

quarantine prevails in all parts of the state against all places where the disease prevails. When we last heard from the Elders of this state they were all enjoying good health. So far there need be no cause for alarm, and as cold weather is approaching the physicians say they feel sure that the fever soon will be under control.

A NEW ISSUE.

The spirited town of Richfield rings a new change on the monotonous chime of "Church dictation," etc. It has that cry also, in its city politics, but it has a new one, "No Odd Fellow need apply." Such, at least, is the burden of tidings lately received from there.

Thank goodness for the change! The old chant was becoming tiresome beyond expression, and this variation brings relief. This is not said, however, without sympathy for the Odd Fellows. They are apparently about to learn what it is to be accused of many things they never dreamed of, and to be obliged to defend themselves against the imbecile malice of ward politicians. But such is life in Utah municipal politics.

A patriotic citizen might well deplore the introduction into politics of all such issues. But there is another view. Out of centuries of feudal wars, rapine, bloodshed and tyranny Magna Charta was evolved; and here is every reason to believe that out of such object lessons as are being presented to the voters of the cities of Utah, by the capital of the State, Ogden, Logan, Richfield, and other municipalities, will come the rule of non-partisanship in city governments.

The more absurd and unjust the course of the partisans, the sooner will the voter realize the necessity of excluding them from office and political power in cities, a fact which ought to afford consolation to the Odd Fellows of Richfield.

"NICKEL DAY."

That extensive and active organization in the Church, the Deseret Sunday School Union, has annually a day appointed and known as "Nickel day," the last Sunday in October of each year. On that day it is customary for each enrolled member of the Sunday school to place in an envelope especially prepared for the purpose a nickel or a silver coin of greater value. For this year's collection the Union has distributed one hundred and ten thousand envelopes each one having printed on it the following:

"Contribution of _____
To the Deseret Sunday School Union and this State S. S. organization.
'Nickel Sunday,' October 31st, 1897.
Amount — cents. Please hand to your teacher next Sunday without fail."

These envelopes will be distributed by the officers and teachers to the members of the schools composing the Union in ample time to admit of their being returned by the time appointed. On their return the envelopes will be unsealed and the name of the donor and amount contributed will be listed by the secretary of the school. On the completion of the contribution the superintendents will remit to their Stake superintendent the entire amount thus collected. When each Sunday school in a Stake has done this, the Stake superintendent will deduct twenty per cent of the amount collected and remit the remaining four-fifths to the general treasurer of

the Union, George Reynolds, of this city.

The proportion retained by the Stake or mission officers is used to aid them in their local work; while that received by the Union is used by them in the publication of that valuable Sunday school help "The Leaflet." Of the eight hundred thousand "Leaflets" published annually four hundred thousand are furnished to the schools gratuitously. In addition to the "Leaflets," circulars, pamphlets, Book of Mormon picture charts, song books, hymn books, visiting books, class registers, Sunday school guides, treatise, lectures and other works have been and are being published by the Union. Out of the funds reaching the Union, the necessary office and traveling expenses are paid, and the fostering of the general Sunday school interest in all parts of the world where Latter-day Saint Sunday schools have been organized is attended to.

The Union has an approximate membership of one hundred and ten thousand, with some eight hundred organized schools. In attending the annual Stake Sunday school conferences, tens of thousands of miles are traveled by the members of the board; also many thousands of miles by those who so kindly convey in their vehicles the visiting brethren to such points as are not reached by the railroads. In view of this noble work we feel, as has been expressed by some active Bishops and others, that the contributions to the "Nickel Fund" should not be confined to the members of the Sunday schools alone, but that the people generally should avail themselves of the invitation and privilege extended to them by the Union and join in with their "mites."

Much of the success attending the collecting of the "Nickel Fund" depends upon the officers of the several schools, who should present the subject truthfully and broadly and make it an object lesson of helpfulness in a glorious cause; a means of spreading the Gospel and an aid to the establishment of Zion on the earth.

RESPECTFULLY DECLINED.

The "News" published the other day a letter from Mr. J. W. Wight, in which the gentleman took exception to a correspondent's statement as to the number of "Josephites" in the Society Islands, and also to a remark of the correspondent concerning a deception of the natives by the "Josephites," in calling themselves Latter-day Saint Elders. To the statistics of the "Josephite" or Reorganized church membership we made no objection, since they should know their own numbers. But to Mr. Wight's insinuation that our correspondent had misstated the case when he referred to the deception named, we made reply that the correspondent was right; that there was the effect of deceiving in the "Josephite" claim to the name Latter-day Saints, which belongs to the Church organized under the presidency of Joseph Smith the Prophet April 6, 1830. This Church has continued in organized existence, and is referred to by Mr. Wight as the Mormon Church—the name commonly applied to it by its enemies prior to the martyrdom of the Prophet. To this name there now is no more special objection by its members than there appears to have been by the members of the Church anciently to the name Christians which was first applied to the Saints in former days at Antioch. The real and official name is not Mormon at all, however, and never has been. That title comes from the Book of Mormon, which the Latter-day Saints believe to be a divinely inspired record pertain-

ing to the American continent, as the Bible is of the part of the earth it relates to. The true name of the Church held forth in all its records and public and private transactions, is the Church of Jesus Christ of Latter-day Saints.

Now comes another letter from Mr. Wight, in which he reasserts his former position, to which our former response stands as a reply. But he goes farther this time, and brings in new matter, alleging the "introduction" of certain doctrines into the Church since the death of the Prophet, and he endeavors to argue thereon. As we are possessed of the knowledge that this alleged subsequent "introduction" of doctrines is untrue, there having been no incorporation by the Church of new doctrines under the circumstances alleged, we decline, in the interest of truth and justice to our readers to give place to the communication. It would be as consistent for us to admit an article denying and arguing against the divinity of Christ and the facts of His crucifixion and resurrection, merely for the sake of providing both hall and audience for one who desired to promulgate such views, as to give place to these of an equally erroneous character on this other Church subject. We make no complaint of discourtesy of Mr. Wight's manner of communication, but have endeavored to state pointedly our respectful declination of his letter for these columns, and the reason therefor, that there may be no misunderstanding or irritation in the matter.

FEASIBILITY OF PROHIBITION.

The "News" has no intention of taking sides, at this time, on the prohibition issue which has just been raised in the municipal campaign in Logan. It is an issue of party politics, an arena which this paper does not care to enter. But misrepresentations of fact are being made which we think should be corrected; they relate to conditions in the town named during former attempts at enforcing prohibition there.

It is not true that drunkenness and immorality were rife in the town during the period of about two years from 1882 to 1884, over which extended the efforts of the city government to enforce prohibition, as recounted in yesterday's "News." Hundreds of citizens of the place will testify that the officers during that period were strict in enforcing the law against drunkenness, and that intoxicated persons were almost invariably arrested promptly if found in public under circumstances that warranted such action; yet the police court records, to which, by the way, the "News" has full access, will not show an excessive number of such arrests in proportion to the size of the town.

As to cases of immoral conduct that could reasonably be credited to the policy of prohibition then being pursued by the city government, there was not one that ever came to public notice. It is true that there was some liquor sold surreptitiously all along during the time named. But the quantity was not large, nor were the consumers numerous. The officers were vigilant, detectives were much of the time in the employ of the city looking for evidence, and the sellers were extremely cautious. In fact the traffic was restricted to the verge of practical prohibition.

In the police court numerous cases, supported by proof strong enough to hang a man, had been made against every person in the town who had engaged in the traffic; and had the Territorial supreme court decided that