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ALFALES YOUNG, EDITOR.



DEMOCRATIC TICKET

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A "DEMOCRATIC QUERIST."

A correspondent in this morning's Herald, who signs himself "Democratic Querist," asks some questions and offers some suggestions. The "Querist" begs the question here a question as to whether Christianity and the Government of the United States are in danger. The question in Utah is simply this: Shall the laws of the United States be enforced and obeyed in United States territory, or shall a religious sect be allowed to defy and set at naught those laws, and establish a family relation that finds no sanction in the law, and which is, in fact in direct conflict with the family as established not only throughout the American Union but throughout the Christian world? That is the issue in Utah to-day. That disobedience to and defiance of the law is extensive is no reason in the world why the law should surrender to its violators, no matter by what authority they may claim a right to violate a law. The Government claims as a primary right the right to say what the family shall be, as the rights and duties growing out of that relationship are the most important in the State. That such relationship must be regulated all admit. The question now is, by whom should it be regulated? Experience has taught the world that the interests of the State and of the citizens composing the State are best guarded and conserved by the State having the power. And why? Because the State looks after the temporal welfare of its citizens, and enacts such laws and adopts such rules as will, to use the Utilitarian phrase, secure the greatest happiness to the greatest number. Any church will necessarily and naturally confine its care and solicitude to its own members. Churches may be anxious that all people recognize and accept what they deem their truths, but still their interest primarily is for those truths. The interest of the Church is special; the interest of the State is general. The Church has to do with things of hope and belief; the State has to do with things of experience. The one has to do with what may be; the other with what is.

If a church may found a family different and distinct from the family recognized by the State, why may not a church establish a unit of value, length or weight? Why may it not control the State in all departments as well as in one? The "Querist" wants to know if the people are not giving Mormonism too much attention. Perhaps so; but to a continued violation of the law in Utah, they are not. The question naturally suggests itself whether the people of Utah are not giving too much attention to the cry of persecution, when they claim that only two per cent. of the Mormons are suspected of practicing polygamy, and too little attention to rendering obedience to the laws? Abuse of the people of Utah for abuse's sake is wrong, and the sooner it ceases the sooner will come the era of obedience to the law, as the "Querist" suggests. But the people of Utah are not justified in calling an enforcement of the law, when some of them break it, an abuse of them. Likewise would it not be well for the people of Utah to cease abusing Government officials when they but do their duty?

The "Querist" wants to know what advantage there is in pleading guilty to the charge of unlawful cohabitation, and being fined and sentenced to the same term of imprisonment as those who plead "not guilty," when men say they have tried to conform to the Edmunds law? None whatever as the question is asked, considerable as the facts are. The men who plead guilty and said they had endeavored to live in conformity with the Edmunds law, put their own construction upon that law, and when construed by the courts, the only proper authority, they refused to say what they could and in future would do. It was tacitly refusing to promise obedience to the law in future, and the only presumption to be made was that if men refused to obey it in the future, and had broken it in the past, that they would

break it in the future. Hence the full penalty of the law. Democracy, be it old or be it young, will undertake to do no one. This it will undertake: If the citizens shall place their confidence in the Democratic candidates, they, as representatives of Democracy, will give to the citizens of Utah, so far as in their power shall lay, better laws than they have had, a better and more honest and competent administration of county affairs than Salt Lake county has had, and when their work is finished, they will go to the people for approval or censure as the people may judge them worthy, and not to a few men whose influence comes from their ecclesiastical position. Could anything more be asked of any political party?

The "Querist" asks if a salary of \$3,000 a year is sufficient compensation for any true Democrat who sits in the judgment seat and passes sentence of fine and imprisonment upon men who have been guilty of nothing but acting in accordance with their sincere religious convictions. If they were to sit in judgment merely to pass sentence upon men for acting in accordance with their religious convictions, we should say that \$3,000 per year was \$3,000 too much; but if they sit in the judgment seat to enforce all laws and punish all violators of the laws, then \$3,000 a year is not sufficient, and their salary should be doubled.

The "Querist" wants to know if the Democratic party is so strong that it can afford to jeopardize the representation of a prospective State and sacrifice two Senators and one Representative at the shrine of an unjust and purely Republican measure. The Democratic party is so strong that it can never afford to gain two Senators and one Representative, or any other number, at the price of acquiescence in a violation of law. It can afford defeat and loss of office, but it cannot afford to purchase place and power at such a price. Is the price at which two Senators and one Representative from Utah can be had by any party the sanction by the purchasing party of a right to violate any law when certain people choose to do so, and immunity from punishment when convicted of such violation? Defeat is not the worst thing that can befall a party; but to purchase victory at the sacrifice of principle is a thing that no party that cares for principle more than power can afford to do. The Democratic party is too rich in principle to attempt it.

THE "TRIBUNE" AND THE DEMOCRATS. The Tribune this morning berates the Democrats in its best style. It does it under the caption of "Herald's Ingratitude." The Tribune does not like the Democratic ticket because the Democratic ticket is not a fusion ticket, otherwise it is not a Republican ticket. From the tone of the Tribune one would imagine that it was that paper that God gave dominion over the fowls of the air, the fishes of the sea, the beasts of the field and every living thing. To itself it would arrogate all power, all privilege. Its high flown phrases about Americans means Republicans. Speaking of the Democratic party that has just put candidates into the field, speaks of the candidates in this manner: "It wants no affiliation with Republicans, none whatever; it denounces all Americans who are Republicans as 'carpet-baggers' though they may have been steady, honest workers in Utah for twenty years; while if a man calls himself a Democrat he is welcome, though it may not be three months since he came here a tenderfoot from the States, or though the odor of the emigrant ship which bore him across the sea may be still fragrant upon his clothes."

Such sentiments do not even rise to Republicanism; they are much worse; in fact they are pure Know-nothingism. Who has prated so loudly as the Tribune about this being a free country, a country to which the oppressed of all lands could come and find a home and friends? If "tenderfoot"—we despise the expression—and emigrants from across the sea had come to Utah and joined the Republicans, would such language have been used about them? There has been much comment upon the Democratic candidates by all classes, and the selections are conceded to be excellent, but the "independent" Tribune brings this grave charge against them: "We believe it has nominated few candidates who ever voted any except a Mormon ticket in Utah." There is the true ring of the rebel yell about such a charge. If such there be, is it any greater crime to have voted a Mormon ticket than to have voted a Liberal or Republican ticket? Can it be that it is not a proper thing for a man to vote as he thinks, unless he thinks in a certain way? Had the nominees on the Democratic ticket ever voted anything but a Republican ticket, would so grave a charge have been made against them? If those candidates had all been not merely voters of the Mormon tickets, but Mormon office-holders, would any slurs and insinuations be cast upon them if they had run on a Republican ticket? Why should the "independent" Tribune be so incensed because the Democrats do not choose to affiliate with the Republicans, and say that the Democrats are urging against the Republicans "everything that is mean and insulting and contemptible which the Herald has ever invented to hurl at the Liberal party this new Democracy has adopted to urge against the Republicans." If the Democrats had hurled the Herald against the Republicans, that accusation would be just. The charge that the Democratic party of Utah hurls against the Republicans is the history of the Republican party, and the people of the Union recognized the truth of those charges last November and hurled the Democrats from power. Will the omniscient organ of "independence" explain to an anxious and eager public by whose order the Democratic party was made in Utah? As we have said before, the Tribune would prefer to see the People's party, or any other party, rule in Utah in preference to the Democratic party.

"Father, forgive them, for they know not what they do."

PROHIBITION. Two questions will chiefly agitate the country in the near future, and these two questions are the tariff and prohibition. The question of prohibition in England was taken up by the Salvation army, and they accomplished much good. But such movements do not reach the root of the matter. So strong is the hold of the liquor interest in this country and so baleful have become the effects of using liquor extensively, that it has assumed a political shape, and to the standard of the Prohibition party many thousands have rallied. The party has zeal and earnestness enlisted in its cause, and these are great aids to any movement. Prohibition in Maine has not succeeded, and whether it will or can succeed anywhere is a serious question. That the evils resulting from whiskey drinking are immense and are continually spreading, all will admit. We sincerely believe that three-fourths of the crimes committed in most communities are the result of whiskey. To it crimes of the worst order can be traced, while the many homes that it invades and eventually breaks up are almost without number. If there is an original sin, it must have been whiskey drinking. Heavy penalties should be visited upon all who sell whiskey to the youth and young men not of majority. The whiskey seller is the enemy of mankind. It is probable that all attempts to absolutely prohibit the manufacture and sale of liquors will prove futile, while those communities which have established a wise and stringent control of them have been most successful in accomplishing the object sought, namely, the suppression of drunkenness and the decrease of crime. Absolute prohibition is impracticable as well as impolitic; it is a fanatical doctrine, and like all fanatical doctrines is apt to overreach itself. High license has thus far proven far more efficacious than any other scheme to suppress the evils arising from whiskey-drinking.

The State Executive Committee of the Prohibition party of New York are arranging to hold a convention at Syracuse on September 8th, and the arrangements contemplate the holding of 1,000 meetings before November. Prominent temperance speakers from various States will canvass New York, and no doubt the campaign will assume much the same character as did the anti-slavery campaigns in the days before the war. They were of a semi-religious character, and so will be the Prohibition campaign. It will meet with more success than people will concede it at present, and will tend to arouse the country to the dangers and evils of free whiskey. Even in our own city we feel the sorrowful effects of whiskey in the number of drunken loafers who infest our streets and encumber the corners. Let the city and county establish high license, and it will tend to improve our city and county, and diminish the number of those who each year become the slaves of whiskey, idleness and debauchery.

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