

the day will come when we shall have power to put these things down and to give perfect liberty to every human being to the fullest extent to do that which is right. The kingdom will roll down and all things will be fulfilled that have been spoken by the mouths of holy prophets.

God help you and me and all of us to be faithful to the testimony that God has given unto us, that in the end we will be saved in His presence, which is in the name of Jesus. Amen.

NOTHING TO GIVE UP.

THE SAINTS CANNOT AFFORD TO COMPROMISE.

MEXICO, June 25th, 1885.

Deseret News:

This far-off land the DESERET sheds its genial rays and is a welcome visitor. I would ask, friend, of those who suggest "COMPROMISE,"

what do they mean? Plural marriage is the order of marriage in the "Gospel of the kingdom." Talk about giving up a principle of the Gospel because it is unpopular! Please tell me what part of the Gospel of the Son of God is unpopular; or please tell me of a single principle of the Gospel that is unpopular? Is it popular to believe in, worship and obey the living and true God, the God of Abraham, Isaac and Jacob, who revealeth secrets, the maker of heaven and earth, who communeth with His children and who has the power to save?

Is it popular to repent, to worship God in the name of Jesus Christ, cease to sin and live righteous lives, walking in the light, that the blood of Christ may cleanse us from all sin? Is it popular to be baptized for the remission of sins by immersion by one having authority from God?

Is it any more popular to receive the Holy Ghost, "by the laying on of hands," by one having the Melchisedec priesthood, being sent of God?

Is it popular to believe in spiritual gifts, dreams, visions, revelations, inspirations, healings or any manifestations of the power of God?

Is it popular to believe in the resurrection, the eternal judgment, rewards and punishments, or any of the revealed will of heaven?

Answer No! Not a single principle of the Gospel of the Son of God is unpopular; it is only the traditions and customs of men that are popular. Plural marriage is God's order of marriage for eternity, and to give it up is to give up the Gospel and the hope of

ENDLESS LIVES.

The Latter-day Saints obeyed the Gospel they teach because God, the Father, had revealed Himself to the Lord Jesus Christ from the heavens, and sent His angels with authority to ordain men to the Priesthood, with power to preach the "Gospel of the kingdom," and to establish the Church of God—the Church of Jesus Christ—upon earth.

The men thus ordained have power and authority to preach the Gospel and to bring men to repentance. They advised this unpopular worship of the living and living God of revelation. They exhorted men to turn unto Him and commune with Him, who heard and answered prayer, that they might be saved of God, and cease from the worship of the "god without body, arms and passions," and from following an uninspired man, "whose breath is in his nostrils," and who "taught doctrines the commandments of men."

Those who received the doctrine and turned unto God the Father and obeyed Him! This was "disastrous to man-made religions, for the mask was torn away; the believers found

LIGHT AND TRUTH;

repented, were baptized, received the Holy Ghost, had a living testimony, and knew that the men who taught the doctrine were true servants of the living God.

The Bible became an unsealed book; they now had the Spirit by which it was written. Then they in turn became teachers, lifting up a warning voice to their relatives and friends and bearing faithful testimony to the truth and restoration of the Gospel to the world.

Who revealed these principles and established this work?

Answer, God our Eternal Father through His Son Jesus Christ, to His servant Joseph Smith the martyred prophet of the nineteenth century. This is the solemn truth. It is a fact that all the world will know to their everlasting sorrow, if not to their joy. The Gentiles, with all the "refuge of lies," have never been enabled to prove that Joseph Smith was not sent of God; while on the other hand the Saints, who have honestly embraced the Gospel throughout the world, testify that they know Joseph Smith was sent of God, that he introduced the dispensation of the fullness of times, and that he came—as in the days of the Savior—those who will do the will of the Father shall know of the doctrine. The Saints have any amount of evidence that the work they are engaged in is of God, and that the Book of Mormon is true. They will the world know to their consternation and dismay. It is

THE OLD, OLD STORY

unhushing the tombs of dead prophets and rejecting living ones. Honoring false teachers and assenting to the

murder of true ministers sent of God. But the Saints know that the principles they have embraced are eternal. To give up one principle is to prove ourselves unworthy of the promises. The Latter-day Saints cannot, they dare not, give up a single principle of revealed religion. Jesus Christ is the author of eternal salvation to all that obey Him. (Heb. vi. 9.)

If we compromised, how would we stand before the bar of God? We would be worse off than our enemies for they are ignorant; they do not know what we do. They have never served God, and know nothing about Him—their works show His.

Not so with the Saints whom He hath drawn into His fold, and whom He hath taught the principles that lead to life everlasting. They have covenanted to serve God and keep His commandments at the waters of baptism, and should only know one fear—the fear of God—like the examples we have in our brethren in bonds, imprisonment and exile, who fear God who can destroy both body and soul in hell, not man who has power only to destroy the body.

Woe, woe unto the wicked and the ungodly of this nation, save they repent, who framed and passed laws to catch the children of God, and are engaged in or sanction the persecution of the disciples of Jesus Christ! Better, far better for them had they millstones tied around their necks and they drowned in the depths of the sea than that they should have offended one of the least that trust in Him. "Inasmuch as ye have done it unto one of the least of these my brethren 'ye have done it unto me' saith the Lord Jesus Christ."

No, friend of humanity, the Latter-day Saints cannot afford—and they have no disposition—to deny a single principle of the Gospel. It is not in parts, but it stands as a whole, to be accepted or rejected by this generation as seemeth them good; but it is worth far more than all we possess, even if we owned the world, for the Gospel of the Son of God, taught and administered by authority, has power to save, and this all the world, with its boasted intelligence, is impotent to do.

It is through tribulation we enter the Kingdom of heaven. In God we trust, and He and one faithful, honest and true man, constitute a grand majority.

URIEL.

THE "MASS" MEETING.

IN WHICH RESPECTABLE CITIZENS TAKE THE PART OF LOOKERS ON, AND WHEN THE "INSULT" RESOLUTIONS ARE VOTED ON, DEFEAT THEM BY AN OVERWHELMING MAJORITY.

In response to an announcement made on Saturday, that an "indignation meeting" would be held on Saturday evening, in the Federal Court Room, about 8 o'clock, people began to gather, and in half an hour the room was pretty well filled by an audience such as is seldom looked upon in this city. It was composed chiefly of the rabble—loafers and saloon bums—the lowest order of society with which our community is afflicted. Here and there could be seen the faces of respectable Gentiles, who seemed to feel strangely out of place, but not a glimpse could be obtained of any prominent professional or business men; standing in the door and at the rear of the hall were a few citizens whose part was that of lookers on.

At half-past 8, "General" Maxwell staggered up to the front, and noisily rapping his cane on the desk, called the meeting to order. He mumbled out something about doing so because he had been one of those who made the call for a meeting; there had been a hitch somewhere, and somebody had thought that the flag had been insulted; he then asked for the nomination of a chairman, and the name of P. L. Williams was mentioned, and he was accordingly chosen to the position.

Mr. Williams took the chair and asked that a secretary be appointed. Somebody shouted for "Mr. Cook," and quite a number asked "Who is Mr. Cook?" The name of J. W. Pike was then placed in nomination, but that gentleman promptly declined. Mr. Cook was then elected, and took his position.

The chairman asked the pleasure of the meeting, and E. D. Egan moved that a committee of five on resolutions be appointed. A long silence here ensued, the chairman evidently being at a loss to find five men of any respectability who would undertake to express in the form of resolutions, the sense of such a gathering. Some person stepped to the desk with a written suggestion, and immediately after the chair announced the following committee: E. D. Egan, Prof. Benner, Major J. H. Nounnan, Rev. A. B. Peebles and Col. Henry Page.

The committee retired, and the chairman, seeing his opportunity to vent his spleen, began the harangue. The circumstances which had brought forth this meeting occurred on the last Fourth. There had been but few instances when such a thing had occurred as took place on that day. In a time of profound peace, when 55,000,000 of people were rejoicing on the national anniversary, than which none had been more auspicious, there had in this city been made an insinuation that our country's institutions had failed, and the flag and the nation's honor had been placed at half-mast because Liberty was dead.

He did not think there were men so depraved as to place the flag at half-mast in token of mourning. He did not know until a late hour that such a deed had been committed, which was equivalent to an insult to a man's wife and family. (Applause.) There had been but one expression except that voiced by a weak and contemptible City Council, (Applause and yells), and the apology of the DESERET NEWS (wild yells and applause)—the apology being worse than the original offense; (applause); there had been another paper which had taken all sides of the question. It was difficult for him to pass upon the street and treat with civility one who would put the flag at half-mast for a "whim." He had thought all the week such a meeting as this should be called. The insult had been offered because of the enforcement of an ascertained constitutional law, and because some of the criminals were suffering for their acts. He thought the apology deserved severer condemnation than did the act itself.

At the close of this effusion a motion for an adjournment into the street was made, it being asserted that there were thousands wanting to listen to the speeches who could not gain admission to the court room; the motion was carried, and the mob went out into the darkness to shout themselves hoarse. The speakers repaired to the balcony in front of the Wasatch building, where cries were heard for Maxwell. That miserable and degraded individual stepped forward and made a rambling, incoherent speech, the inspiration for which it was evident, from the manner of its delivery, was derived from the whisky bottle. He said that on the Fourth, in every land, even China, the flag had been swung at full mast; in Panama they had been compelled to kiss the flag; but here, in the rock bound cradle of freedom, the flag had been floated at half-mast. Here the "speech" became so frightfully muddled and broken, that the crowd began to groan. Until the "general" was aroused, and pointing to a flag which hung in the street, shouted, "Take that flag down if you dare; that flag floated over Baltimore; it cost \$176, and was given to Captain Greenman, who loaned it to the Grand Army for use to-night! That Grand Army has been inaugurated in blood"—here he went off into a jargon of halts and yells which was unintelligible, and the crowd below groaned again, at which he declared that when the mob began to shout he would stop (a statement that brought great relief). He had been warned by one of "your" papers that they would make it hot for him (a warning which had its existence only in the guilty conscience and befuddled mind of the "general"); the flag had been insulted several times before, but this was the last time.

"Zane! Zane!" came up from the crowd, but the Chief Justice had too much self-respect to appear, and some one feebly suggested "Varian," and that individual stepped forward. He said the flag represented the national life of the government, and any act which tendered to lessen respect for it was a blow at the American people. When the half-masting was done, he did not think sufficient importance was attached to the act. The excuse given for it was a more powerful insult than the half-masting itself. Behind the "whim" was a more sinister motive. Twenty-four years ago the guns at Fort Sumpter boomed forth for the enforcement of the law, and it was the enforcement of the law that gave cause for mourning in Utah. The speaker thought the adoption of a protest and resolutions was all that could be done at this meeting. The action on the Fourth should be deprecated. There was a small minority here who had not lost their respect (they never had any) for the flag, and if their sentiments were expressed with decorum, the nation would approve them. This minority would get bring Utah into line.

No speakers who had the least claim to decency could now be found willing to come forward, and a last resort was had to a foul-mouthed braggart, whose blasphemous and vile utterances were of the most shocking character. C. H. M. y Agramonte. He began "Fellow citizens, and some who are not fellow citizens! (yells). You do me too much honor." He said there was one thing he possessed, and that was the "cussedness" to speak his thoughts; his blood had been shed for the flag, and he was willing a lot more of it should be. If all his manhood had been lost (he never possessed any), he still had lots of "cussedness" left, and that was considerably aroused; Utah had been the last spot on earth made, and here the few traitors were planted. (Hisses and yells.) Here the wife-beater grew frenzied and shouted "Who is this Phillips? Is he a citizen? Does taking out papers make a man a citizen?" (Here a voice from below answered "Yes.") "You're a liar." The speaker then proceeded to utter the most villainous falsehoods, charging Marshal Phillips with being among those who threw filth on Mr. and Mrs. Stenhouse, many years ago; that one of the police had told him he was spotted. He declared that the mob were to blame for asking the flag to be run to full mast instead of putting it there, for they had 50,000,000 people to back them. They were being imposed upon. He didn't want to say any more (and the crowd didn't want him to), and closed by yelling, "When the time comes call on me!" amid shouts, hisses and groans.

The next speaker was a pettifogging lawyer known as Col. Kaign, of whom

if any good is known, it ought to be made public. He declared it had been a premeditated insult to put the flag at half-mast, and the action of a newspaper in defending it had been a greater insult. It was not the "whim" of a policeman, but in obedience to the rulers of this fair Territory, who dare not meet the execution of the laws, but who were skulking in some underground cellar. He wouldn't condemn the coolness of Gen. McCook (evidently because he was afraid to), but would say that if the founder of the Fort had been commandant things would have been different. He had spoken to Gen. Connor, who said that if he had been there the flags would have been run to the top of the mast or he would have poured hot shot into the streets of Salt Lake City. The speaker wanted to show that he had some fight in him, and said he had an old uniform and a rusty sword that it might be necessary to use again, in case the people might raise a storm they could not control. He ridiculed the idea of "Mormon" loyalty, and said they must have been pretty mad when the flag was half-masted. The war of the rebellion had failed in the attempt to lower the flag, and on the last Fourth nobody more earnestly denounced the half-masting than did those who fought against the flag. This had not been the first time the flag had been dishonored in this city; but it would be the last. After delivering himself of this Billingsgate, the "Colonel" retired.

The committee on resolutions here entered and reported the following:

"Whereas, The flag of the United States was placed at half-mast on the church and public buildings of Salt Lake City on July 4th and kept there by threats and arms by the Mormons of this city, and this action was afterwards deliberately supported by the City Council in formal action.

First—This desecration was a deliberate expression of Mormon contempt and defiance of the law which that flag represents.

Second—That the existence of disloyal Mormonism, menacing free institutions, as it does, is a standing insult to the flag of our country.

Third—That this insult to the flag and the nation is in keeping with the sentiments of representative Mormons, as shown by their words and actions for the last thirty years.

E. D. EGAN,
E. BENNER,
A. B. PEEBLES,
JAS. H. NOUNNAN,
HENRY PAGE."

At the close of the reading the chairman stepped forward and said, "All in favor of adopting these resolutions as the sense of this meeting, will say aye." A hoarse yell of "Aye!" went up from those nearest the stand, representing the hoodlum and blackguard element. Chairman—"Contrary, no." By this time a large number of citizens had gathered around the outside, and "No! No!" came with deafening cheers from at least three-fourths of the assembled throng. There was considerable hesitation on the part of the chairman at the result, which he felt too chagrined to announce. The besotted individual who called the meeting moved an adjournment, and the crowd dispersed.

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Professor Charles Kendall Adams of Michigan University was yesterday elected President of the Cornell University, to succeed President White.

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General Wolseley arrived this afternoon. Victoria railway station was crowded with soldiers, officers and civilians, and he was given an enthusiastic welcome.

Barkley & Co., at Baltimore, coffee dealers, made a deed of trust for the benefit of their creditors yesterday. Liabilities, \$130,000. Assets nearly equal.

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