

in mere anticipation of danger. Its language is that "the privilege of the writ of habeas corpus shall not be suspended unless when, in cases of rebellion or invasion, the public safety may require it." There is at present no rebellion, there is at present no invasion, and in the present condition of the country the habeas corpus cannot be constitutionally suspended. The constitution does not permit its suspension in anticipation of a rebellion of which there are no immediate signs, or in anticipation of a fanciful invasion, but only when rebellion or invasion has actually occurred, or is so imminent as to require strong measures. There is no rebellion now, there is no invasion now, there is no immediate prospect now of either rebellion or invasion, and it would be an abuse of authority for Congress to authorize the suspension of the habeas corpus at a time when there is no threatened disturbance of the public peace. The writ of habeas corpus is simply a guarantee against illegal imprisonment—a security that no citizen shall be deprived of his liberty without proof that he has violated some law. When this sacred writ is suspended the President can arrest and imprison anybody he pleases, with or without cause, and the most innocent man in the community, if the President chooses to suspect him, may be made a perpetual prisoner. A President with the habeas corpus suspended is as absolute a despot as the Czar of Russia or the Sultan of Turkey.

From the moment that this dangerous act passes we shall have a Caesar, because the authority to suspend the habeas corpus at his pleasure makes him the absolute master of the liberty of every citizen. If the caucus bill should be enacted into a law the President can suspend the habeas corpus whenever he pleases in every part of the United States. He could suspend the writ in New York and immure Governor Tilden in one of the forts erected to defend our harbor; he could arrest Senator Thurman and Senator Bayard, and hold them in close custody, and no judicial tribunal could issue a writ for bringing these persons before it for the purpose of deciding whether there were any legal grounds for their detention. If this infamous bill passes President Grant can make a close prisoner of every leading democratic statesman and crush out all opposition to his third election in 1876. If the power is conferred on the President to stretch forth his hand and imprison any citizen he pleases and confine him in a government fort as long as he pleases, nothing can be easier for him than to secure a third election and, as many subsequent elections as he chooses to have, so long as he has power to suspend the habeas corpus. The practical effect of this disgraceful bill, if it passes, and becomes a law, is to make every citizen of the United States dependent on the mere will of the President for his liberty; and when we confer on General Grant authority to imprison whom he pleases and to detain them in custody as long as he pleases, without responsibility to courts or justice, we make him absolute master of the country.—*New York Herald, Feb. 16.*

The British Mission.—Elder Henry Allsworth writes from Melbourne, Australia, Nov. 16, 1874, as appears in the *Millennial Star*, as follows:

"I rejoice to say that we are getting on better in this mission since Elder Geddes came among us. * * I am glad to say, since he has been here, he has been a blessing to us, he has set us an example worthy of imitation, and most of the Saints are trying to follow it. Ten have also emigrated to Utah, and several more of us are trying our best to get away by next fall. Brother Geddes has been away from us for the past three months, and just returned from Sydney; his health is much better than it has been; he is feeling well, although he has had his hands full since he has been here. This country is a hard place to labor in, as the towns are a long distance apart. There is plenty of room for five or six Elders, for I believe the people in the interior would listen to the servants of God more than they will in such towns as Melbourne, where they do not feel inclined to seek after the kingdom of God, their whole aim and desire being to accumulate wealth. We have had good congregations in a few of the country towns."

Correspondence.

Disturbing the Peace.

COALVILLE, Feb. 22d, 1875.

Editor Deseret News:

On Friday evening, Feb. 12th, this place was greatly disturbed with vociferous talking and profane language. Several of our most respected citizens proceeded to the spot whence the noise proceeded. When they arrived there they were astonished to see a man by the name of Eli Saxston, with a drawn pistol in one hand while he smote his companion, John T. Williams, in the face with the other, calling him abusive names, saying, "G—d— you, I will bore holes through you." Had it not been for the quick presence of the citizens the deadly act would in all likelihood have been perpetrated as Saxston made repeated threats that he would bore holes through Williams.

The origin of the quarrel, I understand, was as follows—This man Williams had been working for Saxston, who has a contract for digging coal by the measurement, with a few others as companions. Saxston and Williams had been measuring, and Williams called Saxston a cheat, whereat Saxston became excited and called Williams abusive names. The rest of the workers were in Williams' favor. About this time they got on the cars, which were coming down to Coalville, and they quarrelled all the way down, the conductor, Alma Eldredge, telling them several times that if they did not stop it he would put them off the cars. To all appearance Williams is a very quiet man, but his indignation was aroused. Saxston told him he would settle the difficulty with dollars and cents, and both went towards their homes. But in fifteen or twenty minutes Saxston overtook Williams, when the conversation which I have repeated, with the brandishing of a pistol, occurred. Saxston was heard to say he wanted a fight and nothing but a fight would satisfy him.

He was arrested and taken before the Justice on Saturday morning, Feb. 13, when it was decided to postpone the case until Saturday, Feb. 20, that the witnesses might be notified to give their evidence.

On Saturday, Feb. 20, the court opened and the case came up for trial. The prisoner owned guilty to the charges brought against him. Witnesses were heard and he was fined \$50, and placed under bonds of \$100 to keep the peace for twelve months.

Rock in St. George Temple.

St. GEORGE, February 9th, 1875.

Prest. George A. Smith:

Dear Brother—The amounts of black and red rock used in the construction of the St. George Temple to the height of sixty-eight feet from bottom rock of foundation, fifty-eight feet from the grade of ground outside, and thirteen feet below roof timbers, are as follows:

Black Rock—595 cords, 76,160 cubic feet, 6,092 1000-2000 tons.

Red Rock—884-5-128 cords, 113,157 cubic feet, 7,133 1782-2000 tons.

Black Rock, used in drains—150 cords, 19,200 cubic feet, 1,536 tons.

The amount of rock necessary to raise the building up to the roof timbers is as follows—172 97-128 cords, 22,113 cubic feet, 1,393 238-2000 tons.

The amount of rock necessary to finish the walls and parapet above roof timbers is as follows—73 96-128 cords, 9,440 cubic feet, 594 1440-2000 tons.

Total amount of rock used in the entire building when finished will be as follows—1,875 70-128 cords, 240,070 cubic feet, 16,750 1060-2000 tons.

Weight of black rock per foot, 160 lbs.

Weight of red rock per foot, 126 lbs.

Number of arches already in building, 98.

Number of round windows already in building, 21.

Number of black rock lintels in building, 8.

Number of arches yet to be turned in building, 10.

Number of round windows yet to be turned in building, 25.

Height of building when finished from bottom of foundation, eighty-nine feet.

Respectfully,
Your brother, etc.,
E. L. PARRY.

About the Nephites.

NEPHI CITY, Feb. 21, 1875.

Editor Deseret News:

It is some time since we were heard from in the NEWS, and your numerous readers may soon begin to ask, "What has become of the Nephites?" I think they are all in deep study, having but little to say at present, and much to think of.

Our city is becoming notable in proportion to the advancement of civilization among us. For example, we already notice in this small village three "saloons," where spirits are materialized almost daily, to such an extent that no one doubts any longer the possibility of spirits of different grades appearing to us in almost every imaginable form, from the human to the brute. It may be argued that the cause of this and other evils among us is attributed to our not having fortified ourselves sufficiently in proportion to the progress of this advancing uncivilized immigration upon us, but whatever the case may have been, these evils should be met by every person, with determined efforts to eradicate them.

Although the majority is and has ever been in favor of establishing and supporting all good principles of morality, and opposing everything contrary, yet it cannot be denied that there is need of a reformation in this matter, more especially with the youth, and that their moral and intellectual training is of late sadly neglected. With due respect to all parents, it might be added that this reformation should begin first with them; otherwise, who shall the teachers be? Drunkenness, profanity, hideous nocturnal howlings, fighting, and many other evils are becoming annoying here, showing that the germs of the world have been sown among us. We have also a professor of modern liberal views, who advocates, earnestly in private, but indignantly denounces in public, a system of reform which, when analyzed, is not unlike that reported of an orator of Plymouth church celebrated. His prelude softly begins, as with many melodious accents from a silver-tongued organ, followed and intermixed with fascinating accents, which soon modulate into that Christian free love, generally terminating with a treacherous and fatal blow to the virtue and morals of his proselytes and victims. His visits are professional, not pastoral, at an hour when the husband is not at home, which displays good taste for his semi-intellectual faculties.

On Friday last, having heard of a case wherein another "Gentile" person brought a suit against a "Mormon" involving the title of disputed property, I hastened to the temple of justice, Squire Ord presiding. I found one S. Gilson, who occasionally sends "waste paper" to Salt Lake City, defending counsel for the first party. He was then advising the Court to have the sheriff instructed to go select jurors as to empanel three "Mormons" and three "Gentiles," so that the end of justice might not be defeated in the case. His honor overruled, replying that our statutes require to provide good and lawful citizens, such as the law directs, irrespective of any religious belief. After usual examinations and challenges by counsel, a jury was empanelled, consisting of six "Mormon" citizens. But watch the result! They unanimously agreed on a verdict in favor of the "Gentile" party. I am of the opinion that hereafter this legal luminary will prefer the same kind of citizens to decide all his important cases.

CAMERA.

Manners in Public.

SALT LAKE CITY,

February 25th.

Editor Deseret News:

In the Third District Court, the other day, an attorney was the objective point of a judicial mandate, because he failed to expeditiously doff his cranium covering, on entering the court room, thus manifesting a too infinitesimal degree of deferential respect for the Court. Certainly, the wearing of the hat in any public assembly is not a sign of highly polished manners, except when health or other such exigency demands the covering of the upper story.

There is a habit liberally indulged in in courts and other places, that appears to be much more ill-mannered, not to say disgusting, than wearing the hat. I refer to the delectable spectacle of from eight

to a dozen men in a court of law or other public assembly involuntarily engaging in the intellectual pastime of manipulating their nasal organs with their digital extremities. A man that does the like of that surely knows very little, and I would suggest a means of cure to those afflicted with this habit, which merely consists of looking for about five minutes at somebody else doing it. If that won't have the desired effect, probably nothing else will. Another means of cure, however, might be to set aside a separate row of chairs or a separate bench, for the special benefit of proboscis rakers. This may be considered an obnoxious subject, but it is not near so much so as the parties who call these ideas forth, which are penned solely with a view to inducing certain parties to forego indulgence in a repulsive habit.

TISSUE.

DIED.

February 26th, of inflammation of the lungs, AMY MARY, daughter of Alfred and Mary Ann Tame.

In the 20th Ward of this City, Feb. 25th, of inflammation of the lungs, JOSEPH, son of George and Mary Ann Anderson, aged 2 years and 1 month.

At Kanab, Summit County, February 4th, MARY, wife of William Evans, after four days' illness, aged 75 years.

Deceased was born in Pandyllam, Glamorganshire, South Wales; embraced the Gospel in the year 1849; emigrated with her husband to Utah in 1872; was a faithful wife, an affectionate mother, a true Latter-day Saint, and an instrument in the hand of the Lord to spread the Gospel in that part of the country, being full of faith, as proved by her good works. She died in full hope of a part in the first resurrection.—*Com.*

Millennial Star, please copy.

At Coalville, Summit Co., U. T., Feb. 23, of pneumonia, BISHOP HENRY BROWN WILDE.

Bishop Wilde was born near Winchester, Hampshire, England, June 11th, 1811; was baptized in the Church of Jesus Christ of Latter-day Saints, Southampton Conference, England, in 1849; one year afterwards he, with his family, emigrated to the United States; Oct. 24th, 1852, he arrived in Salt Lake City. He was a man of unblemished character and unsullied reputation, and possessed to an eminent degree the qualities of "God's noblest work, an honest man." As a member of the Church he was earnest and sincere, full of integrity, and a firm believer in the religion he had espoused. He was the first Bishop appointed over the Coalville Ward, and during the fourteen years of his incumbency of the office, he won the good will and respect of all with whom the duties of his office brought him in connection. The members of his late ward and his associates in the various offices he occupied bear testimony to his goodness, and sincerely condole with the members of his family in their bereavement.—*Com.*

In Sugar House Ward, Feb. 23th, 1875, GEORGE HUGENTOBLEK.

At Clarkston, Cache County, Feb. 15th, of diabetes, JOSEPH LEWIS THOMPSON.

Deceased was born Feb. 8th, 1815, in the town of Birmingham, Warwickshire, England; joined the Church of Jesus Christ of Latter-day Saints in the City of London about 1851; emigrated from England to the United States of America in 1854; lived in Providence, Rhode Island, eight years; emigrated to Utah in 1862; crossed the plains in Capt. Murdock's company; resided in Logan, Cache County, about three years; thence removed to Clarkston, where he continued to reside till the day of his death. He lived and died a faithful Latter-day Saint, and has left a large family.—*Com.*

At Nottingham, Dec. 22, 1874, MARTHA RICHARDSON.

Deceased was born March 7th, A.D. 1773; she was baptized by Elder Thomas Jones and confirmed by Elder Wm. Gibson, in Nottingham, on the 28th day of June, 1806.—*Millennial Star.*

In this city, March 1st, HENRY ECOLES; born Nov. 25, 1856.

At the residence of her son Dudley, San Bernardino, Cal., Dec. 30th, 1874, DELIA PINE.

Deceased was born in the State of New York in 1795; was married to Joseph Pine in 1814; was a strong Presbyterian at that time, they were both strong in the same faith; when the gospel came to them they embraced it and became strong in the principles of life and salvation, notwithstanding priestly visitations and strong priestly persuasions and influences to the contrary; her husband was Joseph's faithful friend in all his trying circumstances whenever he could lend a helping hand; she was a faithful companion to her husband and a kind mother to her children; would work many times eighteen hours out of twenty-four so that she might bring them a mouthful of bread and clothing to keep them comfortable; he was sick the most of that time; she went with her husband, in company with Joseph Smith, grandmother and father, to Kirtland; after living a few years in Kirtland she with her husband went to Illinois in 1843; in 1849 her husband died, aged 66 years; he told his two oldest boys, Dudley and Samuel, to take the family and go to Salt Lake Valley; in 1850 they started with their mother and went as far as Council Bluffs; thence to Salt Lake; then the boys went to California, and in 1859 their mother went there to induce them to return, but failed in her purpose; in 1863 she came back and lived with her youngest son in Gunnison and in Richfield; in 1868 they had to

move back to Gunnison on account of the Indian war; in August of that year she thought she would try once more to bring back her children from California, therefore she started for that purpose and lived with them, doing all the good that her heart could think of all the time. Mother Pine was extensively known in Springfield and all through these valleys, also in Kirtland; was the mother of seven children, three sons and three daughters now living.—*Com.*

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