

EDITORIALS.

LOGAN AND LIQUOR SELLING.

LOGAN CITY is still waging a warfare against the liquor traffic. In this our friends in the north should have the sympathy and support of all law-abiding people. The position occupied by Logan is very different from that of Ogden and Salt Lake cities. The charter of the capital of Cache confers upon the Council prohibitory powers, and these have been exercised for many years. This city and the Junction city are not so endowed. The character of the population of Logan also differs somewhat from that of some other places. The very great majority of its inhabitants are entirely opposed to the traffic in intoxicants, and the public sentiment has been plainly expressed in favor of prohibition.

There is another thing to be considered. Logan has tried the license system by way of experiment and found that it did not work to the public advantage. Under pressure from some alleged liberal minds, and in consequence of some cases of liquor-selling without license being discovered, the City Council passed an ordinance permitting the sale of intoxicants under prescribed conditions and the payment of a license fee. The result was the multiplication of inducements and opportunities for intemperance, and a rapid and startling increase of arrests for intoxication and those offenses growing out of it which are common wherever it prevails. The ordinance was therefore repealed, and although the experiment had worked further injury by opening the way for the establishment of the traffic and by making it respectable, thus giving it a foothold difficult to remove, yet the return to prohibition worked well for the public peace, and the cases of disorder decreased, affording tangible proof of the benefits of placing a ban upon the liquor business.

But some persons, accustomed to the extreme liberty of towns where liquor is in full demand, imagined that they could override the municipal authority and be sustained by higher courts, in selling intoxicants without a license under the plea that they were willing to pay if allowed to carry on their trade. They found themselves mistaken, but still persisted in trying to dodge the law, and in defiance of public sentiment as well as civic regulations, to deal out the interdicted article in semi-secrecy. These persons the Logan authorities have been hunting up and probing with the sharp stick of the local law, and we are happy to say, making it quite uncomfortable for them.

There are a few individuals, however, who seem to think because prohibition does not fully and entirely prohibit, that it is therefore a failure and ought to be changed for the license system. Their arguments have a certain amount of influence over weak minds, and those who desire to break down the barriers which law and order have set up, take advantage of this kind of support. The fallacy of their reasonings has been well exposed through the columns of the *Utah Journal*. In the controversy, however, as is quite natural, some strong expressions have been used, calculated to sting and provoke retort as much as to convince. At the same time we should think that the advocates of the license system must admit in their own minds that they are on the wrong side of the question, and that the arguments which might apply to cities under different circumstances and with a different kind of population, will not have the same bearing upon Logan, where the public sentiment is so very largely in harmony with legitimate authority for the suppression of a traffic that in all civilized nations is regarded as worthy to be restricted if not suppressed.

If a few individuals, in defiance of local ordinances and the expressed wish of the great majority, persist in selling liquor on the sly, and thus make large profits because paying no license, the evil of it and the loss of revenue to the city are not to be in any way compared to the great injury which, as has been demonstrated, would grow out of free and uninterdicted liquor dealing. Now the business is under a ban. It is not respectable. Those who purchase must do it like those that sell, as a mean and improper act. Both the traffic and the

drinking are kept within close limits. The law works like any other law. There will be infractions, but this does not argue that the law should be repealed. If there must be no prohibitory law against liquor selling because some persons evade it, then there must be no law against stealing because thieves violate that. Mind, we draw no parallel between the offenses, but only in the argument. If the license system should be re-established in Logan, the opportunities for drinking—the curse of Christendom—would be multiplied. Temptation would beset the youth and hold out the cup to all who have the appetite for it. The stigma against open indulgence would be measurably removed. Not only would the business be recognized, but the habit now frowned down would be relieved from its present reprobation. And while the city would reap much revenue, it would have to increase its police force, and the loss to the public from the worse than waste of money which would flow into the coffers of the liquor sellers and manufacturers, to say nothing of the trouble that would come into now quiet and peaceful homes, would outcount a thousand-fold the income of the municipality.

Will any one argue that it is not good to keep temptation, so far as possible, from the weak and unwary? If so it would be useless to reason with such a mind. We are decidedly in favor of prohibition where it will prohibit as well as it does, or can be made to do, in Logan and many other places in this Territory. But in Salt Lake City and Ogden and such places where the chartered powers do not permit it and it could not be made successful if they did, we are in favor of high license, with the restriction of the business to persons of good character, that the number of drinking places may be kept small, that low grogeries may not flourish, and that thus the whole business may be kept under a certain amount of municipal control and its worst features be to a very great extent avoided. Let all friends of their race support the Logan authorities in their laudable warfare, and let other cities similarly situated take notice and do likewise.

WARNING WANTED.

THE reports of the steady accession of converts to the "Mormon" Church in the Southern States seem to trouble some of our contemporaries at a distance. Among them is the *San Francisco Chronicle*, which, referring to a report that a number of "freshly baptized Saints" will soon start for Salt Lake" from Virginia, remarks:

"It is a great pity that some one could not warn these poor people, who are deluded by the lies of Mormon preachers to abandon their homes and cast in their lot with the polygamous crew of Utah. A little warning would save them much future suffering."

By all means let the people have "a little warning." This is just what the "Mormon" missionaries appreciate. The kind of warnings uttered by papers of the *Chronicle* strike as efficient aids to our Elders in the promulgation of the faith. They are so extravagantly untrue that when the facts are presented, the very contrast has a powerful effect. And the gospel preached by the missionaries of this Church bears with it so powerful an influence that there is no need to persuade believers to "abandon their homes." They become so anxious to be near the headquarters of the Church that they require no persuasion of that kind. And the *Chronicle* may just as well keep cool and learn the facts. Those "poor whites" as it terms the Virginians who contemplate changing their abiding place, will, in all probability, improve their temporal condition greatly, and it is not likely that they will "cast in their lot with the people of Utah," but with their friends in Colorado, as that is the spot where the "Mormon" immigrants from the Southern States do chiefly congregate.

Send out your warnings, preachers and editors! If you tell the truth about the "Mormons" it will be something novel and startling and a great help to our work of proselytism. And if you continue to utter your stale falsehoods, when the real thing is presented those who have been disturbed by your libels will be

all the more likely to investigate, and receive the principles of a creed that cannot be controverted and will not be put down by sensational "warnings," or the violence which they may occasion.

HORRIBLE TO CONTEMPLATE.

THE divorce evil in New England has assumed such proportions that a society has been organized for its reform. The Secretary of the League, Rev. J. R. Dyke, has been lecturing on the subject. In the course of his address at New Haven on the 11th inst., he gave some statistics which fully corroborate the statements of Dr. Dix, to which we have already referred, and stated further, so he is reported, that "over 6,000 women in the United States died every year from attempts to destroy unborn children."

This is a startling statement. From other accounts and the condition of society even among professing "Christians," there is every reason to believe that it is not exaggerated. Indeed it falls short of indicating the extent to which the sins of pre-natal murder and the prevention of life prevail in this wicked and perverse generation.

No words with which we are acquainted would express the enormity of these offenses against God, nature and society, and the horror they excite in a mind untainted by the false reasoning and vain philosophy of the age, brought to bear as an excuse for the vices which fashion and selfishness have engendered. The number that fall victims to their own devices are but a slight indication of the extent to which the heinous crime of feticide is practised by so-called refined and intellectual ladies, who would gather up their skirts and turn up their dainties if a

"Mormon" plural wife were to appear among them. It is true the two classes are not fit to associate. A plural wife who knows her position and is a true helpmeet to her husband, a loving mother and a God-serving natural woman, is as far above the powdered, painted, befrizzled and artificial female, who refuses to obey the laws of maternity while she does not decline indulgence in any appetite, and who seeks to escape from the responsibilities of family life by vile expedients which embody the essential spirit of murder, as heaven is above hell, and as white-robed innocence is above loathsomeness and polluted guilt.

And let it not be said, as is sometimes alleged by the disingenuous, that in drawing a contrast between the social vices of Christendom and the marriage system of the "Mormons" we have any idea of excusing one irregularity by citing another. We do not admit any wrong in the system of plurality of wives, but we do denounce the evils to which we direct attention, and in mentioning both at the same time, we merely draw attention to the fact that while people are reviling the "Mormons" for that which is but an alleged and fancied evil, they are in the very midst of social wickedness that is appalling, and that if they are not themselves guilty of those sins, they pass them by as matters of course, and rail at the top of their voices against imagined naughtiness a long way off.

This is a wicked and adulterous and murderous generation, if the confessions and statistics and exposures of men and women in its own midst are to be credited. We have no reason whatever to cast a doubt upon their statements.

INTERESTING LETTER FROM ELDER O. F. WHITNEY.

42 ISLINGTON, Liverpool, England.
February 24, 1883,

Editor *Deseret News*:

By the regular tri-weekly arrival of the American mails, with their ever welcome words of good cheer from over the water, among the most eagerly anticipated of which are in the columns of our old friend and stand-by, the *DESERET NEWS*, I am continually reminded of the fact that while it is a duty and a pleasure I owe myself to devote as much spare time as possible to the thoughtful perusal of its interesting pages, it might be considered by others, especially such as are instrumental in providing pub-

lum for the public mind, a duty I owe them to contribute in a small way—the only way at my command—towards similar entertainment in their behalf. True, I have nothing much to tell, which in itself may be a pleasant piece of information, as a short horse is soon curried and one galley of proof is quicker read than two, and quite oftener more profitably. But a truce to levity, and as to brevity or longevity that point can be better settled as we proceed.

At present little can be reported of an unusual character in the condition and prospects of the British Mission. As you are well aware, the most favorable time for the prosecution of missionary work is not the winter season. Still, efforts have been made, at the earnest exhortation of President John H. Smith, to more thoroughly utilize the wet winter months, during which open-air preaching is deemed impracticable or at any rate imprudent, in disseminating by means of tract distribution and fireside preaching, a knowledge of the saving principles which the Elders are here for the purpose of advocating and making plain. Commendable exertions have been put forth, in fulfilling this requirement, to break beyond the old beaten walk arounds and "carry the war into the enemy's country"—if such a simile may be used—in order to make the devil as mad as possible by releasing as many of his captives as are willing to be unbound. Wherever this has been attempted and the Elders have struck right out in the midst of strangers, without purse or scrip, and relying entirely upon the Lord, their efforts have been attended with encouraging success. I can speak most positively of the fields immediately adjacent to Liverpool. In this conference, which is ably presided over by Elder George C. Parkinson, this success is manifest by increase in baptisms and attendance at meetings in several of the branches. This speaks well for Liverpool, which has been looked upon as being on its "last legs" for a long time. In parts of the Island the work advances somewhat slower at present, and in others still faster—the faster wherever opposed.

The wise counsels of President Cannon, published in two recent numbers of the *Star*, together with President Smith's spirited instructions—"breaking new ground" being his watchword—have all had quite an effect upon the minds of the Elders, some of whom were nearly disheartened at seeing no results of their labors, encouraging them to renew their exertions and press forward in the faithful, fearless performance of their duties, preaching by example as well as precept, converting wherever possible and at any event warning a wayward and perverse generation of the judgments of Almighty God, that are impending over them. In some places it really seems as if the latter was all that remains to be done, for so lost in apathy as to spiritual things are the people, who are either infidels or sanctified sectarians who "have no need" of any more salvation, that "Mormonism" no longer provokes either interest or opposition. A bad sign, if I am judge, as that lethargy which cannot be aroused even to persecute, is generally less hopeful than active hostility. Saul, of Tarsus, became a convert to the religion he assailed, but doubtless there were thousands in his day who, while not opposing the cause of Christianity, continued to ignore it to the end. It took considerable of a shaking up to bring Saul to his senses, and I guess that is what the Lord is preparing for many people in this dispensation. He says he will "compel" some to come to the feast, who are too busy to respond to the first invitation, and my experience with the Almighty has proven invariably that He is a being who is very apt to keep His word. The statistical report of the European Mission, in the last issue of the *Star*, already mailed, obviates the need of my furnishing you any figures relative to the work done during the past year. The emigration season for the current year will soon be upon us. The first company is expected to sail on the 11th of April.

Sixteen months ago to-day I left Salt Lake City for Europe, and over eleven of them have sped away since I took up my quarters within the walks of this domicile. Two changes of vocation is one more than is usual in the experience of an Elder on a mission, but it is probable that before another fortnight has passed I shall have entered upon another, or to be more accurate,

shall have returned, by the kind permission and desire of my worthy President, to my former labors as a traveling missionary. Brother Joseph A. West, at present presiding in the London Conference, being about to take a brief trip to Italy and back, for the benefit of his health, it is President Smith's wish that I should temporarily succeed him in office, after which the privilege of a roving commission will be mine, in the execution of which I am hopeful of subverting not only my own welfare, but in some degree the interests of the great cause I have the honor to represent. Elder Geo. C. Lambert, our old friend of the *Juvenile*, will succeed me in the editorial department of the *Star*.

During my sojourn in Liverpool I have made occasional pleasant visits to various parts of the English mission. My latest "out" was on Sunday, the 18th inst., when I had the opportunity, long anticipated, of visiting Preston, which, for the sake of many of your readers not as well aware of the fact as yours, I will state is the place where the Gospel was first preached on the eastern hemisphere in this dispensation; where "Mormonism," so to speak, was "born again," and the evangelical banner of restored truth was planted on these priestridden shores in the year of our Lord 1837. Preston, though even at that time a large manufacturing town, has grown much larger since, now numbering a population somewhere in the neighborhood of 100,000 souls. But while much has changed from its earlier size and appearance, many of the old landmarks remain, which, to the reader of early Church annals, possess undying interest. Among these may be mentioned the old "Cock Pit," a dilapidated brick structure in the very heart of the town and reached by means of a narrow alley running off one of the principal thoroughfares, formerly rented and used as a regular place of worship by the large and flourishing branch of the Church which sprang up there in early days. It is now in desuetude, so far as religious meetings are concerned, the upper floor, which formerly did not exist, as the interior was originally in the shape of an amphitheatre, now being used as a dancing hall, while the cellar underneath, formed by the partition, answers the purposes of a chemical warehouse, the proprietor of which, Mr. Thomas Parkinson, though not a member of the Church, has been for many years a staunch friend to the Saints and a kind and hospitable entertainer of our traveling Elders. He is quite a humorist in his way, as well as a hard sense theologian, and is said to have repeatedly non-plussed, by means of "Mormon" doctrines, all the ministers in Preston. Not far away is St. James' Church, built upon the site of the old Fielding Chapel where, to use the words of its reverend pastor, in relation to the first three "Mormon" sermons preached in the town, "Kimball bored the holes, Goodson drove the nails and Hyde clinched them," with such telling effect as to rob the reverend gentleman of almost all his congregation, by converting them to "Mormonism" and him into its implacable and bitter foe forever after. As it was by his own invitation and appointment that the Elders occupied his pulpit, the "holes" out at which his congregation leaked might be said to have been partly "bored" by his reverend self. Perhaps he was so well up in the process of "boring" that his congregation was only too glad to leak and run out at the first opportunity.

The River Ribble, where the first baptisms were performed, the very first if I remember rightly being that of the late G. D. Watt—one of the two who ran a race to the water's edge—is a romantic little stream about the size of our Jordan, though much more beautiful by reason of the sloping banks of verdure which adorn its silvery course. Miller and Avenham Parks on the left side are among the finest I have seen in England. The river is admirably adapted for baptismal purposes, and to walk along its winding shores with the memory of former things crowding like waves upon the imagination, causes one to feel as if he were indeed treading upon holy ground. The Elders testify that a peaceful influence generally prevails in and around Preston. The names of Heber C. Kimball, Orson Hyde and other veterans in Israel are household words, not only in the homes of the few remaining Saints, of whom there are but seventeen all told, but also in families un-