

## INTERESTING FROM IDAHO.

## THE CALM THAT PRECEDES.

Paris, Idaho, June 21st, 1886.

Editor Deseret News:

Affairs in this portion of Idaho at present are extremely quiet, the minions of Uncle Sam have not paid us a visit for some time past; there seems to be a lull in the persecutive mania, but as a calm generally precedes a storm, we look for further developments soon.

## GENERAL PROSPERITY.

A time of general prosperity prevails and crops look well. The ranges are excellent and stock is fat and sleek, while the health of the people was never better than at present. We are simply enjoying a repetition of past history; the more the people are persecuted for righteousness sake the more abundantly are the blessings of the Almighty poured out upon them. It always has been so, it is so now, and it always will be so; and it is our enemies were not possessed with that demoniacal spirit, which they do not comprehend, and which is insidiously leading them onward to sure destruction, they would pause in their mad career and consider whether there is not a power behind the scene which they know not of and which rules and overrules all things for the good of the much-abused Latter-day Saints. Surely any one with common understanding must conclude that Heaven smiles upon our efforts, and despite the malignity of our enemies and the persecutions heaped upon us by unscrupulous men, our fields produce bounteous harvests, our orchards bud, blossom and bear fruit; our cattle increase and roam at will on our hills and mountains; and last and greatest of all, our children are numbered by the thousands, growing up healthy, strong and intelligent, destined to become a mighty and noble race upon the earth. Surely there is everything to encourage the Saints and to discourage those who oppress us; and so we find it, even where the hand of hate and persecution has fallen the heaviest, when the head of the house is relentlessly exiled, hidden up or incarcerated in prison, and the wives and (in many cases) helpless children are deprived of the parental care and support of the husband and father, yet we find no complaints, no murmurings, but a quiet submissive feeling pervades the hearts of those who have been so ruthlessly dealt with, and a quiet determination to do the best they can under existing circumstances, and with fervent faith, in the promise of Almighty God, that these scenes which are now being enacted will not continue long, and that in His own due time, Zion will be redeemed, and His Saints set free. With these sentiments in our hearts; our faith firmly grounded in Jehovah, and enjoying the blessings of heaven so abundantly, surely we can afford to wait, "till the clouds roll by."

## OUR POLITICAL HORIZON

at present is remarkably clear. Only one foul spot defaces it, and that is in the person and actions of a political desperado, and official pirate named Dubois. This fellow soon after he donned the livery of "Uncle Sam," some four years ago, as U. S. Marshal of Idaho, became elated over his sudden elevation, and impressed with the idea that he might obtain the delegateship providing he played his cards right. He immediately set to work. At that time the Democratic party was largely in the majority, and he being a Republican carpet-bagger knew he could not be elected on the Democratic ticket; hence his only chance was to cause a split in that party and he was not long in selecting the "Mormon question" as the rock on which to wreck the good old ship Democracy in Idaho. This "Mormon question" has always been a fruitful subject for debased men and lowdown politicians. By it they work upon the lower instincts of humanity, and generally succeed in arousing the passions that culminate in anti-"Mormonism." Dubois was successful in this. He won over many apostates and some political soreheads in Oneida County to his schemes, and it was not long before the anti-"Mormon" or celebrated "Hash" party was organized. But it was discovered by the anti-"Mormon" party that the democrats at the next election (1884) would outnumber them about 500 votes and how to overcome this majority was next to be considered. The employes and section hands of the Utah & Northern and Oregon Short Lines were then to be induced to vote the ticket; these having little or no interest in the Territory, and being spurred up with anti-"Mormonism," and plenty of whisky, a holiday and a free ride (the two former furnished by Dubois and the "Hash" party, and the two latter by the U. P. R. Co.) a motley throng met at the polls and voted for the men whom Dubois had selected, and whom he knew he could handle in the Legislature in passing laws inimical to the Democrats, and "Mormons." But these were found insufficient to overcome the five hundred majority and it was agreed behind the scenes to run special trains on the railroads and bring men from other counties, but even then they could not get sufficient votes, and it was found necessary to take possession of three of the outside polling places, and some of the most unscrupulous of the gang were sent, who with well stuffed ballot boxes and instructions to pay no heed to the "registry law" and

## "REGARDLESS OF ALL CONSEQUENCES"

to obtain a sufficient number of votes to gain the election for the conspirators. The result of that election is too well known to admit of comment. The political tricksters who had planned and executed these diabolical schemes against the rights of the people were victorious, and all that was now needed was the favorable ruling of the Federal Judge, who was soon found and whipped into line, and the infamy was complete.

The next field of operations for Dubois' ingenious brain was the Legislature, this he worked with marked success, for early in the session the "test oath bill" became a law, which with all due justice, must be considered by fair-minded men the most outrageous measure ever drafted in an American Legislature. Yet with all the infamy it contained it passed both houses and received the signature of the Governor, thus becoming a law and now at present writing, still defaces the "Idaho Statutes," to the eternal disgrace of all who had to do with it. Thus we see that the morbid ambition of Fred T. Dubois and his deep laid plots has brought into bondage 4,000 of Idaho's best citizens, and deprived them of every right that they held dear as citizens of this great Republic. Not satisfied with the slavery which his hellish schemes have entailed upon the Latter-day Saints, he still relentlessly pursues them, and whenever he travels east, west, north or south his footsteps may be traced by the anti-"Mormon" garbage which he publishes wherever he can find a newspaper man that will listen to his frantic wail. At the expense of the Government he travels from one end of the Territory to the other administering all kinds of political physic according to the constitution of the voters and the circumstances that surround them. In the north this hobby is "segregation;" in Alturas County it is the removal of the capital of the Territory to a Wood River town; to his piratical and political "pals" in Oneida and Blingham counties he promises office and plunder (which is the strongest bait for such a crew); to the Knights of Labor he promises assistance, and in the late brakeman's strike at Eagle Rock, he sought to insinuate himself into their good graces by favoring the strikers and taking a decided stand against the railroad company. Last of all his sacrilegious and inhuman utterances at Blackfoot during the late term of court there illustrates the character of the man who seeks the support of the intelligent voters of Idaho, to send him to represent them in the halls of Congress, these are his memorable words which will follow him to the grave and the far beyond: "I have selected a jury that will convict any

## MORMON

that may be brought before it, either innocent or guilty. It would convict Jesus Christ himself if he was to be tried for unlawful cohabitation." The audacity of this fellow is remarkable. After his hellish efforts to enslave a whole people, and after making the remark just quoted—thus adding insult to injury, and injury to insult—not satisfied with depriving a whole community of every right guaranteed by the sacred Constitution of our country, he exultingly boasts on the street, and afterwards affirms under oath on the witness stand that the jury he had selected would

CONVICT EVERY MORMON, INNOCENT OR GUILTY.

His remark in regard to the Savior

must surely disgust every Christian in Idaho, and yet he has the impudence to ask for his suffrages to send him to Congress, the highest gift of the people of the Territory. Those words be uttered at Blackfoot alone should consign him to the depth of oblivion.

Should the Republican party at their convention nominate him for delegate, he will bring them sure defeat, for the people of Idaho will not be represented by so unjust and godless a fellow as F. T. Dubois.

Yours respectfully,  
RUSTIC.

## EASTERN ARIZONA STAKE CONFERENCE.

The quarterly Conference of the Eastern Arizona Stake of Zion was held in the Stake House at Snowflake, June 12th and 13th, 1886.

There was present on the stand President J. N. Smith, Counselor Oscar Mann and most of the High Council and Bishops in the Stake.

Saturday 12th, 10 a.m.—President Jesse N. Smith and Counselor Mann spoke, and encouraged the Saints in their duties. Dwelt upon the necessity of teaching the young correct principles and the observance of the Sabbath, and that our children should be taught to pray.

Brother John Hunt, Counselor Jos. Lilywhite and Bishop Willis reported the Snowflake, Woodruff, Erastus, St. Johns and Taylor Wards. Paul Smith, President of the High Priests, reported the quorum.

2 p.m.—Bishops Hans Hansen, J. T. Eager, Benjamin Noble and E. A. Noble reported the Snow Low, Omer, Nutrioso and Alpine wards. The rest of the time was occupied by our visiting brethren, who gave some good instructions upon the practical duties of life and our position as Latter-day Saints; that we were like the people

anciently, being persecuted for our religion.

There was a Priesthood meeting in the evening, at which much good instruction was given.

Sunday, 13th, 10 a.m.—The Ramah Ward was reported by Brother James McNeil. The speakers were President Jesse N. Smith and J. B. Miller, who spoke of our wrongs and the effect that our persecutions were having in the world. They were preaching the gospel, and those who were in prison were proclaiming it in such a way that men would be forced to think there was something more than common in our religion.

2 p.m.—The speakers were Counselor Oscar Mann and President Jesse N. Smith, who dwelt upon our home duties, the raising of our breadstuffs, the manufacturing of what we need and the training and educating of our children and observing the Sabbath day.

The reports of the Bishops showed the Saints to be alive to their duties, but in many places it was feared that crops would be cut short on account of the drought, which was much worse than heretofore. It was thought, however, that nearly all would raise their bread.

Conference adjourned to meet in Snowflake on the second Saturday and Sunday in September next.

JOSEPH FISH, Clerk.

## "BLOOD ATONEMENT."

DR. TRUMBULL, in a strong sermon on the doctrine of sacrifice, makes use of the following language:

"Under the symbolic sacrifices of the Old Covenant, it was the blood which made atonement for the soul. It was not the death of the victim, nor yet its broken body, but it was the blood, the life, the soul, that was made the means of a soul's ransom, of its rescue, of its redemption. It is the same in the New Covenant as it was in the Old. Atonement, salvation, rescue, redemption is by blood, the life, of Christ; not by His death as such; not by His broken body in itself; but by that blood which was given at the inevitable cost of his broken body and of his death."

That is "Mormon" doctrine, and if it had been preached in a "Mormon" tabernacle would have been telegraphed all over the country as one of the horrible tenets of the "Mormon" Church, accompanied with exaggerations and misrepresentations and falsehoods about shedding the blood of apostates to save their souls.

The doctrine, set forth by Dr. Trumbull, is the genuine teaching of the Bible and those who repudiate it should disregard the Bible as a guide to such eminently enlightened people as latter day sectarians. The blood of the murderer should be shed as an offering for a sin that is "a sin unto death," and hanging should be abolished as "a relic of barbarism." It is the blood of Christ that cleanses the souls of those who believe in and obey him, and both the law and the gospel declare the cardinal truth that "without the shedding of blood there is no remission of sins." And as the Apostle John puts it, "If we walk in the light as he is, in the light we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth us from all sin."

The latter clause of this text is quoted in every so-called "Christian" pulpit, but the former part is usually omitted. And yet it contains a vital condition. The blood of Christ will only avail as a substitute for the shedding of the sinner's blood, if he turns away from evil and walks in the light of God. In that there is ample food for reflection and the doctrine of blood atonement appears in its true significance.

## ANNIVERSARY OF AN HISTORICAL EVENT.

YESTERDAY, June 27th, was the 42nd anniversary of a momentous and distressing event in the history of the Church of Jesus Christ of Latter-day Saints—the martyrdom of Joseph Smith and his brother Hyrum. They were murdered in cold blood, and the black deed remains a foul blot on the escutcheon of the State of Illinois, where it was perpetrated. Each anniversary serves to revive the memory of the trials through which the Church passed in those times, and brings up with vividness the grief which pervaded the community of Saints, when the full force of the calamity fell upon them. The same spirit that actuated those who participated in the persecutive scenes of those days is exhibited more or less now, and permeates the present crusade. The only living survivor of the tragedy is compelled to retire from public view, and is practically banished from society, although a law-abiding citizen in the broadest sense. Were President Taylor to show himself there is little room to doubt that the respected veteran would soon be within the walls of a prison, if indeed he averted a fate similar to that which he so narrowly escaped in the jail at Carthage, Illinois. The organ of the local conspirators who are seeking to plunge this community into ruin, not long since said:

"The interfering with politics in Illinois is what cost Joseph Smith his life; the anger which is caused—the anger

and fear caused by all the thousands of Mormons in Utah voting solidly as directed will never cease until that rule shall be relinquished. It is a menace to free government which Americans will never submit to. When it grows dangerous enough, if no other remedy can be found, the one resorted to in Illinois will be invoked again."

That class of professed friends who have betrayed some anxiety to have the authorities of the Church come out and face courts which trample justice under foot, should duly consider such threatening statements. We want no more such occurrences as that of June 27th, 1844.

## DR. PARK'S SECOND REPLY.

We give place to-day to another letter, just received, from Dr. John R. Park, which we ask our readers to digest before perusing this article. The Doctor at first acquits us of intentional injustice, which is kind and proper because we had no intention to do him or any one injury, but only to correct what we considered errors likely to be injurious. But toward the close of the letter the Doctor attempts once more to make a personal matter

of our criticism and to denounce it as an "unjust attack." This we again disclaim, and also deny that the institution which he brings in as in danger from our remarks, is likely to be hurt thereby in any way. Far more injury is likely to occur from the theories projected in the report of his lecture than from what we have said in their refutation.

The explanation now given, that the life which precedes organization is an endowment of the Creator, is for the first time definitely presented as coming from the lecturer. Let the present statement be compared with the report which the lecturer admitted was "in the main correct as such reports go," and the wide difference will be palpable to every intelligent mind. After giving this explanation the Doctor remarks, "What there is of atheistical tendency in these statements, or what objection the most orthodox can have to facts that have been proved by ocular demonstration I fail to see." Just so. But the objections we advanced were not made against "these statements," but against the ideas advanced in the "mainly correct" report of the lecture. Neither were they offered against anything that has been "proved by ocular demonstration." And it is not very ingenious to defend new statements under pretence of refuting arguments against former and different assertions. We might enlarge on this but we do not wish to be severe.

We are very glad to see the Doctor come out plainly and squarely and attribute "life and all its phenomena and powers to the gift of God." And if our criticism accomplishes nothing more than the eliciting of this avowal it will produce an excellent effect. But at the same time it will cause a feeling of wonder in the minds of the investigating public, how the report of the lecturer and the statements now advanced by the Doctor can be fully harmonized. However we are gratified at his announcement and do not wish to dwell on the other matter except as we are compelled to by the Doctor's remarks.

The numerous hypotheses put forth by Dr. Park as something that "perhaps" we "believe," or "perhaps" we "object to," or "perhaps" we "will say" or "may be" we will "claim," we pass by as puerile in a purposed reply to what we have claimed and said and objected to, only remarking that to presume on what we may "perhaps" say, or think or claim, is a queer style of answering something that we have stated and published. Will not the acute reader conclude that such "reasoning" is to be classed with the method of claiming exemption from a charge of atheism for a theory that excludes Deity, because of another theory newly advanced that admits Deity?

The quotation from Agassiz has not the slightest application to our argument, because in our claim of a Creator we did not ignore "the creatures," nor the physical laws by which the Creator manifests His wisdom and power, but while recognizing those things that are seen, we simply insisted upon the recognition of the Power that is unseen, and which was entirely excluded from the report of the lecture that we criticized.

In the Doctor's present endeavor to show that "charges" and "insinuations" have been made against him, he resorts to the same method of diverting attention from the real question, which we have gently touched upon above. He asks the reader, not to compare our remarks with the report to which they applied, but to his "summary" written after our argument was published, and "then to say whether he has been misrepresented." To use his own language "any child who can put his syllables together can readily see" how evasive and unreasonable that is.

We are sorry that the Doctor has become so confused, as he intimates, that he cannot perceive the application of the quotations we made from distinguished scientists. He complains about our citations from Webster and Steele; and sets up a very fine distinction, that is, between the word "organized" as used anatomically and the same word as used physiologically. Is not this very nearly allied to that dis-

inction which is said to be without a difference? But he has claimed all along that his lecture was not delivered "with scientific precision, but in a homely, common sense way." Now in a homely, common sense way is not "unorganized" matter that which is without arrangement, design, or fitness of part to part? And is it good, homely, common sense to say that a creature that lives, moves, feels, contracts, improves a temporary stomach, seizes and digests food and rejects the refuse, and exhibits the essential qualities of mind is unorganized matter? The Doctor in his first reply calls it "structureless," which in a homely way has the same meaning as the other term. It is amusing to read the Doctor's complaint against us when it is so applicable to himself. He says: "Had you observed these distinctions," etc. If the Doctor had observed them in the lecture, instead of instituting them now, he would not have exposed himself to so much criticism. If he had explained, as he does now, that matter is organized when it performs the functions of life, and that the term is thus used in a physiological sense, he would have made the matter clear and there would probably have been little left for objection, but no such distinction or explanation or hint of it appeared in the report which we criticized.

As to the *Amaba*, the Doctor will find on closer investigation that he is a little mistaken concerning those creatures, and that they are organized both in an anatomical and physiological sense. But this is not of so much consequence as the notion that all organized beings can be traced for their origin to self cell-producing unorganized matter. That is what misleads, and that was the basis of our objections, for that precludes any necessity for an Organizer.

The spontaneous generation idea, which we understand the Doctor now to disclaim, was conveyed to the ordinary reader by the statement that unorganized protoplasm put forth a blister, which formed into a cell, and that cells self-multiplying arranged themselves into all forms of life. Our objection to that remains, and will remain without further light, which we have no reason to believe will be forthcoming. And how the lecturer's description of protoplasm as "unorganized," can be as well supported by our quotations, "as he claims, is something we have not been able to discover."

It seems that, after all, the Doctor has had to remark that he finds it difficult to say "what was wrong and what not" in our treatment of the question, but he simply charges the article with "misrepresentations concerning the lecture which a comparison now will make apparent." A comparison of our article with the report of the lecture, both of which went to the public together, will show that this charge is utterly groundless, and the comparison wanted now is with what he has written since the lecture, which the most ordinary mind can see would not affect the question of misrepresenting the lecture in the smallest degree.

The Doctor's error now is in trying to keep up this discussion in that kind of spirit. We are willing to give him all the opportunity he can reasonably ask to explain his true position, but we are not willing to allow him to attribute improper motives to us or attempt to place us in a false position without reply. We are glad to know that he agrees with us in recognizing a Supreme Being as the Author and Ruler of all things, for, to promote the acknowledgement of our Eternal Father in this position was the true aim and object of our efforts on this important subject.

## A HIGHLY MORAL ANTI-"MORMON" MEASURE.

THE advocates of the Tucker-Edmunds measure begin to give up all hope of its passage during the present session of Congress. There is not sufficient time for a fair examination of its numerous novel provisions, and the insensate furor that made possible the hurried passage of the bill of 1882 does not rage at present. The elements do not seem ipso facto for the phrenzied fanatics. More deliberation than suits their purpose is likely to attend the discussion of the measure, if it should come up for consideration just now.

It is to be hoped that before the singular compound is taken up in either House, some attention will be paid to the moral aspects of the mixture. Its political complexion is sufficiently disgusting to any lover of the features of republicanism or the lineaments of democracy. But the queer morality of this offspring of political miscegenation ought to be too much for the stomachs of any but the most oblivious bolters of congressional material. We scarcely believe that the committee which endorsed it fully comprehended what some portions of it imply.

It is supposed to be legislation to purify the moral atmosphere of Utah, which, in the proper mind, is so murky that the light of pure virtue can scarcely make its way through the mist. We say nothing about the relative conditions of Utah and eastern life; comparisons are odious and, in this instance, perhaps odorous as well. But we will examine this moral air-cleanser for a few minutes.