

EDITORIALS.

THE Constitution of our beloved Union, and all laws must be made in pursuance thereof, guarantees to every citizen the free exercise of his religion, and, by just inference, to every alien who desires to become a citizen. Any law, custom, decision, ruling or regulation which interferes with this guarantee is clearly an infringement of the Constitution, which, with the laws made in pursuance thereof, is the supreme law of the land, in all things over which human law has any just control.

If we come down to the plain right and wrong of the question, no human government has the least shadow of right to institute any law, rule or custom which shall in the slightest degree infringe upon any man's religion, for that is a matter which rests between himself and his God, always providing, as a matter of course, that the mutual rights of all citizens are respected by every man's religion, which is completely the case as regards the religion of the Latter-day Saints. Most rulers and governments in this matter have exceeded their just rights, and some have made extremely stringent and oppressive laws and decrees upon apparently minor and frivolous points, so far as they naturally have borne upon the public peace and good order. For instance, the decrees of Nebuchadnezzar concerning prayer or petition and other things. In consequence of such wrongful decrees and laws, conscientious men and women in all ages, men and women of whom the world has not been worthy, have passed through untold privations and sufferings, to their everlasting honor, and to the eternal shame of the authors and instigators of their sufferings. It was undoubtedly "the hand of God in history," which directed the legislators of this great republic to insert in the Constitution that heaven-inspired guarantee, in order that there might be one place upon the earth where a man might have the privilege of worshipping God according to the dictates of his own conscience, untrammelled by any legal fetters. What a grand and glorious boon this was! In every other nation under heaven, in one way or another, there existed disabilities in regard to a man professing and practicing those principles which in his soul he might heartily believe were the law of God and principles of eternal salvation to him. Angels must have rejoiced over the great strides toward liberty, religious as well as civil and political, which it was reserved for the people of this highly favored continent to make when they declared, struggled for, and established this Union of States, based on the voice of the people, and not on the "divine right" of earthly kings and autocrats.

Under the Constitution, under which term we include the several amendments thereto, and the laws made in pursuance thereof, by which all courts are bound, a man can just as legally be forbidden to marry at all as forbidden to have more than one wife, if his religion teaches him that marriage is more than merely a civil act, which most religionists believe, otherwise there would be no relevancy in a religious minister officiating therein. It would be just as consistent with the Constitution and laws made in pursuance thereof for a man to be denied the privilege of serving his country as a jurymen if he was a praying man, as if he had more than one wife. A man is never thrown out of a jury because he swears, because he is an adulterer or a seducer—at least we never heard of such a case. But here in Utah, no matter how good and moral a man may be, if he, in the sincere practice of his religion, takes to himself more than one wife, he cannot serve in the jury box. Nay, if he only believes it right in the sight of God, for a man to have more than one wife, he cannot serve as a jurymen. Now, we ask any honest man, if there is one left in the country, is or is not this "prohibiting the free exercise" of religion? For the same cause, of religious practice or even mere religious belief, a man is denied the privilege of naturalization. Again, we ask any candid man, if one can be found, is or is not this "packing" citizens of these United States? Is it not this prohibiting the free exercise of religion to all who believe in the religion of the Church of Jesus Christ of Latter-day Saints, if they reside in Utah? Is it not just as constitutional that a man should be prohibited from praying to the Almighty as to be prohibited from believing that a man could honestly have more than one wife? It does not matter what the ex-

press point of religious faith or practice is, the wrong is the same in making it a bar to any constitutional right or privilege, and the verdict of all honorable people, now and forever, must be given against all persons, no matter their position, who in any wise operate in proscribing their fellow-citizens, or those who wish to become such, on account of their religious faith or practice. There are men rash enough to run their heads against such a verdict, but ultimately they will find that it is not a paying business.

THE following, from the New York correspondence of the *Missouri Republican*, is a sharp showing up of conditions of society which the civilization of the day permits, nay fosters. There must be something fearfully "rotten in the State of Denmark" when such conditions can exist with impunity in the chief city of the land.

The woman who checked the trunk in which the body of Alice Bowlby was found, has not been discovered yet; nor is she likely to be. Rosenzweig is in the clutches of the law, but he'll get out. It is rather unfortunate for him that Judge Bedford is to preside at his trial. That upright and squeaking judge—he has a voice like a rat—is a decided enemy of gentlemen of Dr. Rosenzweig's profession. I don't know why it is; perhaps he has lost some female member of his family by the infamous practice; but such is the fact. Judge Bedford will do his best to make the penalty as severe as he can. It won't do much good. He'll send Rosenzweig to the penitentiary, and the doctor will come out and probably build himself a fine house, like Mme. Restelle's palace on Fifth avenue. Supposing he does stay in the penitentiary; there are plenty of others to do his work, and to kill any woman, or the child of any woman whom a young man has brought into trouble. There is nothing to be done about the matter. The *Herald* will go on advertising child murder, and the police will look on. There, on Fifth avenue, amidst the homes of our most respected, our "best" people, is reared a palace than which there is scarce anything more magnificent, more grand in America. It belongs to Mme. Restelle. The curtains are of silk, painted in oil; the house is a gem of art. It is in the "best," in the most desired portion of the city; in New York's Mayfair. There amongst the people the most elegant, the palace rears its head; an enduring embodiment of New York's shame.

IN CONSEQUENCE of the persistent slanders of prejudiced, malicious, or interested individuals, many people in the east believe, at the least they profess to believe, that the citizens of this Territory, and especially the more prominent citizens, are a disorderly, law-defying, traitorous people, whereas, those who know the facts, know that a more peaceably disposed, orderly, law-abiding people do not exist in the broad expanse of the whole Union, nor in the whole world. We say this advisedly, and largely from personal knowledge.

This is not the only place we have lived in, by a large number, and, not taking the "outside element" into account, it is our testimony that in no other community, so far as our experience goes, is there less profanity than in this, in no other community is there less drunkenness, in no other community is there less disposition to litigate nor a greater readiness to settle all difficulties amicably, in no other community has there been less litigation when not incited by outside bitterness nor a larger proportion of difficulties settled by peaceful and neighborly arbitration, in no other border community has there been less stealing, less violence, fewer murders, fewer oppositions to the course of good and wholesome laws. These are assertions which our experience teaches us are true, but at the same time we by no means assert that our citizens have no imperfections, for we are often painfully sensible of the contrary.

How then is it that grave charges are frequently preferred and bruited around against prominent members of the community and against the community in general? Because it is a very easy thing for apostates and other desperadoes to make reckless charges. Whether the people of the United States at large know it or not, there is a large element in the population of this Union that is as corrupt as hell could make it, and this corrupt element stops at nothing to accomplish its hell-

ish purposes—it invades all departments, but especially the political and the social. Offices do not escape its gangrenous touch—in the civil and judicial departments its presence is remarkably manifest, for proof of which see the current condition of New York and other cities, to say nothing of the outrageous course of officials frequently in more remote parts of the country.

As a rule, the vile charges made against prominent members of this community and against the community itself, are made by individuals who are well known to be bankrupt in character, and whose words, as they color them, would not be believed on oath by any person who knows them intimately. We could name several individuals, who are given to this nefarious work of slander, and who, in their past course, have perfectly played themselves out among those by whom they are known. If you ask what is thought of a character of that description by his acquaintance, it will be answered, "Oh, he is a bad egg!" However, rotten eggs always were favorite arguments with people who could find no better with which to support their own case and attack those whom they were disposed to annoy and abuse.

IN the polygamous land of Utah there be some pious Government officials. Next to virtue your piety is the best quality. It is sweet to be pious, and a pious official should be noted and cherished. Do we not cherish the Christian statesman? And shall we not cherish the pious official? In Utah the official is intensely pious. True, he is not virtuous. He will steal, look you, and make corrupt bargains. According to Senator Stewart the judge on the bench is corrupt—so corrupt that suitors before him hold their offended noses, for the stench of the decayed judge is fearful, and the governor is no better than the judge, and the marshal and all others appointed by our excellent President are of the same sort. But in this they do not differ from officials elsewhere. But they do differ inasmuch as they are pious. To the pious souls of these officials polygamy is offensive. It is terribly offensive. Their pious official noses turn up until they resemble inverted dog-kennels or dust holes, and they fairly howl with wrath.

Under these circumstances the polygamous Mormon is taught that there is law in the land, and, look you, judgment at the hands of Christian judges. When a forger seeks to take out naturalization papers he is asked if he believes in polygamy. If he answers yea verily, he is bade to stand aside. He cannot naturalize. This is the law of the land in Utah. If in a State a judge were to ask such a question the applicant would assault his honor then and there, and probably pull his judicial nose for establishing a religious test unknown to either statute or constitution. Suppose his honor were to ask the applicant whether he believed in the "Real presence," or "Immaculate Conception," or "second marriage?" And yet when it comes to belief, one is as proper as the other.

The pious judge, like the wicked Mormon, has several wives, as all officials have, but he marries only one. The others he abandons and leaves to starve or do worse; only if they do worse he has them up under warrant and puts them on bread and water. It is their lawful duty to starve, and the pious Judge sees to it that the law is fulfilled.

Not long since these pious officials disarmed the Mormons. Your Mormon has no rights save the right of sepulture that the pious official is bound to respect. Nor does he waste much respect upon him. He seeks, does the pious official, the applause of Corinne—a lager-beer saloon or whisky shop of eight hundred inhabitants, where concubines abound. The charges preferred against the pious officials are unheeded by our pious President, for if entertained, the officials could not be efficient in the discharge of their duty towards Mormonism. And His Excellency is also of a pious turn. He has been through life such an exemplary husband, he always gave the divorce courts so little cause to consider his case, that he cannot abide your polygamous Mormon. Therefore will he sustain the conscientious judge of Utah if he die in cold blood.

There are some capitious, wicked people who believe that the Republican party is having rather too much piety. What with our Brother Newmans, Pomeroy's, Harlans, et al., there is a little too much of a good thing, as the bad little boy remarked when he fell in the barrel of molasses. These wicked people assert that this extra quantity of piety is very expensive. Your pious official and your Christian statesman do cost a deal of money. They steal such unreasonably large amounts. But we scorn the suggestion. Give us piety or give us death. That is our banner. Without piety what, as a party, would be left? Nothing. Perish the thought! Let us, like the Italian bandit, have a mass said and prayers offered up in advance of our stealing expeditions; and may we always feel thankful when a Pomeroy or a Harlan, rising in his place, closes his senatorial pious eyes and says through his pious senatorial nose, "In the name of God, amen, let us rob somebody."—*Washington Capital*.

CARD OF THANKS.

To the Honorable Mayor and City Councilors of Salt Lake City.

GENTLEMEN:—Feeling the very high compliment paid to myself and members of my congregation by your honorable body, in presenting free of charge the use of the council chamber in the City Hall for holding divine service as I may require, pending the completion of my church, I would beg hereby to tender my acknowledgements, as also that of the Catholic community, for the favor conferred, as also for the very free and liberal spirit in which it was done.

P. WAMH, Pastor
St. Mary Magdalene's Church,
Salt Lake City.
Salt Lake City, Sep. 30, 1871.

SEXTON'S REPORT FOR SEPTEMBER.—Males 35, Females 40. Of these, adults 26, children 49.

Causes of death as reported:

Teething, canker and diarrhoea 37, fevers, 7, lung disease 6, old age 3, still born 3, disease of brain 3, marasmus 2, killed accidentally 2, spinal affection 1, child bed 1, disease of kidneys 1, cancer 1, liver complaint 1, drowned 1, suicide 1, heart disease 1, inflammation of chest 1, convulsions 1, not reported 2. Total interments 75.

JOSEPH E. TAYLOR, Sexton.

THE ABEL COMBINATION LOOM.—On Saturday, upon invitation of Mr. Clark, Agent of the Abel Combination Loom, we visited King's building, Second South St., where this loom is on exhibition, and saw its performances. To say that we were delighted is but to express a part only of our feelings in witnessing its performances. They are wonderful. We timed it while Mr. Roberts, who is in charge of the loom, ran it. In one minute it wove four and a half inches of cloth! It is claimed that it will weave two hundred and fifty, and some even say three hundred yards daily! The motion of the machine is that of knitting and weaving combined. The warp and weft being not only interwoven, but also interlocked, in a system of loop stitches, the cloth will not ravel or fray at the edge, nor can it be torn in either direction. The cloth is made on a cylinder. On this cylinder there are ten separate systems of reed and harness wheels, each one doing its work distinct from all the others. The cloth being made circular like a stocking, or a sack, there are two or three needles left out where the seam is desired, and at this part it is cut. We examined the cloth, after being full and dressed, and found it of very superior quality.

NEWS FROM ENGLAND.—The following items are from the *Millennial Star* of Sept. 12th:

So far as now known, the company that is expected to leave Liverpool on Wednesday, Oct. 18, will be the last of this season's emigration. This company, like the six preceding it, will be composed only of those who have means of their own to pay their fares and expenses through, and such others as may receive advices from this office. It is quite true, as relatives and friends have written from Utah, that a very liberal amount has been furnished there to aid in the gathering, but it reaches here in the shape of drafts and names of persons to be forwarded, thus assisting the same number as though the money had been forwarded without instructions, and releasing the Elders here from the responsibility of attending to its distribution.

The London semi-annual Conference of the church of Jesus Christ of Latter-day Saints will be held in McDonald's Music Hall, High Street, Hoxton, London, Oct. 8, 1871.

Elder Elijah A. Box has been appointed to preside in the Bristol Conference, Elder Bromley's failing health having required his release to return to Utah.

Elder F. Oberhainly also having been released for the same reason, Elder Chas. H. Wilcken has promptly complied with an invitation to labor as Traveling Elder in the Swiss and German Mission, under the direction of Pres. Schoenfeld.

Elder Parry had been severely attacked by small-pox, and, on the 11th, was reported as being very ill.

RULES FOR THE USE OF FIRE-ARMS.

As many of our young men and big boys are much inclined to the use of guns for shooting rabbits, ducks, etc. the following excellent rules for the use of fire-arms will be of good service if heeded, as so many distressing accidents result from careless handling of such weapons—

If the following simple rules were generally observed, at least nine-tenths of the accidents arising from the use of fire-arms would be rendered impossible:—

First.—Never point a gun or pistol