

# DESERET NEWS:

## WEEKLY.

TRUTH AND LIBERTY.

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WEDNESDAY, - JULY, 13, 1881.

### THE PEOPLE'S PARTY.

The time is at hand for holding conventions in the different counties of this Territory, to nominate candidates for office at the general election, which will take place according to law, this year, on Monday, the first day of August. Preparations by leading members of the People's Party are now in order. We have central committees in each county, and a central committee for the whole Territory, and they ought to be active in arranging for the meetings which are necessary as preliminaries to the election.

All things should be done in order. Without intelligent plans, faithfully executed, order cannot be assured. Haste, frequently breeds confusion, and confusion discomfiture. Therefore let everything be done in the season thereof, and, as we are instructed by the highest authority, let "honest men and wise men be sought for diligently; and good men and wise men ye should observe to uphold, otherwise whatsoever is less than these cometh of evil."

For many years of our sojourn in these valleys there was no need for any particular political organization. The citizens could come together in mass meetings, make their nominations in peace, sustain them with uplifted hands, and on the day appointed go to the polls and vote without noise, excitement or ill feeling of any kind. This method is a little too slow, perhaps, for some folks whose traditions concerning political movements savor of tumult, conflict, excitement and turmoil, and who regard a struggle of some kind as essential to an election. But we have no need to pattern after these ways, and among a community guided by the spirit of the gospel there should be no animosities nor party feeling, generating strife and leading to the evils which prevail in the world. Our way may be tame to them, their way is wild and barbarous to us.

With the influx of people of various creeds and parties came political divisions and party lines as a natural consequence. We have to recognize these as existent facts and shape our course accordingly. The organization of the People's Party was effected to enable the permanent citizens of this Territory to work together in harmony, and retain that power in local politics to which they are justly entitled on the recognized principle that majorities should rule. A multitude without mutual understanding, is far less in force than a small party disciplined and united.

It is necessary that the organization of the People's Party be maintained in all its parts. Each local division ought to be kept in working order, and be ready for duty whenever there is anything political requiring action. And it should be clearly understood that the People's Party is an organization separate and distinct from other political bodies. Its meetings, platforms, tickets and officers are not to be interfered or mixed up with those of any other political institution. Our friends in remote places and small settlements where there does not appear to be much need of any distinction of this kind, must not think that these matters are unimportant. Their calls for caucuses, conventions or other political gatherings should be addressed to the People's party, not to the general public. As the Democratic party is distinct from the Republican party, so is the People's Party from any other, and only its own members have any right to take part in its deliberations and the arrangement of its tickets and other concerns. The name which it bears may favor the idea that it is an open affair, into which all people of every shade of politics may enter and put their finger into the general pie. But if this notion is permitted to obtain, the primaries and conventions will soon become

mixed and heterogeneous gatherings, in which confusion and uproar and contention and folly will be the chief characteristics, and the object of the organization will be entirely defeated.

It is chiefly for the benefit of the distant settlements that we offer these suggestions. We advise all the local leaders of the party to be watchful and strict in maintaining their position and the rights and privileges to which they are entitled, and not allow their enemies, under the guise of "hail fellows well met," to take a hand in affairs that belong only to the People's Party, nor to introduce among them the tricks and jugglery that disgrace the politics of the period. Let every man and woman, holding the right of suffrage, take an active part in the duties of citizenship, and let wisdom, forbearance, correct principles and united movement characterize all their proceedings, to the exclusion of personalities, private schemes, individual animosities, sectional differences, and anything and everything that will prevent harmony and the welfare of the great body of the citizens of this Territory.

[From Tuesday's Daily, July 5.]

### THE NATION'S GREAT CALAMITY.

EVER since Saturday morning when the news first reached this city of the attempt on the life of President Garfield, the utmost anxiety concerning the issue has been felt by all classes of the community. The desire to learn the condition of the wounded chief is unabated, and the bulletins which have been posted at this and other offices have been the great objects of attraction to the public, while those of our citizens who remain at home make the constant inquiry, "What is the latest news about the President?"

The preparations for celebrating the birthday of national independence, which were abandoned as soon as the sad intelligence of the dreadful crime was received, were very elaborate and expensive. A drive around Liberty Park—which a great many people took yesterday, gives at a glance some idea of the extensive arrangements that were in progress for a grand and memorable time. The liberty pole facing the principal entrance to the park is one of the finest ever erected in this part of the world. The frame-work of the main arch with the beginning of its decorations, and the arches for the twenty-one City Wards, each of which had its own design, indicate what a fine scene would have met the eye if the work had been carried on to completion. The grand platform in the open space, with its shrubbery, flags, festoons and other ornaments which stands in plain view from the splendid locust grove surrounding; the immense asphaltum dancing floor with the timbers for the frame work of the roof; the big race track, leveled and laid off from what was but a few days ago a lucerne field; the brick work of the eight furnaces for the barbecue; the wells and pumps provided in different places; the long tables erected and the various beginnings for the ornamentation of the Ward sections for picnic; all show that the committees, with the people to sustain them, had gone to work with a will to make the celebration worthy of the day and of the citizens.

It was a great disappointment. At least ten thousand people dropped their arrangements for a day of enjoyment in Liberty Park, as soon as the sorrowful news of the President's injuries was fully confirmed; and the unclothed scantling, the naked skeletons of arch and roof, the half decorated pillar and incomplete design in evergreens and flowers, with here and there a ribbon and a streamer, a rosette and a flag, are silent but eloquent expressions of a maligned people's respect for national authority embodied in the person of the bleeding victim of an assassin's hate.

The latest word from Washington is neither hopeful nor depressing. The attendant physicians consider the President's chances for recovery probable, while the Surgeon General thinks he cannot survive. It is possible that some definite opinion may be formed to-night concerning the result. It is thought that the crisis will be reached between 6 and 9 o'clock this evening. General Garfield is a man of robust form and has a great deal of vitality. This would tend to prolong his life for some time, even though the

wound be mortal. And, on the other hand, if the bullet has not fatally injured some vital part, it would give him more than common chances for rapid recovery.

Whatever may be the outcome of this lamentable affair there can be but one feeling in relation to the deed which has prostrated the head of the nation. It is a crime which every right-thinking person must denounce as diabolical. It is more than common murder. He who lies stricken nigh unto death is the nation's Chief Magistrate. In one sense he is the father of the country. The bloody act which fell him to the earth is patricide. It is in the nature of treason, even under the limited signification defined in the Supreme Law. If, as is stated, the assassin is so far of unsound mind as not to be legally responsible for his crime, he should be kept securely where he cannot ever repeat the act of madness. If he is sane, the full penalty of the law should be inflicted. The impunity with which human blood can be and has been shed in the United States is disgraceful to the country, and is bound to bring its penalties. And this awful crime which has startled the whole civilized world, ought to wake this nation out of its shameful indifference to the sacredness of human life, and to the divine command, "Whoso sheddeth man's blood, of him also shall man's blood be shed."

### SALT LAKE STAKE CONFERENCE.

ASSEMBLY HALL, S. L. CITY.

Saturday, July 9, 1881.

10 a. m.

There were present on the stand: of the Twelve Apostles John Henry Smith.

The Presidency of the Stake, Angus M. Cannon, David O. Calder and Joseph E. Taylor.

Of the First Presidents of Seventies, William W. Taylor.

Of the Presidency of the High Priests' Quorum, Elias Smith and Edward Snelgrove.

After the usual opening services the roll was called showing as follows: One Patriarch and seven Presidents of Seventies present.

The 1st, 2nd, 5th, 8th, 11th, 12th, 15th and 16th Elders Quorums were represented by presiding authorities.

All the Wards of the Stake were represented by presiding authorities excepting the 1st, 2nd, 4th, 13th, 18th and 20th Wards, Salt Lake City, and the Mill Creek, East Mill Creek and Union Wards.

The statistical report of the Stake and reports from the 3rd, 4th, 5th, 6th, 8th, 9th, 11th, 12th and 16th Elders Quorums for the past quarter were read.

Prest. Elias Smith reported that the High Priests Quorum was composed principally of elderly brethren and though they were not so faithful as they should be, he thought they were about on a par, from the reports read, with the Priesthood generally. He exhorted the brethren to awake to a sense of the importance of their callings.

Elder George Goddard said the statistical condition of the Sunday schools would not differ materially from the report read at the last quarterly Priesthood meeting. He urged the importance of Sunday school superintendents being left free to devote their undivided attention to the duties of that appointment, as where they were called away to fill other positions, it was a great detriment to the schools. He strongly advocated devoting the morning service to the Sunday School, but deprecated the practice of having the Sunday school overlap the meeting as prejudicial to both.

President Joseph E. Taylor said there were many interests combined in the organization of a Stake of Zion. The Lord had an appointed order in the organization of the various quorums of the Priesthood, and it was important that presiding officers should be diligent in precept and example in influencing the members of their respective quorums to faithfulness in the performance of their duties. Presidents of quorums should labor with zeal for the salvation of those over whom they were called to preside, but when such labors failed they should not leave the labor of dealing with the unfaithful entirely with their Bishops, for they as quorums had authority to disfellowship the unworthy from their quorums.

Bro. George Goddard of the Assembly Hall Committee read a re-

port of the total amount paid by each Ward of Salt Lake Stake for the Salt Lake Assembly Hall, the total being \$21,172.54 or about \$600 more than the first apportionment made for the purpose of erecting this building. The Committee were about \$5,000 in debt and were considerably embarrassed by the importunities of their creditors, and they were anxious that some steps should be taken to clear off this debt and relieve the committee of this responsibility.

Prest. David O. Calder said it was expected that to a great extent the labor of building up the Kingdom of God would devolve upon the Priesthood. Men in the various avocations of life were paid according to the kind and amount of labor they performed and the energy they displayed in the prosecution of their labor. It could be said of our duties in the Priesthood these were not empty titles, and if we were as diligent in our spiritual as in our temporal affairs, there would not be the complaint that there is; and yet it was infinitely more important that we should take a course in life that would insure to us the inestimable riches of eternity. While it was necessary that we should labor for the things of this life, we had no right to let such labors interfere with our duties to God and His kingdom, for in devoting our souls entirely to the acquisition of riches, we were in danger of worshipping it. It was this feeling that occasioned class distinction among this people. The people of God were willing to labor and sacrifice for the kingdom in their days of poverty. While the things of this world were necessary to build up the kingdom, men should not set their hearts upon them, but hold their substance and time subject to the will of God, and by seeking first the kingdom, all other things would be added.

Adjourned till 2 p. m.

2 p. m. after the opening services.

Bro. George Goddard read a special report of the amounts paid in accordance with the vote taken in October, 1880, to contribute the proceeds of one day's labor for the purpose of paying off the debt on this building. At the request of President A. M. Cannon, he promised to furnish a report of this matter in full up to date in time to be read to the Conference to-morrow.

Bishop Samuel A. Woolley moved that the Wards each assess themselves six dollars to pay an indebtedness owing by the committee which was particularly crowding them. Carried.

The General Authorities of the Church were then presented and sustained as at the preceding General Conference, with the exception that John W. Young was sustained as a Counselor to the Twelve Apostles.

The Authorities of the Stake were sustained as at the preceding Stake Conference, with the following exceptions:

The names of John Nicholson, John Morgan, Henry P. Richards and William H. Haigh, who are engaged in other directions, were omitted from the Home Missionary list, and the names of James W. Taylor and David C. Dunbar were added.

Edwin F. Parry was sustained as Second Counselor to the President of the 6th Quorum of Elders.

Edward J. Liddle, formerly Second Counselor, was sustained as First Counselor to the President of the 9th Quorum of Elders, in place of Horace Cummings, removed to Logan, and Jos. D. Lyon as Second Counselor, to fill the vacancy thus occasioned.

James C. Watson, formerly Second Counselor, was sustained as First Counselor to the Bishop of the 6th Ward, in place of Samuel L. Evans, deceased, and Jesse West as Second Counselor, to fill this vacancy.

Theodore McKean, formerly Second Counselor, was sustained as First Counselor to the Bishop of the 16th Ward, in place of Henry Emery, deceased, and James W. Phippin, as Second Counselor.

A. W. Carlson, as Second Counselor to the Bishop of the 19th Ward, in place of Wm. Asper, on a mission.

Andres Frantzen as Second Counselor to the President of the Scandinavian meetings of the city, in place of A. W. Carlson, appointed Bishop's Counselor.

T. E. Taylor as Second Assistant Superintendent of Sunday Schools, in place of Samuel L. Evans, deceased.

Elder C. W. Penrose felt it a great privilege to meet with the Saints in

Conference. He was sorry that there was any indebtedness remaining upon the Assembly Hall. He thought that there was a misunderstanding in relation to this matter, some supposing that the vote to pay the proceeds of a day's labor was to cover all previous donations instead of being an entirely separate matter. He hoped something would be done besides talking to clear off the debt. The religion of the Saints required something more than preaching, praying and singing; there was always in it something to be done, hence it was requisite that the duties of to-day should be promptly performed, that our labors may not accumulate. The Saints needed constant instruction, and to be reminded of their practical duties, and it was very important that those set apart to act as Teachers should be diligent in their labors, acting as peace makers, and as prompted by the spirit of their callings instead of in a stereotyped system of catechising. There was an immense field of labor at home for these standing ministers who were required to be with the Church always to see that there was no iniquity prevailing, and visit the members at their homes to instruct them in their duties. They were not required to pry into peoples private affairs, but to aid in the settlement of difficulties which the people could not settle themselves. When a man was called to act in any office in the Priesthood he should seek for the spirit and inspiration pertaining to it, not having a set form in his ministrations, but so living that the Spirit of God would continually inspire him for the occasion, and then the Saints should prepare their hearts to receive the instructions of God's servants. All were called to be live members in the Church, doing all they could for the building up of the kingdom, each ready and willing to do his or her part of the work required. Dilatory members were deceiving themselves in supposing that they would receive the promised reward without performing their proper share of the labor. Few of the many who were called to the office of Seventy were engaged in the special duties of that calling, which is to carry the gospel to all nations, under the direction of the Twelve. But they should not lose sight of their missions on that account. They should endeavor to do all the good they could at home, and be diligent in preparing their minds for future usefulness, in posting themselves on Scripture and the arguments in favor of the truth, that when they were called to go abroad, they might be able to accomplish a great work. Much good could be done by circulating the printed word; and if the Seventies would each send off to their friends or to missionaries abroad the papers and pamphlets of the Church, it would greatly aid in the dissemination of the principles of the Gospel. Some of the sisters asked what they could do to aid in the work of God. They were not sent abroad on missions, though he thought many of them would make splendid missionaries, but they could send a paper containing a sermon, or article upon our doctrines to distant places and thus, at a small cost, help in the good work. The devil was always busy; the Saints should not be asleep. This work would never fail. Everything done against it would prove to be for it, and those who labored in it continually would receive the great rewards when it was consummated. Even now they would get nearer to God, and enjoy the light and power proceeding from Him. This work would increase and prosper all the time. The veil between us and the eternal world would become thinner, the Priesthood there would be in communion with the Priesthood here, in the holy temples erected by the Saints, and this greatest of all dispensations would proceed to completion while every weapon formed against it would melt, every power raised against it would wither, and every nation that arrayed itself in hostility would pass away. And when the Lord appeared in His glory He would render unto every one according to the faithful labors performed, meting out justice to all.

Bro. Willard Young said he esteemed it a privilege to meet with the Saints, as it had been near two years since he had had this opportunity, but from the few who were present, it would seem that this privilege was not very generally appreciated. He felt desirous of performing his duty, though speaking in public was a very embarrassing one. He regarded the mission of the sisters, in rearing the future