FOR PROHIBITION.

A Petition to be Circulated by the Women of Utah

The NEWS has been requested to give space and publicity to the following, which explains itself:

The ladies whose names appear below, comprising a committee to secure signatures to the following petition—recognizing the saloon as the greatest enemy of the home—earnestly urge our sisters to sign the same and thus lend their influence towards the destruction of the traffic, and beg that their sisters throughout our Territory cut out this petition and circulate it in their respective communities for signatures. As early as possible send the petitions signed to Mrs. W. H. Tribble, 242 Seventh East street, Salt Lake City, Utah.

MRS. L. C. KNIGHT,
DR. ELLEN B. FERGUSON,
MARY A. FREECE,
MARY A. PARSONS,
MRS. M. ISABELLA HORNE,
MRS. G. S. PEYTON.

The undersigned, women over eighteen years of age, residents of the Territory of Utah, respectfully pray your honorable body to submit to the legal voters at the same election at which the proposed Constitution is submitted, the following proposed article, as a separate article, to wit:

ARTICLE——PROHIBITION.

To be submitted to a separate vote of the people as provided by the schedule and ordinance.

SEC. —. No person, association or corporation shall within this State, manufacture for sale or gift, any beverage, any intoxicating liquors, and no person, association or corporation shall import any of the same for sale or gift, or sell or offer or keep the same for sale, or gift, barter or trade as a beverage.

The Legislative Assembly shall by appropriate legislation for the enforcement of the provisions of this article and shall thereby provide suitable penalties for the violation thereof.

And your petitioners will ever pray.

(SIGNATURES.)

HIGH LICENSE AND PROHIBITION

As Remedies for the Curse of the Liquor Traffic.

A sermon delivered by Dr. McNiece in the First Methodist church of this city, Sunday morning, March 17th, 1895, aroused great interest in the congregation, and at the request of some of the members of the Woman's Christian Temperance Union the NEWS herewith gives a part of the sermon. The sermon was based on these words from Habakkuk 2:15 and 1 Corinthians, 6:10: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and maketest him drunken also, that thou mayest look on their nakedness." * * "Nor * * drunkards shall inherit the Kingdom of God."

After considering the greatness of the temperance problem and the reason why the Christian churches have seen a deep interest in the subject, the speaker took up the proposed remedies for the curse and spoke substantially as follows:

The experience of 100 years of temperance reform has practically reduced all remedies for the curse of the liquor traffic and the saloon to three two, namely, high license and prohibition. Local option cannot be properly classed as a third remedy, for it is simply a modified form of the license system, and a grievous delusion as a remedy; for although the overwhelming majority of the people of a state may be in favor of prohibition, local option allows two or three great cities to poison and curse the whole state. Now there are two continuing reasons why the friends of temperance, who are trying to get rid of the curse of the saloon, can never vote for high license. First, because it has been tried for over two hundred years, and the curse of the liquor traffic, instead of being diminished by it, has grown greater and greater. All the mighty power of the saloon for mischief and the power of the liquor traffic against good government have grown up under the license system. Three classes of facts show that high license is a miserable delusion as a remedy for the curse: (1) The increased license, no matter how small it is, does not come from the pockets of the liquor dealers, but from the pockets of their victims. The tiger pays the high license by increasing the selling price of his beer by the keg or barrel, and the saloon keeper pays his high license by adding a cent or two to every glass, or by dosing a few more loaded balls of poison into each barrel of whisky. High license means another suit of clothes taken from the drunkard's children, another piece of furniture from his home, and additional want and suffering for his wife. (2.) Another fact which condemns high license as a remedy is our sad experience with it for thirteen years in this city. Although we have the highest license in the United States, namely, $1,000 a year, every well-informed person knows that the demoralizing power of the saloon and the curse of drunkenness have steadily increased here under such license. Everybody knows, too, that the enforcement of this law against selling liquor to boys and youth, and against selling on Sunday has been a most disgraceful and heartrending farce. (3.) But the third fact which condemns high license and local option totally, is that the liquor dealers themselves advocate these measures in order to defeat prohibition. During the prohibition campaign in Nebraska last year, Mr. J. M. Allbright of Omaha, Ex-president of the National Liquor Dealers' protective association, wrote a letter advising the friends of the liquor traffic to find the best way of making the campaign against prohibition successful. His advice is summed up in the last sentence: "The two most effective weapons with which to fight prohibition are high license and local option."

But there is a second and still stronger reason why the saloon friends of temperance, while their present hold, cannot favor or vote for high license, namely, because it gives derived and positive sanction to an acknowledged wrong. If the saloon business, with its foul and terrible accompanying evils, and its direct tendency to produce poverty, crime, and misery, then selling is wrong. We all agree that it would be wrong to license robbery. Now we make our wrong of saloon-selling legal by levying and collecting a license tax on the business of manufacturing criminals by running saloons, which are simply factories of crime.

After looking at the matter from every standpoint, it would seem that the only consistent position for Christian people and all reform friends of temperance is to take a firm, if not uncompromising prohibition by the ballot, just as it does with gambling, stealing and other acknowledged evils. We feel that it is just as much the duty of good men and women to labor for the prohibition of the saloon as for the prohibition of gambling or any other crime in society.

1. The duty of laboring for the prohibition of the saloon is a duty we owe to the protection of our homes. The veterans are constantly coming forth their children to enslave and ruin our hopes and unless good men and women combine to prohibit the curse, sooner or later that curse will strike every home in the city.

2. The duty of laboring for prohibition is a duty we owe the community and the state at good of cause. The saloon power is a constant scandal to honest and efficient government. It perverts good government by smuggling so many of its drunken representatives into important positions. It tempers the tongue of the press. It makes the holders of taxable land pay three times as great as it would otherwise be, because of its steady manufacture of criminals and paupers.

3. It is a duty we owe to morals and religion. The saloon power holds in its demoralizing clutches hundreds of young men who would otherwise come under the influence of the Bible and Christianity.

After noting the objections to prohibition and quoting from high authorities to show that these objections were untenable, Dr. McNiece continued: "I can now see a chance to call in line with the other progressive prohibition states, especially South and North Dakota, where a separate article of the constitution forming prohibitants was submitted to the people and carried in both states, with the happiest moral and financial results ever since. Unfortunately the highest political future awaits the men in our Constitutional Convention who recognize the right of the people to vote on this question by labeling the submission of prohibition to the decision of the people. And there is reason to believe that the political career of every man who votes against the reasonable proposition to submit this question to the people will be very short. Think of the glory and prosperity of this new state, think of the thousands of moral, intelligent, enterprising people who would be attracted to make their homes here if the word could go out that every section recognizes the right to enter the homes of the people. Let us join prayer and labor to bring about such a glorious result.

Marcella Sembrich writes of

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PIONEER MONUMENT.

Four Towns in Utah and One in Nevada

CONTRIBUTE TO THE CAUSE.

Sophi, Plymouth, Tooquerville, Lakeview and Littlefield Furnish the List for Today.

CARD FROM THE FIRST PRESIDENCY

Salt Lake City, Jan. 25, 1895.

Notice is hereby given that contributions to the monument to be erected in Salt Lake City in memory of Brigham Young and the pioneers will hereafter, and until further notice, be acknowledged through the columns of the DESERET NEWS. It is expected that agencies for the collection of funds for this worthy purpose will be established in each ward in all the Stakes, and that said funds, with the list of names of the contributors, will be forwarded as frequently as convenient to Heber M. Wells, secretary of the Brigham Young Memorial Association, Salt Lake City, who will see that the money properly acknowledged in the DESERET NEWS. We earnestly hope that the people will respond generously and promptly to this call so that the work of the monument may be completed, dedicated and unveiled to the public on the 24th day of next October.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

ACKNOWLEDGMENTS.

The Brigham Young Memorial association acknowledges receipt of the following contributions to aid in the erecting of the Pioneer monument:

From Second ward, Nephi, Juab county:

Henry Ellis Turner	$ [illegible]
Albert Jackson	[illegible]
Sarah J. Turner	[illegible]
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Elizabeth Jackson Turner	[illegible]
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