THE DESERET NEWS.

CORRESPONDENCE

THE IDAHO INFAMY.

The Law Wrested to Debar "Mormous" From Even Teaching School.

BINGHAM Co., Idaho, March 21, 1886. Editor Deservet News:

March 21, 1880. Editor Desert News: I presume there is no part of the United States where the rights of the people have been more trampled upon by corrupt legislative bodies, or car-pet-bag officials, than in Idaho, es-pecially Biugham County. Through the operations of the "test oath" no Latter-day Saint can hold any office of profit or trust in the Territory, but up to March 13th, we had the privilege of controlling our schools through our trustees who were elected according to law, but our county school super-intendent has given instructions that unless they take the test oath they are removed from office and are requested to forward to him at once the names of three good and true men who can take the oath, or the district will lose the amount of money appropriated for the beneft of schools. Now in school districts like ours, where these "good and true" men canuot be found who can take the infamous test oath, we are under the necessity of either losing the appro-priation, or importing the necessary "good and true," and of the two evils we choose the least and would rather loose the money, than associate with traitors who, to gain a paltry office. "good and true," and of the two evils we choose the least and would rather loose the money, than associate with traitors who, to gain a paltry office, could take an infamous and unconsti-tutional "test oath." To this we sub-mit as gracefully as possible, as it is done under pretense of law, but ac-companying the letter of County Supt. J. C. House, in one addressed to Mrs. Sarah A. Baker, of Teton, Idaho, a copy of which I enclose. Now, Mr. Editor, by what color of law does the Territorial Supt. of Public Instruction render a decision "regarding the school law. to the effect that a mem-ber of the Mornou Church is not ell-gible as a teacher of the pablic schools"—on the ground of his teach-ing crime to be right, etc. Now if this rendition of the school law by this celebrated Boise "Black-stone" is a fair sample of the intelli-gence of the Territorial Supt. of Pub.in-struction, I think the sooner he resigns his position and attends as a pupil at one of the public schools in his neigh-borhood, thelpetter if will be for the public school interest of the Territory of Idaho. Now on the strength of the decision

Notice the second interest of the Territory of Idaho. Now on the strength of the decision of his chief, County Supt. J. C. Honse has revoked the certificate of Mrs. Sarah A. Baker, without cause. He tknows well that no sectarian or denominational doctrines are taught in the public schools of this county, and Mrs. Baker has neither violated the spirit or letter of sec. 30 of the school haw of Idaho. The high-handed proceedings of the Territorial and County Superintendent of Schools is an outrage upon the majority of the citizens of Bingham County, and de-mands a vigorous and united protest against the enforcement of the order, which will bring discrace to its auagainst the enforcement of the order, which will bring discrace to its au-thors, and when generally known by the people it will meet the condemna-tion 1; justly deserves. We are now robbed of every right which is dear to every liberty-loving cltizon-to vote, to hold office or have any voice in local covernment. We simply pay our taxes, and mind our own business. Though "captured, we are not conquered," but will patiently wait for the change which is near at hand. The spirit of '76 still lives; we will contend for our right. Taxation without representa-tion cannot long survive in Free Amer-ica. ica.

· Yours, very respectfully, LIBERTY.

fied. Duty implies law and a law-giver, and man's justification must be not only in his own eyes, but in the eyes of the law to which he is obligat-ed, and for obedience or disobedience to which he must account to the lawgiver

Tais accounting for his acts must finally be to the great Judge of all the earth, whose judginent none can escape, and the time thereof is called the "DAY OF JUDGMENT."

Now this judgment does not come to man during his probation, but after the period of his agency has crased, as it is for the acts and deeds performed while according that agency that while exercising that agency that judgment is to be passed upon him. Therefore, as written, it is appointed unto all men to die, and after death

unto all men to die, and after death comes the judgment. The Apostle John informs us that the Father cave authority to the Son to execute this judgment, and the hour would come when all who were in their graves should hear his voice and should come forth, and all be judged of the Son of Man. His former mission to earth was not one of judgment and coudemnation, but a Savior's mission—one of merey and truth—and in this He was su-pieme, exceeding all understanding; so much so that the wisest among men were filled with wonder and astonishso mach so that the wisest among men were filled with wonder and astonish-ment at lis sayings, and marveled at the wisdom of lis words and the miraculous manifestations of His power

power. This same Jesus, however, who ascended lato heaven, it is written, will.come in like manner as He went; but in a very different character—He comes then to execute justice and judgment; to take vengeance on them that know not God, nor keep His com-mandments. power. This

that know not God, nor keep His com-mandments. Now, for this appointed time of judg-ment, which in the economy of God is fixed to be *after* and not in the period of man's probation, all must wait; whether in their graves or out of their graves, it matters not, all will be sum-moned to appear at that tribunal, at the bar of that great final judgment, and before that Judge on whose word the doom of cternity hangs.

THE GREAT, IMPORTANT QUESTION

THE GREAT, IMPORTANT QUESTION to be answered by all living, and while hving, is: Am I prepared for that aw-ful sentence-for the eternal justice which the law demands? Every man may ask and answer this question for himself, but I propose to ask it in behalf of some other parties, who are prominently active, and find, if possible, a satisfactory conclusion. This tribunal is one of last resort; from it there is no appeal, and in tak-ing our case there it is important that we understand something of the rules of the court in order to determine the probability of a successful hearing. These rules have been enunciated by it the Judge himself, and constitute, the perfection of jurisprudence. No in-justice can be found to attach to a sys-tem so completely theological in all its divine appointments. Consequently, we read as a rule of actiou—"Do unto others as ye would that others should do unto you;" and again, "As ye have done unto others, even unto the least of these who are mine, ye have done it unto me." Upon these and corresponding rules, the Judge has binself declared he will pass than sentence. With this fact in mind, man need not go far estray in his judg-ment as relates to his acts with his fel-lowman. We have the written statement of

We have the written statement of We have the written statement of one very wise man brought up at the feet of Gamalie and learned in the law, that he once verify thought he was doing God service when he weat about halling men, women and children and committing them to prison; but when the higher law was proclaimed to him, he saw his error and turned from it to escape the consequences of such a course. COULSE

or of children, or wealth, of which they have been despoiled by bonds, by

or of children, or weath, of which they have been despoiled by bonds, by fines, and by imprisonment, which they have endured for my name's sake. As ye have done it nato them, ye have done it unto me!" Courts here are run by those who have no sympathy with polygamy. There the Judge and his twelve asso-ciates who are to sit upon twelve thrones, also to judge the twelve tribes of Israel, are all descendants of a polygamous race, and of fathers whose polygamous course will be honored in the fact of producing such illustrious judges as are to determine a world's desting. Polygamous sons will be heard in that court, and judgments of to-day will be reversed, while those who have infileted them will listen to a more awful sentence than they can give, and will serve a much longer term of im-princement of a part for a part for the target

inilieted them will listen to a more awful sentence thun they can give, and will serve a much longer term of im-prisonment in order to pay the utter-most farthing demanded as recom-pense. Then will God himself pro-claim, "I am the God of Abraham, of Isaac, and of Jacob!" They are not dead but living; as it is written, "God is not the God of the dead." These fathers, for their reward of a richteous polygamous life have an innumerable seed and lives eternal. Their glory is secured and the bighest honor will be to dwell in their pres-ence, as they do in the favor and pres-ence of God. But when we look in that day for the Pharaohs and Judges who have afflict-ed polygamons Israel in this world, and ind them where Abraham can neither go nor send, because of that great gulf that lies between, their cry for one drop of water with which to cool their parched tongue will not avail. They may, however, look and see him and his friends afar off enjoy-ing good things, while they are in tor-ment, with a consciousness of all their guit upon them to aggravate their unisery— THE MISERY OF THE DAMNED.

THE MISERY OF THE DAMNED.

THE MISERY OF THE DAMNED. This is no fancied picture, never to be realized. In the justice of God all wrongs must be righted; the cppres-sor will be punished; the wicked must suffer the just penalty of sin; rewards and punishments must follow a knowl-edge of the divine law. That law is now proclaimed as upon the house-top —no plea of ignorance can be urged; no transgressions can be excused. The Lord will not accept prostitution in place of polygamy; where the latter prevails death only is an adequate penalty for the other. Let the wicked therefore forsake his way, and the un-righteous man list shoughts, ior it is written, "The soul that sinneth it shall die," and" with what judgment ye judge ye shall be jndged." The servants of God are being judged without the least mercy or discretion.

The servants of God are being judged without the least mercy or discretion. The law is not sufficiently rigid and severe to satisfy the hate of those who execute it most ingloriously, and to the shame of a great nation, to the dis-grace of elvilization, and the reproach of all honorable men. God, the Father —whose children we all are—will judge between uses used man and restard between man and man and reward every one according to his works. The end draweth near when violence shall no more be heard in the land. The promise is sure. S. W. R.

"WHO ARE THE COWARDS?" NO. II.

Editor Descret News:

I would like, if you please, to ask a few more questions upon this subject, as we have been accused of cowardice, herause forsooth we do not wish to light against the flag of our country or have to shed the blood of our fellow man. Our giad tidings to the world are peace on earth and good will toward men. We are the

MESSENGERS OF GOOD NEWS

LIMERTY. THE COUNTY SUPERINTENDENT'S LETTER. OXFORD, Idaho, March 13, 1886. Sarah A. Parker, Teton, Idaho: The Territorial Superintendent of public instruction has rendered a de-clsion regarding the school law, to the effect that a member of the "Mormon" church is not eligible as a teacher of the public schools, on the ground anong other things that the teacher who teaches crime to be right violates the duty imposed in the law, and if teaching be disguised under the pretext of a political, scetarian or denomina-tional doctrine it violates the spirit of

Is it au act of courage to be bought for such a purpose, knowing that they have nothing to fear from a people who are a patient law-abiding people, and who will submit to be robbed in thes and imprisoned because they trust in God to develop a better state of affairs?

Is it an act of courage, is it bravery,

fairs? Is it an act of courage, is it bravery, to be engaged in any such unholy cru-sade, to make a legal—heaven save the mark — war against defenseless men, women and children, for the purpose of destroying their faith, to prevent the right of free speech, the exercise of the rights of conscience, and of religion, with its sacced rights and sacraments, and to orcak up the peace, harmony and hap-piness of the hearth and home? Is it brave to raid upon happy homes, drag the heads of the families before prejudiced judges and juries packed with men in harmony with the prose-ention, to imprison men and thereby rob their families of a protector and provider, and then take the means that should be, and would have been, used in the clothing, feeding and educating of those families, and confiscate it in fines and costs to support a class who are non-producers and who live upon the hard earnings of the honest toiler? WHAT A RECORD

WHAT & RECORD

WHAT A RECORD to be written on the history of the great American Republic. Is this the result of education? Is this the result of the progress in intellect and civili-zation, or religious liberty and the better and purer state of maukind, or is it a return to the dark ages and his-tory that we read of with horror and disgust, which caused the immortal poet to exclaim, "Man's inhumauity to man makes countless ... thousands mourn."

inan inakes countless ., thousands mourn." Is not this present crusade a contin-uation of "man's inhumanity to man?" Has not the history of the past deter-mined the impossibility to crush out the advocating and sustaining of un-popular principles? Where are the statesmen? Where are the men whose burning words in the detense of liberty and religious freedom echoed the world around? They are husbed in fear. Moral cow-ards fear to advocate religious free-dom when it is in behalf of an op-pressed, unpopular people-unpopular through criminal misrepresentation, aid it has become a virtue (!) to lie, misrepresent, trample sacred prinei-ples under foot and to strive to destroy a God-fearing people.

O TEMPORA! O MORES!

O TEMPORA' O MORES! Sarely there is "Mene Tekel" on the walls. "With what measure ye mete, it shall be measured to you again," said the Savior in Ilis wonderful. truthful phil-osophy. If the United States Gov-erament is trying to destroy the Church of Jesus Christ of Latter day Saints, what may they not expect to be meted unto them again? They cannot say, at the day of judgment that they were ig-uorant of what they were doing. If they did not believe our testimony, the Bible or the Book of Mornion, they have no excuse for breaking their oath of office which they took when they swore to which they took when they swore to uphold and sustain the Constitution and cowed coward-like before the popu lar prejudice of the people to pass un-constitutional laws to the hurt of a God-fearing people. United.

DEATHS.

Fow LASE. -At Plensant Grove, Utah, on Sunday, March 7, 1866, Elder John Fowlke; born December 26, 1863, in the town of Not-tinghum, England; emigrated to Utah in 1861, shoce which time he was ordained a High Priest; was a worthy Latter-day Saint, full of faith and good works. Many of the Elders who have labored in the Nottlingham Conference will remember Father Fowlke for his kindness to them while ou their mis-sions, for he was kind unto them, obedient to their counsels and teachings and ever willing to assist in doing good. He was also a good husband and loving father and leaves belund him upwards of 60 grandchildren and 16 great-grandelildren. Millenial Star, please copy.

GAY-At her son's residence in Späaish Fork, Utah County, March 6, 1886, of pneu-monin, Lucretin Davis Gay, daughter of Jumes and Miranda Jones Davis, born in Princeton, Worcester County, Mass., May 21, 1809: was baptized into the Church of Jesus Christ of Latter-day Sants in June, 1843; removed to Nauvoo in 1844; was driveu from there with the Saints in 1816; stayed a short time at Des Moines. Iowa, then settled at Council Bluffs, and remained there until 1852; when she emigrated to Utah, and lo-cated at Spaajsh Fork. Her husband died

He was foreman of the co-operative boot and shoe shop of this place, where he worker till willin one week of his death; was very ambificuts man, was worn out, and died in his 70th year. He was one of the presidents of the 69th Quorum of Seven-ties. He had entered into the celestal or-der of marriage, and during his sickness ho said should the marshals come and drag him from his sick bed, as they had done L. D. Watson, of this place, he felt that he could not endure it and would certainly dio in their hands, but God took him where the enemics of the Shints emnot reach him where their power and authority are no' known. His children are mostly grown np, and his wives, who are siged (one of them ten years older than himself.) feel they have a the ou the other side.-[Cus.

April 7

NEELEY .--- At Franklin, Idaho, March 21, 1886, of pneumonia, Amos Lionel sou of Orson D. and Mary Neeley; born Dec. 13, 18:4.

COOLEY.--In Brighton Ward, Salt Lake County, Marchy Sist, 1880, of pluro-pneu-inonia. Marcha Elizabeth, daughter of Itachel C. and Andrew W. Cooley; aged 13 years, 5 months and 7 days. Functal service to be held at residence on Friday, at 10 a.m.

MANSFIELD.—At Therber, Plute County, Ulah, Mary Eliza, daughter of M. W. and O. A. Mansfield, on March Sin, 1986; born Feb-ruary 17th, 1885.

Richt, -At St. Johns, Apache Couniy, Arizona Territory, March 20th, 1886, of acur-let fever, Margarei Vivian, daughter of Jos. Benjamin and Engenie Buth Pace Richey; borit at St. Joins, June 30th, 1882. Also at the same place, March 22d, 1856, of puerperal fover, Eugenie Buth Pace, wife of Joseph Benjamin Richy and mother of the child whose death occurred two days before. She was the daughter of James and Mar-gract Pace, and was born at Payson, Ulah, July 7th, 1861; she was the mother of six children, the two youngest surviving her-one about two years old, and the youngest ten days old, at the time of her death. The double funeral of mother and child tool: place on March 23d.

ROBISON-Of old age. at Mill Creck, Salt Lake County, Utah. March 29, 1886, Eli Holison, formerly of St. Helens, Lancashire, England. Born April 1, 1807, at Woolshal-na, near Bury, Loneashire, England. Em-braced the Gospel in 1846; municrated to Utah in 1877. Was a member of the High Pricets' Quorum; a faithful Latter-day day Saint, and an honest min. He leaves the wife of his youth; twe daughters, 12 grandchildren, and a few great-grandchil-dren, basides a host of warm friends to mourn his ocath. Mill. Star, please copy.

Mill. Star, please copy.

OBITUARY.

Thomas Lowe, who died at Pranklin, Oneida County. Idnho, March 17, 1886, of pnenmonia, was the son of Thomas and Janet sharp Lowe, and was born in Fife-silure, Scothand, July 2014, 1824. He embraced the Gospel in the year 1850, emigrated to America in 1857, and to Utsh ho 1861, settling at Coalville, whence he re-moved to Franktin two years later, where he has since resided. He leaves a wife, four-teen children and thirty-one graudentifiera, besides numerous tricuds, to mourn his de-purture.

teen children and thirty-one grandchildren, besides numerous frieuds, to mourn his de-parture. Through the trying times the Saints have seen lately, Brother Lowe has been dran and steadfast, and, just before his death, he called his family together, hore a strong testmony tothem of the truth of the Gos-pel, and exhorted them to be faithful and true to the same. The funeral services were held in the Franklin meeting house. March 19, and were numeronsly attended, the people turning out almost an masse to pay their last respects to the deceased. The speakers, Brothers Durant, Nash, Jolley and others, offered many words of exhortation and sympathy, and advised his family (who were all present except one daughter, and his son Thomas G. Lowe, who is on a mission in Scotland), to follow his example by standing firm in delense of the truth. truth

The remains were followed to the ceme-tery by over thurty wagons and carriages.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

March 20th, ISSS.

One bay HORSE, about 12 years old, has a white spot in ioreneod, the points of both ears are off, three white feet and about half of let fore foot is white, and he is branded on right thing with something that is all mashed up, shore on all four feet, is saddle and harness marked. If the above described animal is not claimed within ten days from date, will be sold to the highest bidder at the City Found, Lebi, at 10 block p.m., on Thursday, the Stin of April, 1886. LOREN OLMSTEAD.

LOBEN OLMSTEAD, City Poundkeeper. Lehi City, Utah Co.

tional doctrine it violates the spirit of	When their work, of which there are	persecute the Saints of God and who	cated at Spanish Fork. Her husband died	ESTRAY NOTICE.
section 39, school law, forfeits his or	many witnesses, is testified of before	are causing us to wade through the	in May, 1851, leaving her with a family of cight children. She presided over one of	
her wages, and the right of the district	the great Judge,	tribulation we are passing through for	the Relief Societies of Spanish Fork for a	T HAVE IN MY POSSESSION:
to share in the public school monies,	THE SENTENOR	the Gospel's sake.	humber of years to the entire satisfaction of	
and should have the permit or certifi-		And now, my friend, and friend of	all associated with her, and she died as she	One brocled face one year old BULL. No
cate revoked by the county superin-	will be heard as already uttered,"as ve	the human family, as you prove your-	had lived, full of faith in the Gospel and	marks or brands visible.
tendent.	have done it unto one of these my	self to be in your noble detense of the	with the hope of a glorious resurrection.	If not claimed in ten days will be sold at
I do therefore hereby revoke your	disciples ye have done it unto me!	sacred principles of "truth and liber-	and the second s	public auction to the highest responsible bid-
certificate No. 7, issued November 4,	Depart ve cursed!"	ty and the rights guaranteed huto	DIAMONDIn Springville, Utah County,	der, at Woodruff Estray Pound, Rich Co.,
1885: the same being cancelled on the	The only defense that can be offered	Americau citizens in that inspired doc-	U. T., March 14, 1886, John M., son of James	Utah Territory, on Wedneday, April 14th,
records of the Superintendent's office	in that day is: We did it to destroy	ument, the Constitution, let me ask	and Mary Ann Diamond; born January 1st,	1885, at 10 o'clock a. m. MARCUS C. VORSE,
of Bingham County, Idaho. Respect-	what was to us au obnoxious system		100	Estray Poundkeeper.
fully, J. C. HOUSE,	of marriage, though claimed to be of	A FEW QUESTIONS:	PRICEAt West Jordan March 26, 1886,	Woodruff, April 3, 1886.
	divine origin. But this defense will be	Is it hravery for a nation of fifty mil-		the order study and the state of account
Bingham County, Idaho.		lion to be persecuting a small commu-		
the Brance of a state		nity of two or three hundred thousand,		ESTRAY NOTICE.
	gave unto my people Israel, where-	endeavoring, like the Catholic.tyraots	HARRIS In this city March 29, 1856, of	123ARALI MOTION
	in I commanded this thing, and	of the dark ages, to control the con-	[lumor, fighthin, where we at fighthis over	T HAVE IN MY POSSESSION:
EXPRESSIONS FROM THE PEOPLE.		science and practice of a God-fearing	Oct. 29, 1825, in England. Fancral service will be held on Wednes-	HATE IN ME TOSSBOLISH
		people?	day, at 2:30 p.m., at residence, 738 E., Fitth	One how MADE about place strong and income
THE FINAL JUDGMENT.	sent you to be judge over my polyga-	Is it an act of noble bravery to pass	South Street. Friends invited.	One bay MARE about nine years old large stripe in face, right hind foot white, small
	mous fathers of whose seed I am, and	laws expressly to prevent them in the		yellow spot on left thigh about the size of
Anti-Polygamy Judgments Re-	to whose race I belong? In me is the	free evereise of their religion?	PARRAMORE-At Parowan, Iron County,	a dollar. No brands visible.
versed.	law folfilled that the child shall houor	Is it an act of bravery to supply	Utah, March 10, 1886, Joseph King Parra-	If the above' described animal is not
	the parent, and my people of the last	means for the hire of corrupt meu, for	imore. ne came to oran in the year sooi,	claimed and taken away within ten days
Man's agency implies accountability:	days, whom you have so cruelly perse-	no others could be bought for such a	Trom Duckenneid, Manchester Conference,	from date, will be sold to the highest respon-
obligation and duty are imperative in	cuted for honoring the fathers of my	purpose, to inform against, prosecute	was known as a most faithful and devoet	sible bidder, on April 8, 1886, at 2 o'clock p.
their demands as infloencing his acts	people and my law, shall be crowoed	and condemu a class of citizeus who	Latter-day Saint ever since he embraced the	S I POLLOCK
and conduct, which must conform to	with an hundredfold of all you have	fear God and keep His command-	Gospel in his native country, England, to	District Foundkeeper.
the requirements of duty to be justi-	wrested from them, whether of wives	ments?	the time of his death,	Kanarra, Iron Co., Utab, March 30, 1886.
and conduct, which must conform to	with an hundredfold of all you have wrested from them, whether of wives	fear God and keep His command-	Latter-day Saint ever since he subraced the Gospel in his native country, England, to	8. J. POLLOCK.