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Saturday, . . . February 13, 1892.

THE SALOON POWER IN LOCAL POLITICS.

ON Sunday morning a discourse was preached in the First Presbyterian Church of this city, by Dr. R. G. McNiece, in which the saloon power in politics was held up as a public shame, and the religious people of Salt Lake were earnestly exhorted to oppose it in a practical manner. It was founded on the following:

"Text, II. Corinthians, vi, 17-18: 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'"

A full report of the sermon appears in the *Tribune* and we make our extracts from that, as the preacher has heretofore trained with and supported the "Liberal" faction, and its organ has evidently been furnished with the manuscript of the discourse and is not likely to misrepresent him, however it may distort the speeches of "Mormon" ministers.

After explaining the application of the text to ancient Corinth, Galatia, Ephesus and other places, the speaker took up the question of the saloon power in modern cities, and finally its effects in this city. He disclaimed any animosity against the men engaged in the liquor traffic, but expressed his abhorrence and hatred of the business in which they are engaged, as it had been the means of ruining so many persons, among them some of his own friends.

We will pass by the gentleman's remarks upon the class of persons who gain their living by this means, and come to the point which chiefly interests the public at this juncture. He said:

"This saloon power musters and controls about six hundred votes—about six votes to each saloon. It boasts of controlling about twelve hundred votes, but this is idle bluster. However, if it controls even six hundred votes, it is a fact which should stir the thought and action of every good citizen.

"Now one of the meanest things about this saloon power is its unspeakable selfishness and cruelty. It is the mean and selfish purpose of the little squad of men in whom this saloon power is vested to enrich themselves at the expense of all

the rest of us. They don't care one straw how many burdens and taxes they lay upon the rest of us who are temperate, to repair the mischief their saloon business is constantly doing." *

"This saloon power cares neither for God nor man; neither for the Sabbath nor the Church; neither for morality nor decency. It has no more regard for law, human or divine, than those men out there in the penitentiary, except when the law lays its iron hand upon this power. It cares no more for morality than the occupants of those disreputable houses down town. It cares no more for free and worthy government in this city than a band of bank burglars. On the contrary the saloon power contributes its funds as a unit, and marshals and votes its forces as a unit, against morality, against worthy government, against the enforcement of law." *

"Our interests in the free government secured to us by such hardships and sufferings on the part of our forefathers ought to unite us as Christian citizens against this power, which is the enemy of free government.

"The one question of government which towers over all others in this city now is this: Is the city going to control the saloon power, or is the saloon power going to control the city the next two years? How many ward meetings were controlled by the saloon power a week ago last Friday night? In this Thirteenth ward the saloon power was not satisfied to have one of the three judges, but proceeded to monopolize the matter by electing two liquor dealers as two of the three judges. I've never seen the saloon power so impudent and domineering in this city as it is now."

"Look over the wards and precincts of the city. Out of the fifteen men most likely to form the City Council the next two years, how many can you count who will not vote with the saloon power every time? Can you count five? Very doubtful. But this is one of the things that will undermine the saloon power. In undertaking to boss everything, it will stir up a tremendous reaction. The motto for all good citizens for the next two years should be this: 'Let the laws be enforced if the heavens fall'." *

"Now, there are two ways in particular by which we can make our influence felt as Christian citizens against the saloon power. First, in the approaching city election there will be three tickets for councilmen, with forty-five names to choose from. If you are satisfied with your general ticket vote for it. But out of the forty-five nominees for the Council let us vote for the fifteen worthiest men. What difference does it make to you and me what political name may be attached to a member of the City Council provided he is reliable on moral and business questions?"

One thing about Dr. McNiece we admire, and that is his courage and outspoken way of attacking that which he believes to be evil. We think he is in earnest in his opposition to the power which has held the balance of political control in this city. If we are right, he will be as earnest in opposition to the so-called "Liberal" combination this time, as he was in its support two years ago. He understands as well as we do, that it is the advent of that faction into political domination which has fastened upon the city this power which he now so strongly assails. And it is only by the defeat of that organization at the

polls that the saloon power can possibly be held in proper check.

We think he has underestimated its voting strength. Not only must the men engaged in the liquor traffic be taken into account, but large numbers of those who are regular resorters to the saloons, bummers and bangers-on who draw their inspiration and take their lead from the bar-room and the whisky barrel.

As to the "burden of taxes," is it not to the "Liberal" faction that we owe the heavy weight we have to bear? And does not the continuation of "Liberal" rule mean, not only the perpetuation and growth of the saloon power but the increase of the burden of taxation?

The only hope of redemption for the city, at this time, is a determination on the part of the respectable elements of society to vote solely for candidates who will not be under the dictation of the "Liberal" bosses. Whether on the general ticket or on the precinct tickets, the election of a majority of "Liberal" candidates means the domination of the city by the "Liberal" faction, which cannot do without the saloon power and which is its ally and champion. Talk in the pulpit, sentiment in the press, temperance lectures and platform denunciations of strong drink and its long train of evils, will be as nothing by the side of ballots at the polls. They are what will count. Let the religious people and all the solid, respectable and permanent citizens of Salt Lake reject the faction which has supported vice, immorality, extravagance and dissipation, and vote for men who will not be controlled by it, and a reformation will not only be possible but almost certain.

That is the only way by which Dr. McNiece's denunciations and the desires of many good people of all classes can be made of practical effect. But while so-called "Christian" ministers identify themselves with the faction that is closely allied to the saloon power and depends upon it for support, their temperance talk will be but wind, and their influence in the direction of public order and public morality will be wasted upon the air.

DEATH OF CHARLES H. SPURGEON.

THE dispatches bring the intelligence that Charles H. Spurgeon, the world-famed English preacher, died last night at Mentone, a town in Northern Italy. The event was not unlooked for, as the notable man had been seriously ill for the greater part of a year. A great many people in this Territory have heard him preach, and,