

gust—"If the Liberal Council ticket stands as originally named, and should be elected, we can hope for no improvement on the present council." If he holds to his expressed intention to "honorably strive to defeat any candidate whose name and record are not a reliable guarantee for the rigorous enforcement of the law," he will make a pretty general attack upon the ticket, because the candidates whose names are practically unknown and whose records have no understood existence largely predominate.

"LIBERAL" OPINIONS.

YESTERDAY we made allusions to a mass meeting that was held in the Methodist church on the night of December 29th, 1890. Its object was to protest against the misrule of the "Liberal" city government, which had, in less than a year, plunged the municipality into a condition of vice and crime that had never existed in its history. Nearly all those who composed the large assemblage were "Liberals," being the respectable element of that party. The speakers, with perhaps one exception, were every one of them, at that time, members of that political organization and had exerted themselves to elect the officials they now so roundly denounced.

The remarks of the speakers make refreshing reading at this critical juncture in the history of our city, and we therefore present a few extracts from them.

Here is a portion of the speech of Mr. George F. Wanless:

"The city authorities had failed to fulfill the promises of the 'Liberal' party—that it would give a better and purer government than the one which had preceded. A few months ago, when he came from Denver, Sundays were so quiet and orderly that a stranger would not have supposed that there were any saloons in the city. Since then a great change had come. Saloons were multiplied all over the city. They were running on Sundays as on other days in defiance of law, and ladies and children could not walk the streets without their ears being shocked with obscene and profane language. The result of non-enforcement of the laws was the flocking here of criminals from other quarters, seeking a field where they could commit crime with impunity. Hence this city is flooded with loose and dangerous characters. We demand an enforcement of the laws. It is a slander upon the respectable citizens that brothels and saloons are so numerous. Their existence is opposed to the moral sense of the people. It is folly to say that the city government is helpless to cure these evils or at least hold them in check. Apply the laws that have been passed by the Legislature and the city ordinances. If this shall be done the reformation demanded will be accomplished."

This is a part of what was said by Mr. F. E. Gregg:

"It is time the city authorities mended their ways. Crimes are being condoned, highway robberies are being committed daily or nightly, licenses to sell whisky are granted without limit. The non-enforcement of the laws has brought many vicious men to the city. The councilmen must be given to understand that they are not in office as individuals, or as representing individuals or classes. The whole trouble lies in the fact that every member of that body has been approached by friends and interested persons, who have said: 'Now you must understand that we must have so and so.' This has brought the city to the situation against which we most emphatically protest."

In his speech the Rev. Dr. Iliff said:

"Never before had there existed in this city the necessity for a meeting of this character."

"Every lover of morals and good order should use all the influence which he had, and put himself squarely on the question under consideration. The situation not only involved the reputation of the Liberals in this city, but in the nation abroad. We pledged the country that if we obtained control we would insure a better government than that which had so long existed. I appeal to you to place yourselves squarely on the right side of this question."

Mr. Henry W. Lawrence:

"The existence of dens of vice is a menace to the young and a cause of alarm to all parents, the preservation of the virtue of whose children is dearer than life."

Reverend W. S. Hawkes,

"Commended an editorial which appeared in the Salt Lake Tribune. It made grave charge against officials, and called for a remedy for the existing epoch of vice. The publication of such statements alone was sufficient to show that something was radically wrong."

Following is from the report of a speech made on the occasion by Hon. Edward Benner:

"The speaker told the story of the sick Irish woman, who said to her friend: 'Mrs. Hanigan, do wan will iver know what's nillin' me until I have me post martem.' 'Faith, Mrs. Grady,' said the friend, 'ye're too weak to stand a post martem.' And so the speaker thought the Liberal party was too weak to stand a post mortem examination at this time. We must defend our boys and girls from the evils that disgrace the city."

The ticket as a whole put up by the "Liberal" party for the election of February 1890 was equally as good as that which is hoisted by the same organization for Monday next, while the present Mayor is much more desirable than the new candidate of the party for the office. Even Dr. Iliff goes so far as to proclaim his intention to "scratch it."

CHURCH AND STATE.

IN the city of Pittsburg, Pa., an agitation of a rather unique character is in active progress. It means nothing less than the suppression of the Sunday newspaper. It appears that there is in existence a statute law providing for such a case. It is true the law was enacted as far back as 1794,

but it is law all the same while it remains on the statute book of the State.

It must be admitted that in all the large cities and towns of this country the desecration of Sunday is largely on the increase. Speaking from a secular or civil standpoint, it would seem that the genius of American law and the spirit of American institutions prohibit reformers from taking cognizance of Sunday in a spiritual sense. The cry of the average political campaign orator is that in the United States civil enactments of any kind can not be based on any spiritual, supernatural or religious groundwork. However, there is scarcely a city or State in the Union that has not enactments of some kind relating to Sunday. It is admitted on all sides that one day in seven is needed for physical rest, and if this day can be utilized for spiritual and mental improvement, so much the better.

Unfortunately the reformer turns the matter into a direct religious issue. Instead of dwelling on the enormity of open saloons on Sunday by the fact that disorder, vice and crime are fostered, and the peace, quiet and harmony of the community disturbed, he exhorts the religious organizations to band together to enforce Sunday laws so that "the masses will be more easily turned to the house of God."

One of the organs of the American Sabbath Union, the *Michigan Sabbath Watchman*, in a recent issue, calls on the churches of its State to contribute each \$10,000 a year to help enforce Sunday laws. This call it heads "A good investment for the Churches," and says money so invested would soon return to them with fine rates of interest. The money now spent in Sunday pleasures would under the enforcement of Sabbath laws be turned into the church treasury. This is taking too much of a commercial view of the Sunday question, and in place of helping the matter actually hurts it.

The National Reform Association is working for the adoption of an amendment to the National Constitution "declaring this to be a Christian nation," and "placing Christian laws, institutions and usages on an undeniable legal basis." In its convention at Pittsburg in 1887 it declared that "Socialism, Anarchism and Romanism were trying to catch the workmen," and that the workmen should not be left to either, that they must be secured by the National Reform, and the best way to do it was by agitating the Sabbath issue, "for working men do not want to work on Sunday." This declaration had the effect of driving large numbers of workmen out of