

land by non-settlers will not avail against the settler.

4. There is no law governing that procedure. The custom is to have one of the settlers homestead the land, and when title is secured to deed to the respective occupants the small holdings to which they are entitled. This is done by mutual arrangement of the parties concerned. Or the occupants could enter only the land occupied by them.

AN EARNEST INQUIRER.

The truth of the doctrine that the servants of God who go forth to preach the Gospel should do so without purse or scrip, and the moral or spiritual power that attends the Elders who do this, are well illustrated in the following letter. The writer of it is intelligent and educated, as is plainly shown by his letter. He has never heard a sermon preached by a Latter-day Saint, but the silent yet eloquent testimony expressed in the manner in which they leave home, travel abroad, and trust in God for food and shelter has made a deep impression on his mind, judging from what he says:

I oftentimes wonder, after reading so closely the columns of your paper, why I, who was reared to regard the Mormon religion as a farce, now find myself being interested in it. I at first read your paper to find fault, but gradually I became interested, and today am more so than ever.

I say I often wonder why these things are. I have never heard a Mormon preach, in fact don't know that I ever saw one; yet when I read of young and middle-aged men giving up profitable business and going out into the world to preach their religion without money to pay lodging or traveling expenses and without a salary; enduring the privations and hardships that come to them in hostile countries; I know, as any sensible man would know, that there is a great motive column pushing them onward and upward.

When I read in their different reports from their fields of labor that they "travel without purse or scrip," and come in contact with all the prejudice and opposition that they do, I oftentimes exclaim, Oh! that our churches had such devoted, consecrated laborers in their different fields of work! I sometimes think these men undergo difficulties that some of our hostile church workers would not dare attempt.

I want to know more of the Mormons and their religion. I want to learn of the Mormons from themselves. Therefore, Mr. Editor, with your permission, I make this request of your readers who are disposed to comply: I ask all who will to write me letters describing your home life, your city or anything you may want to write upon. I am a young man—only twenty—but it is my desire to know more of every phase of life. I would be glad to have letters from young people or older ones on any subject they may write upon; and would appreciate any tracts, or books pertaining to the Mormons.

Believing that your people will comply with my request, and expecting many letters from them, I am, very truly,

W. T. MORGAN,
Guin, Ala.

Such an appeal as he makes for further information concerning the Latter-day Saints and their religion should be responded to; and we suggest that any of our readers who feel like writing to Mr. Morgan, or sending him some tracts or Church works, would be doing good by complying with his request. He does not write like a man who is disposed to hide un-

der a bushel any light he may obtain; and good to others besides him is likely to result from furnishing him the information he desires. No doubt some of the Elders in Alabama will call upon or communicate with him; but in the meantime some testimonies from Utah will likely be of value to him.

ALL FOR ONE.

It has often been stated with effect that the first shot fired at Fort Sumter shattered party ties in the North, and then all who were not for the Southern Confederacy were for the Union. The meaning of this is that there are times in the histories of nations and parts of nations when the energies and faculties of the people, previously divided and conflicting one with another, must be brought together without distinction for the consummation of some grand purpose having in view the welfare of the whole. So when Jefferson Davis made his great speech in defense of Southern principles in the United States Senate in 1861 and followed it up with his immediate resignation as a senator, every word that he uttered, while cementing more strongly the secession fabric, weakened the Northern Democratic spirit and his going out caused a host to become Republicans who had never before thought of affiliating with that party. The action of the South obliterated party lines because all other issues merged in the overshadowing one of the preservation of the Union.

What is true of nations is often, as stated, the case with parts of nations in a corresponding degree. It is also, and especially in the newer places, true of communities. A common impulse leads to a general building up and advancement and the same feeling holds all together for mutual benefit and if necessary defense. The greater and older cities, partaking largely of the nature of commonwealths, are not now being considered, the design being to reduce the proposition to primal proportions.

It is absurd to say and imbecile to contend that the conditions that are met and proper in a given case as relating to a subdivision of the government are met and proper in every other case. Circumstances occur at times which make it necessary to overlook so normal and worthy a thing as personal relationship, to have even friendships remain without being called into requisition, and to let our party preferences take a needed rest. We are in the midst of such a condition now. Those who are staunchest and truest in the service of their respective political organizations have realized and do realize that the present occasion is not one calling for the sword and buckler of the political chieftain with his cohorts, but rather one that demands that we all put our heads together, so to speak, and take counsel one of another in a spirit of fraternity and good feeling having in view communal betterment. To that end, such partisans propose to let their party affiliations rest for the nonce, not throwing them away nor even aside by any means, but not bringing them into the situation because there is nothing sectional but many things in common to contend for. These things attained and a campaign calling for party spirit being on again, many of these men will no doubt be at the fore again as ready and willing to wage a contest for the supremacy of their political principles as ever they were. They look at things as they are, not as those who prefer the darkness to the light and seek to draw others along with them would have matters

stand. Let us hold politics aloof until we get through the municipal campaign, then if it must be we can, in a metaphorical sense, "cry havoc and let slip the dogs of war;" there is no occasion, there is not any call, for such a thing now.

HOW OTHERS DO IT.

For the enlightenment of those who fancy that the Non-partisan Reform movement in this city is a strange or an untried experiment, the following letter from a gentleman who signs himself a Friend of the Movement, is given special commendation by the "News."

Salt Lake City, Utah, Sept. 18, 1897.

Judging from the vaporings of the enemies of the municipal reform movement one would think that the gentlemen engaged in the move were plotting against the liberties of the people and trying some unheard-of and disreputable plan to change the ordinary political government of cities. Instead of this being the case, we are quite behind the times in moving for reform in municipal management. This is a question that has been agitated in many of the leading cities for many years, and numerous efforts have been made to emancipate municipal affairs from the grasp of the politician.

In Europe this has been accomplished with very gratifying results in several of the larger cities. In this country rapid progress is being made in this direction, and the public conscience is being awakened to the necessity of a change, so that in a number of cities there are organizations at work on lines similar to those followed by the citizens' committee here. I herewith hand you a partial list of cities so engaged, with the names of the organizations participating in the work. In some cities there is but little opposition to the movement, and in all the opposition comes from the politicians. Your readers can judge whether this opposition arises out of a concern for the welfare of the city or of the political parties.

Boston, Municipal League;
Providence, Municipal League;
Biddleford, Maine, Citizens Municipal Association;
Cambridge, Mass., Library Hall Association;
Somerville, Mass., Municipal League;
Greater New York, Citizens' Union;
Good Government Club, Vigilance League;
Buffalo, Good Government Club;
Rochester, Good Government Club;
Philadelphia, Municipal League;
Pittsburg, Municipal League;
Wilmington, Del., Charter Commission;
Baltimore;
Richmond, Va., Dem. League for Good Government;
Toledo, Ohio;
Cincinnati;
Chicago, Civic Federation, Municipal Voters' League;
Milwaukee, Municipal League;
Duluth, Municipal Reform League;
Denver, Civic Federation;
Louisville, Ky., Good Government Club.

HERE TO STAY.

Thousands of voters in this city firmly believe that non-partisanship in municipal affairs is a true principle, and nearly all the rest would accept the doctrine if thoroughly convinced of its practicability. Partisanship means that the office seeks the man. Now, Salt Lakers, you who know the sentiment of the people of this city, in which way do they prefer to have the offices filled?

Why, any tenderfoot in town knows