

own money. But the list of circumstances comparable with those of which the founders of the nation complained could be strung out indefinitely.

These are questions with which the people, especially the youth, should be familiar, so that they may be able to intelligently penetrate the mask of hypocrisy, consisting of boisterous professions of love of freedom, behind which the rankest enemies of liberty seek to hide their villainy.

It is not difficult to show who are disloyal to the country, and the principles upon which the Republic was reared. A glance through the constitution and a comparison of its clauses with the laws, practices and theories put forth to destroy the "Mormon" Church, are all that are necessary to maintain our position.

In article I, sec. IX, is the following:

"No bill of attainder or *ex post facto* law shall be passed."

In sec. X of the same article the States are forbidden to

"Pass any bill of attainder, or *ex post facto* law, or law impairing the validity of contracts."

Article V of the amendments provides that no person

"Shall be compelled, in any criminal case, to be a witness against himself, nor be deprived of life, liberty or property without due process of law."

A bill of attainder is an act which prescribes punishment without a judicial trial. That is the character of the Edmunds law, which punishes certain citizens by deprivation of the right to hold office and of the elective franchise, which are property as much as goods and chattels, without legal process. In its application it is also made *ex post facto* by a retroactive process instituted by the Utah Commission, whose rulings under it have punished men who have not become polygamists since there was any law making it an offense. The United States District Attorney is also seeking not only to impair, but to destroy the validity of contracts, by pursuing men of the same class with the terrors of the law.

Article VI provides that

"No religious test shall ever be required as a qualification to any office or public trust under the United States."

This has been flagrantly violated by all the late anti-"Mormon" laws, and their interpretation by the Utah Commission and others. Religious freedom is guaranteed by the Constitution, and whenever the ruling power prescribes what the religion of the people shall or shall not consist of, there is not only an abridgment of religious liberty, but its existence is endangered. That kind of freedom which consists of some person outside of the religionist himself, prescribing what shall be or shall not be the tenets of his faith and practice, is a burlesque, a delusion and a snare. The limit is that the religionist, in the exercise of the prerogative given him under the Constitution, does not infringe upon the rights of others. When he does, then it is time that he should be curtailed, abridgement being a necessity to secure the freedom of the whole. No such infringement of the rights of others can be shown in connection with the religious institutions, marital or otherwise, of the Latter-day Saints, and when they are debarred from the free exercise of their religion, it is in the face of a constitutional guaranty.

Article VIII.—Excessive bail shall not be required.

The rabid anti-"Mormon" officials here have not only, in their pursuit of the victims of their hate, ignored this protective clause in the Constitution—they have done more than demanded "excessive bail"—they have denied bail altogether, pending the final adjudication of cases in which "Mormons" are the hapless objects of pursuit. No more flagrant judicial outrage could be perpetrated than that, the ulterior motive prompting it being too plain to be mistaken. It provides for the punishment of "Mormons," law or no law, and thus is the supreme law of the land set at defiance.

But it would take too much space to show how the Constitution has been overridden in efforts to destroy the "Mormon" religion and its adherents. If what has actually been done in that line were compiled in due form with attempts that have failed thus far, but which show the motives by which the hearts of men are moved, the result would be a library of no small proportions. At the rate at which the country has been traveling on the anti-Constitutional tramway there is no telling how soon some of these ultra attempts may bud and blossom into accomplished facts. In a section of the country (Idaho) the Constitution has been thrown overboard from the ship of state, and the most despotic and ridiculous measures, including a religious test and punishment for belief—enacted.

In the Hoar amendments bill which passed the Senate, but went no further, nearly every one of the chief liberty-preserving clauses of the Constitution were ignored. Writs of attachment were substituted for the subpoena process, witnesses being thus deprived of liberty without any legal charge against them; the wife was compelled to testify against the husband, and therefore, in view of the legal unification of husband and wife, a man is compelled to testify against himself; citizens were

to be deprived of property summarily without due legal process by trial; they were to be deprived of the privilege of bringing their relatives or friends from abroad to this country. But it is needless now to enumerate the outrageous nature of that proposed measure, a half-born legal abortion.

The most absurd twistings are given to clauses of the Constitution. Some of them would be amusing were it not for the momentous character of the questions involved.

Take for instance that embodied in Sec. 3 of Article IV:

"The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States."

This is construed to mean that Congress has a constitutional right to exercise any kind of dominion by making "needful rules and regulations" respecting the people of the Territories, etc. It simply means in relation to the land or other property, not the people who, in this republic, are sovereign and not the property of the United States. Popular sovereignty (or local self-government) was never intended by the genius of this Republic, to be confined to the States, but to be extended to the people, so far as practicable, no matter where they might dwell.

Finally, in relation to the glorious bulwark of liberty, the appalling doctrine was recently enunciated by the Supreme Court, that practically the people of the Territories were not entitled to its privileges, and that, in relation to them, Congress was Supreme. It was held that the national lawmaking body could give sovereign privileges or sweep them away as with a breath. This means that to a large body of the people the Constitution might as well not have an existence.

We might proceed to a consideration of the liberty-crushing processes which prevail in the local courts, but it would take more space than we can at present command. They would show strongly how little reason the overwhelming majority of the people of Utah have for rejoicing on the National anniversary.

The placing of the flag at half-mast was eminently proper. It was an expression of patriotic love for the government of the Republic, because of its being an evidence of the people's sorrow, caused by the destruction of their liberties, which should, under the nation's ensign, be maintained and upheld. The attempt to construe the incident into an insult to the government is supremely absurd, as well as heartless and atrocious. If the majority of the people of Utah were to engage in jubilation on Independence Day under prevailing conditions they should be denounced as hypocrites. The only expression of the popular sentiment must be the emblem of grief. No other could properly represent their standpoint upon the situation.

The stand first taken by the City Marshal in reference to the position of the flag upon the municipal building was just and proper. He had good reason for believing that it represented the sentiment of the overwhelming majority of the people who elected him, and by them he is sustained. He was right because he was doubtless aware that the sentiment expressed was one of loyalty to the government, because of grief at the perversion of the grand principles upon which it was founded. Therefore we do not see that the marshal or the police who sustained him should have any apology to offer in the premises.

The Latter-day Saints more than any other people revere the flag and for that reason use it to express their feeling regarding the stamping out of that liberty over which it should universally float in this Republic.

Among the chief howlers against the expression of the popular sentiment were men who are disloyal to the core, and who cover up their liberty-destroying disposition by shouting in behalf of freedom. Among them were those who advocate the abolition of every vestige of a Republican form of government, by wresting from the hands of the sovereign people all power and inaugurating an absolutism worse than that which obtains under the Czar of Russia.

The "Mormon" people have never at any time insulted the national ensign. They have sustained and upheld it under the most trying and extraordinary circumstances. When they were, like the Pilgrim Fathers, driven from their homes and sought a place where they could enjoy liberty of conscience, they planted the emblem of union and liberty in these mountains, and they will continue to sustain it, and should the occasion arise, doubtless they will be ready to lay down their lives in the maintenance of the principles over which it should forever wave.

Four years ago on Saturday the nation's flag was at half-mast throughout the land. The people had been thrown into the depths of sorrow because one of the leading sons of the Republic had been shot down by the bullet of an assassin. But the victim was not yet dead. The man who would have accused the country of insulting the flag because it was then placed in a drooping position would have been treated as an idiot. The people of Utah joined in that universal grief. They are now sorrowful over the decadence of their liberties. And a feeling of depression was to some extent expressed on Saturday as it was on July 4, 1881.

NOTHING could be more proper than the placing of the flag at half mast over the store of Z. C. M. I. Had a vote of the stockholders been taken, knowing the stockholders as we do, and their sentiments respecting the present judicial reign of terror, we have no doubt that the great majority would have been in favor of putting the flag at half mast, under the circumstances; and as a further mark of their feeling, had it been necessary, they would have draped it with crape. No man with any spirit in him would feel otherwise than this. Who could rejoice on the 4th of July, and make it a day of revelry and mirth, and indulge in gratulations over liberty when some of our best men are languishing in prison, committed there, as we believe, in gross violation of law and of every right that belongs to citizens of this Republic? Even the President of the Institution itself, a venerable man, nearly 77 years of age, venerated and revered by all who know him, who has not broken any law, whose life has been most exemplary, is to-day denied the freedom to which he is in every respect entitled. What stockholder of Z. C. M. I. would not feel that it was a proper expression of feeling to mourn instead of rejoicing under such circumstances?—mourn that an honest, truthful, upright man cannot walk openly and free among his fellows because of the machinations and combinations of a ring of conspirators, who, in their hatred to the work of God, would, if they could lay their hands upon him, consign him to a felon's cell. Talk about rejoicing over liberty under such circumstances! We hear that one individual demanded that the flag should be raised over the City Hall and over Z. C. M. I.—a man who learned his first lessons respecting the flag and the liberties that men enjoy under it from "Mormon" Elders in his native land, and who to-day, if it had not been for the "Mormons," instead of peddling oil and glass and taking advantage of every corner, would have been in his native land, a subject of Queen Victoria—and he, forsooth, must come and attempt to give lessons as to what they should do to the men who taught him the first he knew about American liberty. Another man, we understand, figured somewhat conspicuously in this connection, who, according to his own admission, while the people of Utah were maintaining the Union and honoring the flag, was fighting against it and seeking to destroy the Union which it represented. He, too, must, in his exhibition of new-born zeal, find fault with the action of citizens in putting the flag at half-mast. We respect men who followed their convictions in the war of the rebellion, but it seems to us that modesty at least should suggest to such persons that the less they say about the flag the better, especially when they came here seeking shelter from the consequences of their own acts.

It will only be a few days until 38 years have elapsed since the Latter-day Saints trod the soil of this valley. With reverent hands and patriotic hearts they hoisted their country's flag, unfurling it to the breeze, in these mountains, and from that day until the present they have maintained that flag loyally and truthfully, and have never feared to denounce every attempt of Governors, Judges, Marshals, Secretaries and other petty officials who have held office for a brief space, to trample upon the rights of the people guaranteed by the Constitution under the flag of the country. These are the patriots of the land—men who knowing right dare maintain it, and who have never crouched nor been disposed to

Crook the pregnant things of the knee, That thrift may follow fawning.

But have dared tell men the truth as it is, and stand up for the rights of men. We blush with shame to know that because of the action of a few hoodlums and others more respectable whose judgment was temporarily beclouded, who threatened that institution, the flag of Z. C. M. I. was changed from half-mast. The great bulk of the stockholders would have sustained the officers of the Institution in keeping that flag flying there, if it had been necessary to nail it to the mast, rather than to have changed it at the command of some of the rabble who threatened the Institution.

THE address of the Hon. Moses Thatcher at Ogden yesterday seems to have displeased some persons who would like the idea to go out that the "Mormon" people are enjoying the present condition of affairs in this Territory. We expect some of these people felt when they heard his address as some of the same class did at Thessalonica when Paul and Silas visited that city. They cried out unto the rulers of that city: "These that have turned the world upside down are come hither also."

It is all very well for those who are persecuting to have their victims make no noise. But do they take us for such simpletons as to suppose that the people of this Territory, who are treated as the Latter-day Saints have been for the past few months, do not know how much they are wronged; or that they will sit still and say nothing about their grievances upon such an occasion as the natal day of liberty? It was eminently proper for Mr. Thatcher to speak as he did. The people of this Territory love liberty. No more devoted sustainers of the constitution and of the flag and of the institutions growing out of our form of government can be found on the continent than are the people of Utah.

This is the reason for their being dissatisfied with the present condition of affairs. They feel themselves outraged. The best men of the community are hunted by wretches, whose impure lives will not bear the least exposure, and because somebody has the courage to describe this view of affairs, must be condemned for it as one who is disturbing the harmony of a celebration? No true patriot can join upon such an occasion in lauding liberties of which we are deprived. We are oppressed. We are wronged. We are outraged. Men and women are haled to prison and condemned without just cause, upon insufficient evidence, and by persons who have no right under the constitution and laws of the country to sit as jurors upon their cases. And the world should know it—that we do not acquiesce in such a condition of things, nor submit to these oppressions without protest, and we are glad that Mr. Thatcher had the courage of his convictions and had the opportunity to express himself upon the occasion. We have no doubt that his sentiments found an echo in every true patriot's breast, whether "Mormon" or non-"Mormon."

This is a most excellent time to show who is for liberty, for truth, for righteousness, for the civil and religious rights of humanity, and for Zion—which means all these; and who are indifferent, unpatriotic, selfish, and dead to all lofty sentiments of freedom. Since we came to these valleys, there never has been a better time to find out how men stand. We have them of every kind—ardent, patriotic, courageous, full of zeal, and then in varying grades, from the cold and lukewarm, down to the open enemies of all liberties and of every free aspiration. Men of every class and grade can now be discovered without much trouble. The occurrences of the Fourth in this city bring feelings of this kind to the surface. We have the timid and the apologetic. We have the brave and the self-reliant. And between these two classes we have various grades. The people admire the men who, conscious of doing no wrong, are not afraid to defend their actions or of being misunderstood. Such men are noble examples of manhood. They are the men to whom the people look in a crisis. They never did trust men who were vacillating and afraid, and who, when the enemy attacked them and charged them with wrong motives, cowered, begged, or apologized. That is not the metal of which the men were made who have stood up for liberty in past times.

Our Mayor, City Council, Marshal, police and other municipal officers need never be in doubt as to how the people will feel when they take a bold, manly stand, and maintain a courageous front to the blatant fellows who are continually assailing us. When they think they can gain an officer with fulsome praise they daub him with it and extol him; but who does not know what this means? Would they, if they had the power to-day, elect our present Mayor, any member of the City Council or any other officer to the position which he holds? Of course they would not? Our officers must look to their constituents who elect them. They can rely upon them always, and they are not likely to forget or desert a faithful, courageous officer.

the dining hall, a long, low structure of logs and mud, neat and clean on the interior, situated to the south of the sleeping cells. Here were congregated all the inmates of the Penitentiary, excepting one: this was the murderer Hopt, who lay stretched out in the shade of the wall in the south-west corner of the yard, flat upon his back, his hat over his face, and either oblivious of his surroundings or surveying with moody gaze the "dead line" within a few feet of him beyond which he is not permitted to pass.

As the brethren and sisters took the seats prepared for them near a table at the east end of the hall, they saw they were being surveyed with as much interest on the part of the assembly surrounding them, as they in turn could not but feel for their observers. Not a word was said and most excellent order prevailed. At the opposite end of the room from the visitors, the faces of President Angus M. Cannon, Elders A. M. Musser, James Watson, Rudger Clawson, Wm. Fotheringham, Parley P. Pratt and Joseph H. Evans could be seen, beaming and amiable, nodding and smiling their acknowledgements. A choir of male voices, and very creditable ones, had been formed from a number of the prisoners, and they had prepared for the occasion three very nice pieces, two of them from the Latter-day Saints' hymn book. They were led by an attaché of the institution, (our informant did not learn his name) who accompanied on the organ, which he plays very well.

After the singing, and a prayer by Bishop Watson, the assembly was addressed for about thirty minutes by Bishop Whitney. He dwelt upon the universal Fatherhood of God and brotherhood of mankind, cited scientific and scriptural evidences of the immortality of the soul, and exhorted to repentance and reformation and to aspirations after a higher and a better life. Bishop Watson followed in an address of fifteen or twenty minutes, in which he showed the destiny of the spirit after death, and that of the earth after it should be sanctified. He also counseled his hearers to be obedient and respectful to the officers now over them, and gain their confidence and good will by meritorious conduct. Elder Robert Patrick added a few words of personal experience in accepting and preaching the Gospel, and of testimony as to the truth of what had been said.

The visiting choir then sang a hymn, and Elder Joseph Morgan pronounced the benediction. The speakers enjoyed freedom and power and the Spirit of God prevailed in the meeting.

At the close of the services, the brethren were permitted to administer the sacrament to members of the Church, and sing a sacramental hymn, after which the party nodded and waved their farewells, passed out of the gates, resumed their vehicles, and having thanked the Warden and his aids for their kindly treatment, returning to the city. The brethren who are confined, it was plan to be seen, much enjoyed the visit, with the privilege of partaking of the holy sacrament with members of their faith, listening to their voices and gazing for a little season upon faces which beamed with sympathy and love for them under the trying circumstances in which they are placed.

Nerves and Nervousness.

A nerve is a wonderful thing, and the whole complex system of nerves the most wonderful thing in nature. When this delicate system falls into disorder, the most painful consequences too often follow, as thousands of suffering men and women know to their sorrow. Until within a few years no agent was known that could certainly be relied upon for relief in any long-standing case of neuralgia. But now, in that subtle and marvelously potent substance known as Compound Oxygen—so gentle in its action that no disturbance or pain is felt in the most sensitive nerve-fibres—we have an almost certain cure for all forms of this distressing malady. The feeblest, the most delicate, can inhale it without fear of injury or pain, and with a sure prospect of relief. To know all about this beneficial agent write to Drs. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia, for their treatise on Compound Oxygen. It will be sent free.

Orders for the Compound Oxygen Home Treatment will be filed by H. E. Mathews, 621 Powell St., between Bush and Pine streets, San Francisco.

The census of Newark, N. J., shows 160,000 inhabitants.

Rains in the interior of Mexico are helping the crops, and a good business is predicted for the railroads in the fall.

The Cunard Steamship Company has sent the steamer *Demerara* with provisions in search of the overdue steamer *Gallia*. It is generally thought, in shipping circles that the Anchor Line steamship *Trinacria*, which left New York, June 19th, for Avonmouth, is towing the *Gallia*.

At Binghamton, N. Y., Meinecke was hanged at 10.34 yesterday morning, in the jail yard, for the murder of Kate Brodhead.

Salisbury, Prime Minister, in replying to a letter which he received from the unemployed workmen of Wolverhampton, says the cabinet is considering the whole question of the trade depression.

The national Bank of Mexico has paid out since the 22d ult., \$1,500,000 on its notes presented for redemption.

PREACHING AT THE PENITENTIARY.

"MORMON" ELDERS VISIT THE TERRITORIAL PRISON AND HOLD SERVICES.

Yesterday, by courtesy and permission of the United States Marshal, Mr. Ireland, a number of members of the Church of Jesus Christ of Latter-day Saints visited the Penitentiary and held services within the walls of that institution. It has been the custom with ministers of the various sectarian churches to visit the place more or less regularly on Sabbath days, and preach to the inmates, and after the new rules went into effect, restricting the privileges of visitors, it was suggested that it would only be fair for "Mormon" Elders to have an equal chance with the ministers of other denominations in holding services there.

Bishop O. F. Whitney was deputized to call upon the U. S. Marshal and ascertain how he felt about the matter. He was accompanied by city marshal Phillips, was received with courtesy by Mr. Ireland and the request made was cheerfully granted. Satisfactory arrangements were then made with Mr. Iliff, the Methodist minister, and Mr. Putnam, of the Episcopal church, and others, by which the first Sunday in each month was set apart for the use and accommodation of our Elders.

Pursuant to this arrangement Bishop Whitney, Bishop James C. Watson, Elder Robert Patrick, Brother Joseph Morgan and two ladies of the Tabernacle choir made the first visit yesterday. They were kindly received by Mr. Dow, the Warden, and his deputies, and after being reminded that the rules of the prison would not allow them to converse with any of the inmates, they were admitted within the double gates at the west end of the enclosure. Traversing a portion of the yard, they were ushered into