few lines will reach you. If they do, we ask you kindly to publish them. It has been some thirty days since we have been able to receive any news whatever except over the wires, and indeed in many parishes there are no wires, so this privilege is cut off. Many reports may be in circulation at home, and many fathers, mothers, wives and sweethearts may be given to uncalculated worry about the missionaries whom they may have in the quarantined districts of this and adjoining states. Some may suppose the yellow fever to be in all parts of the South, and, of course, the lives of their absent ones in danger. It is for their information that I write this short article. I cannot speak so much for the other states as for Louisiana, though I will say this for all of them: the yellow fever is confined to the coast cities for the most part; where it prevails the worst it is of a very mild form; and in Louisiana there is not one Elder nearer to any infected city than eighty or one hundred miles. A strict