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ITS LOGIC STILL TWISTED.

The logic of the Tribune is still crooked. We have asserted, and still assert, that Church members, no matter how prominent, if they are American citizens, have the same civic and political rights and duties as other American citizens. This the Tribune disavows by calling it a "convenient dodge." Would it not be more to the point to prove by competent authority that certain ecclesiastical positions, as the Tribune maintains, disfranchise some citizens?

But, to make its point, the Tribune says that President Joseph F. Smith, "as president of the Church, presiding over the conference of last October, and in his capacity as president of the Church and as such officially dismissing the conference, expressed his desire to have the present Congressional delegation returned to Congress." This is absolutely untrue. The President did not express any desire in that direction. He expressed his gratitude to God for the representation Utah has, and has had, referring to both past and present representations. In Congress, and especially that Utah is represented by friends instead of enemies. This is what President Smith said:

"I pray for the prosperity of our great nation, for the blessing of God to be upon the executive, the legislative and the judicial branches of our government. May the Lord bless our government and lead those that hold the power in their hands to do that which is righteous, pleasing and acceptable unto God, who established this great government by His own will and providence! I thank God, my Heavenly Father, that this State of Utah is, and has been, represented in the halls of Congress by honest men, men after God's own heart, men who love their people and who are just and impartial and true to the interests of all the citizens of our State. I thank God that we are blessed with the privilege of representing ourselves rather than being misrepresented by our enemies, in the halls of Congress; and in the name of common sense I deplore the thought that any Latter-day Saint should regret that good and true men have been chosen—not by the Church, but by their own political parties—to represent the State of Utah in the halls of Congress. Thank God for it. That is my sentiment, and I hope that I shall not see the day soon when we will have the misfortune of being either misrepresented or of failing to be properly represented in the halls of Congress."

No sane person will find fault with the beautiful sentiments expressed in that quotation. In fact, the entire closing address was an eloquent expression of good will toward all men. And if that is to be construed as Church interference in politics, what becomes of freedom of speech, which is a prerogative of American citizens? Only last Sunday, Rev. F. B. Short, in his Sunday sermon addressed himself to the Governor and legislators. He said, in part:

"To the Governor of our State, we unite in a most cordial welcome. He is our governor, and we hail him as such. When he does well we shall rejoice to claim him as 'our governor'; should he do that which is not in harmony with the highest ideals and for the best interests and the common good of the people of this state we shall have occasion for regret, because he is our governor. We agree with him in his inaugural address relative to many things, and especially when he pleads for a coming together of all good people for the purpose of making out of Utah a state whose possibilities, when realized, will surpass the most optimistic dream of any among us. I say with him, we agree, and with him all good people will cooperate to that desirable end."

"Any laws that will benefit one class at the expense of another class is wrong—irrevocably wrong and should not be tolerated for one moment; nor will it be by high minded lawmakers. The tool of the mere politician will do most anything, except what is right, and so will the boodle hunter; but let us pray God that all these are no more; and let us further pray that every man in the coming legislature may prove himself a 'man' in all his acts, and return to his home and constituency to receive the kiss of welcome and the hand of congratulation."

On the Tribune theory, the church over which Rev. Short presides was interfering in politics when he spoke a word of greeting to the Governor and lawmakers. But that logic is crooked. In fact, it is twisted out of shape and has no longer any resemblance to logic. Furthermore, the paper claims:

"Whenever anything is said against these officials in the Tribune or elsewhere, the 'News' raises an uproar that the Church is attacked. But if it is attacking the Church to attack these persons, then they are the Church. But if they are the Church for the purpose of defense, they must be the Church fully acting in politics and in civil affairs."

This is an attempt at logic, but it is only a miserable fallacy, and it is surprising that the generally shrewd sophists of that paper will commit so clumsy a blunder in dialectics. We said that whenever the Tribune attacks the leaders of the Church it attacks the Church, but it does not follow that the leaders of the Church are the Church, and, therefore, when they are assailed, the Church is assailed.

We may say, for instance, that the character assassination which slanders the lead of a family injures the entire family. The murderer who kills the head of the family, injures the wife and children of that family, and yet, the head of the family is not the fam-

ily. There is the same difference between the leaders of the Church and the Church. They stand at the head. They are the shepherds. And the policy of the Tribune has always been to "smite the shepherd" that "the sheep of the flock shall be scattered abroad." We venture the opinion that a great deal of the support the Tribune has secured in the past was given to it in the hope that its unspeakable policy would, if carried out, result in the destruction of the Church. There can be no doubt as to that. And for that reason, as long as that policy is a menace to free institutions in this State, and to American government generally, it is the duty of Church members to oppose it by all lawful means. It is the Tribune policy that is the only anomaly in Utah politics.

SOURCE OF CRIME.

No reasonable person will deny that liquor is the cause of crime. It is constantly carrying on a systematic campaign through evil men for the debasement of public sentiment and private man—and womanhood. Its advocates, if not at first, soon learn to create an atmosphere congenial to the nature of liquor; they grow to oppose the punishment of criminals, smile at sexual crime, and favor wide open gambling dens, and themselves become incorrigible law-breakers opposing everything that tends towards betterment of any kind.

This antagonism to law and decency seems to be necessary to the success of the liquor business. Because of this tendency, there is—there must be, some inherent wrong in the trade itself. It allies itself with corruption in morals and politics, and is such a stupendous evil that every liberal-minded man must come to the conclusion that the saloon—with its dancing, craps, poker, opium, cocaine, women, lewd pictures, and song—the active tools of liquor—as a social and political institution is a menace to virtue and every good act and resolution, and must therefore be wiped out of existence. Men have come to the reasonable conviction that, since liquor and the saloon are twin criminals, and go hand in hand with every form of vice and crime, no city, no county, no state, no government—has the right to license men to carry on a business tending to the ruin of the virtue of boys and girls, to make murderers, slaves, and drunkards. A furor would be created if the legislature should pass a law granting a license, for a consideration, under certain restrictions, to a hundred men in any city to murder, to steal, or to perform any other heinous crime. But some people seem to think it perfectly proper for that body to grant licenses to the saloon and its liquor, which in most instances are the primary cause of every murder, theft and social depravity in the whole catalogue of crime; and which lie at the basis of a hundred times more ruin every year than comes from all the murders, robberies and other criminal atrocities committed in the whole land.

There is only one thing to do. The saloon must be destroyed; then the weaker evils in its wake will die for want of nourishment. But some say: there will be more liquor drunk without saloons than with them. That statement is not justified by the facts. Besides, even then, would it not be better to have the business in the hands of a few confessed outlaws, dodging about in the hills from bush to bush, or hiding in the alleys and dark places, than to see it controlled by political tyrants and bosses who often govern the officers of the law, even the city itself. Men steal, and rob, and murder, in spite of the law; men would perhaps drink, also. But the stigma of licensing a business that fosters crime and moral degeneracy would not then attach to the public government.

The public in Utah are behind statewide prohibition as will be demonstrated by their petitions; their servants now in sacred legislative session for the welfare of the state and the people, should permit no pleadings, no political chicanery, to influence them against the passage of such a law. They should allow no factions to split them, and no differences of opinion to scatter their votes, but cheerfully give to Utah state-wide prohibition.

One more thing, they should encourage with their unanimous voice the passage of the bill now pending in Congress, providing that the Federal government shall no longer issue internal revenue licenses in communities where the sale of liquor is prohibited by local law.

A MENACE TO THE NATION.

The attention of the French people is being called to the fact that the nation is not only suffering from a decreasing birthrate, but that there is a degeneracy in physical qualities. This, it is claimed, is very much in evidence in the young men who arrive at the age of military service. According to reports, things are in a very bad way, and the proposition is made that the government be invited to institute an investigation next year in every department, with a view to finding out the exact number of the young men who have been pronounced to be unfit for military service, and of the recruits who, after having been sent to regiments, have been dismissed because they were not up to the mark.

There are several causes for this decadence, but alcoholism and its concomitant, evil living, are especially pointed out as responsible. Under these, and other, influences, the social body is proceeding to terrible decadence. "La France se dissout," M. Rouvier, the former Minister, is affirmed to have said. In other words, the effects of drunkenness and other social evils are seen in the actual decay of a strong, intelligent race. What an argument for prohibition!

But we are told that prohibition does not prohibit but that a strong law regulating the manufacture and sale of intoxicants would give better satisfaction.

Prohibition does prohibit where the officers are honest in the performance of their duties. That was proved in San Francisco, when the saloons were closed immediately after the

earthquake and crime was consequently reduced 80 per cent, or more. Of course, where the law is not enforced, it is dead. That is true of prohibition laws, and of every other law. A regulation law would also be dead and useless, unless it were enforced. Everything depends on the honesty and efficiency of the officers of the law. An evil agency that is strong enough to threaten the existence of nations should be fought in earnest. Compromise is out of the question.

LORIN FARR.

To live to a sturdier old age than most men reach is very often the privilege of those whose lives have been out of doors and spent in overcoming frontier obstacles. Such a life was that which Lorin Farr has lived, and in the assembly of his friends who will meet together to mourn his passing there will be few of his own generation.

The place he will occupy in the history of the Church will be one of no small consequence. His death, coming in an untimely manner, and in such a wholly unexpected way as to be a great shock to his friends and family, carries away from the Church one of those on whose devotion it has been built. More intimately than any other person alive in recent years, he was a friend and associate of the Prophet Joseph. In point of years within the Church, his record runs the farthest back of any of its members. For over a score of years he was Ogden city's mayor, and his first term was at the beginning of that city's civic organization. In carrying a splendid faith and unsurpassed devotion to the Church through the whole length of his long life, he has proved of what stock the early leaders come, and how strong is the appeal to them that was brought in their boyhood from young missionaries carrying the first words of a new Gospel.

Lorin Farr was born in Waterford, Caladonia, Vermont, July 27, 1829, and is the son of Winslow and Olive H. Freeman Farr. His childhood days were spent upon a farm close to the home of Prophet Joseph Smith. At the age of 12 Mr. Farr was baptized, together with his parents, into the faith of the Latter-day Saints' Church by Elders Orson Pratt and Lyman E. Johnson. In 1837 he went with his parents to Kirtland, Ohio, where they resided for six months and then moved to Far West, Missouri, where he lived with Prophet Joseph Smith and took a prominent part in the affairs of the Church from that time forward.

While living in Missouri and Illinois Mr. Farr passed through all the persecutions to which the members of the Church were subjected. In the year of 1841 he went to Nauvoo, Illinois, where he witnessed and participated in all the hardships and sufferings of the Saints. During the next year he was sent to Wisconsin and northern Illinois on a mission and in the following spring went to the eastern and middle states and was in Massachusetts when the Prophet was killed. He returned to Missouri in 1844 and on January 1, 1845, was married to Nancy B. Chase.

not only established a precedent but he also fixed a no plus ultra.

"The fellow who carried a message to Garcia" had a snap compared to the overworked individual who totes the messages from the White House to the Capitol," says the Pittsburgh Times. What does Captain Rowan say to this?

Prizes to the tune of \$15,000 in cash are announced by Woman's Home Journal, Springfield, Mass., for long and short stories, poems and anecdotes. Still more wonderful, a winner dissatisfied with the prize award has redressed.

Dr. Louis Fuller left last night for Cheyenne. He goes there in response to an invitation extended to him to help in introducing a Prohibition bill in the Wyoming legislature. He is given to understand that the prospects for such legislation are very good in Wyoming. In Idaho, too, prohibitive legislation is said to have many friends and supporters. It would be rather strange if Utah were to lag behind all the other states.

GERMS IN MEDICINES.

New York Tribune.
Large quantities of disease germs have been found by a French physician, Dr. Altara, in various popular medicines, especially those made in the form of pills. Thus the very means sought to cure a malady may be the cause of a worse one. The diphtheria bacillus appeared to be particularly numerous in pills. The substances used to make these medicines are rarely antiseptic, so that the germs, which are generally introduced by the workmen who make the pellets, live and thrive in them. The reason why pills contain the germs in greater numbers than other medicines is apparently that their manufacture requires more manipulation, so that germs on the persons of the workmen have more chances of transferring their allegiance.

FLAG USEFUL TO CASTRO.

New York Tribune.
An anonymous correspondent in a Berlin paper, referring sarcastically to the visit of President Castro, says: "When making a business tour be sure to carry a flag, even if it is a private one. You have no idea how much it will help your credit, and in this world of shams and shamers there is nothing like credit." Then the writer describes the flag with which the hotel where Castro made his headquarters was decorated. "It reaches almost from gables to the ground, this blue, yellow and red flag; but possibly that is not too large when the owner of the emblem rents 35 rooms. Its enormity caused the proprietor of the hotel to give 100 unemployed men of Berlin the job to shoot lustily every time the Venezuelan made his appearance. That was the way Germany paid homage to the South American republic."

REAL GROWTH IS GRADUAL GROWTH.

Columbus Journal.
It is remarkable that prosperity is not advancing with the speed that was expected of it; but still it is slowly advancing, and that is what the close observers think is the best thing for us. It is not desirable to reach a rampant and bustling prosperity, for such a condition carries seeds of trouble. Real prosperity is a growth, as all other real things are.

JUST FOR FUN.

Handicapped.

Kind Lady—Ah, my poor man, why don't you straighten up and take your place in society?
Dusty Dan—What would be de use, munn? I am too restless to play "bridge."—Chicago News.

Meant Business.

The bachelor girl looked down coyly. "You want to know why I never married," she said. "It's this idle curiosity, or do you mean business?"
"Business," replied the pert young man. "I ought to get a column of copy out of this interview."—Philadelphia Ledger.

Folled Again?

"Ha! haughty beauty!" hissed the villain. "You refused nuth because I was poor, but now your father has lost his fortune. We are in the same boat now!"
"We are in the same boat," she acknowledged, "but I have a first cabin ticket. Back to the steerage for yours!"—Cleveland Leader.

Taking a Rest.

"Has Johnson said anything bright lately?" asked Shadsworth of Artus Ward as they sat in the club corridor.
"No," said Ward. "Boswell sprained his wrist the other day and it hasn't been worth while."—New York Herald.

Omissions of History.

"I presume you have a family tree, Joe," observed his friend.
"Sure," answered Joe Miller. "It's a chestnut."
But this, being apparently original, was omitted from his published works. —Chicago Tribune.

Correct Answer.

Teacher—What do you understand by the word "Self-denial?"
Pupil—It is when some one comes to borrow money from father and he says he is not at home.—Plebeian Blatier.

Appearances Often Deceive.

"Look at this man," said a barrister, "does he look like one who would commit a crime?"
"No," replied the witness, "but neither do you."—Pick-Me-Up.

Exceptional.

The June bride frowned.
"These tomatoes," she said, "are just twice as dear as those across the street. Why is it?"
"Ah, madam, these," and the grocer smiled—"these are hand-picked."

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