

THE IDAHO TEST CASE.

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to go outside of the evidence, except as alluded to by Mr. Bassett, and take notice of matters of notoriety generally talked of, we might say that before the meeting of the late conference in Salt Lake City a movement of this kind might with reason have been expected, but as no signs of such a movement have been given, either at that meeting or otherwise, so far as it appears to this court, we must conclude there is no movement of this kind, nor can it be seen that any is to be expected.

To sum up all that has been done in this regard, it may be briefly stated: Bishop William Budge, President of Bear Lake Stake, in Idaho, has given orders for about two years that the members of that church, its preachers and teachers in his stake shall cease to teach polygamy or plural marriage; that the presidents of other stakes in Idaho have also given such orders, but that the doctrines of the Church remain unchanged, and the belief in its teaching upon that subject of even those who are giving these directions, not to preach and teach, remains unchanged. It nowhere appears that the teaching and practice of polygamy is in any way disavowed by the Church, but it does appear that bigamists and polygamists are held by the Church in full membership and that Bishop William Budge, apparently the chief Bishop of the Church in Idaho, is himself a polygamist. The organization, as such, teaches the doctrine. Under such circumstances the court cannot see such reformation in the creed, teachings and practice of the Church as to exempt its members from the operations of the test oath in this Territory. This follows the facts proven as to the orders given by Bishop Budge and others even if we grant that they had the fullest authority from the Church short of absolute sovereignty, to deal with the question, but we have also seen that none of these men are shown to have such authority. Yet I say had they been shown to be empowered their orders would be only a keeping of the real and conceded doctrines, teachings and practices of the Church at large in abeyance for an indefinite time, but only so far as positive practical teaching of polygamy for the time being is concerned. It would not change the principles, practices and teachings of the Church however commendable a compliance with the Bishop's requirements may be, and the court must say it is commendable as far as it goes, yet it does not go far enough to touch this question.

Am I understood on this point? I say this forbiddal does not in any way affect the doctrines or teachings of the Church, but only for the time seeks to restrict their teaching, their manifestation. These men who thus temporarily direct are not the "organization" or "association" of the Mormon Church, and for aught we may know their acts in this matter may be deemed rank heresy by the Church. It is more than likely, if they went so far as to deny the authority of these revelations and their binding force, they would be subject to censure by the real authorities of the Church. They do not and cannot of themselves speak for the organization, but they can do and proudly are doing their people good by advising them to obey the laws. They are certainly doing them much good if the people are following their advice ever so superficially.

I therefore conclude: That the statute in question is constitutional; that the Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church, is an organization whose doctrines and teachings are within the inhibition of this law; that these doctrines and teachings have not been repealed, abrogated or changed in this Territory so as in any way to affect such organization in this Territory or elsewhere; and that membership in such organization is inconsistent with the right of such member to vote under this law.

The application for an order of mandamus is therefore denied.

C. H. BERRY,
Judge District Court.

TELEGRAPHIC NEWS.

LONDON, Oct. 27.—Lord Salisbury today received several cable dispatches from Lord Sackville, British Minister at Washington, admitting the facts in connection with the Murchison letter and saying he regretted them. A number of dispatches from Secretary of State Bayard were forwarded to Lord Salisbury, in which the Secretary urged that in view of the coming national election in the United States it was imperatively necessary there should be a change in the British representative at Washington in order to repair the evil. Phelps made a special point that by treating Murchison as a British subject entitled to advice despite the fact that he stated in his letter he was a naturalized citizen of the United States, Lord Sackville had disregarded and violated the understanding of September, 1871.

Lord Salisbury admitted this was the most serious point of view of Lord Sackville's conduct.

NEW YORK, Oct. 29.—In the rear of an undertaking establishment in Mott Street this morning was presented a strange scene. Chinamen and inquisitive persons of all nationalities and creeds moved about the dimly lighted place. The wooden ceiling was hung in black and white. Curiously cut

draperies of black ornamented the walls. Near the end of the room on a black covered table, was a casket which contained the embalmed remains of Li Yu doo, General of Black Flags. The receptacle was of red cedar, covered with broadcloth and trimmings of solid silver. A plate on top read: "Li Yu doo, died October 19, 1888, aged 56 years. We meet on the level, we part on the square."

The remains were dressed in garments usually worn in life. Placed about the room were the usual emblems of a Chinese funeral including Joss sticks, playing cards, rice, oranges and roast pig. The mourners were dressed in black and white and chanted a dirge. A brass band, which played the "March in Saul," was the only non-oriental part of the performance.

At the conclusion of the ceremonies the remains were taken to Evergreen Cemetery and buried.

LOS ANGELES, Oct. 28.—The identity of the mysterious Charles F. Murchison, writer of the Pomona letter to Minister Sackville West, is still a secret. There is no truth in the story telegraphed from here that W. A. Bell, a lawyer of Pomona, is the real writer of the letter. This is given on the authority of Col. H. G. Otis, editor of the Times of this city, who has been in the secret from the first, and who stated to an Associated Press representative that the story is absolutely untrue. When asked when the name would be given to the public, he replied he could not answer except to say it will be made public when the necessities of the case require, "and that," he added, "is a question to be determined by those who are in possession of the facts." The Associated Press representative obtained from him an emphatic denial that he was the author of the letter.

CONFERENCE IN TENNESSEE.

Elders Appointed to New Fields—Those Released.

DANVILLE, Houston Co., Tenn., Oct. 12, 1888.

Editor, Deseret News:

The Elders of the West Tennessee Conference met in that capacity Saturday and Sunday Oct. 6th and 7th, at the house of Brother Zachariah Evans, who lives near Danville, Houston County, Tennessee. Until the recent developments in Crockett County, (an account of which the Saints have already received through the columns of the DESERET NEWS) it had been decided to hold our Conference in that vicinity; but owing to the stir and excitement occasioned by that shameful occurrence, it was deemed prudent to change the place of meeting. To conform to this decision, an old field in another county was substituted.

The northwestern strip of Houston and the southwestern section of Stewart counties is an extensive coal district of 50,000 acres, owned by the La Grange Furnace Company. As a consequence, the immediate neighborhood is sparsely settled.

There was not enough interest manifested to justify the holding of public meetings, so the time was appropriated by holding Priesthood and council meetings in the mornings and afternoons of both days. Though not from selfish motives, the Elders present highly appreciated the opportunities presented of getting council and instruction by way of change.

THERE WERE PRESENT

besides Wm. Spry, president of the mission, and Elias S. Wright, president of the conference, the following traveling Elders: A. L. Fuller of Mill Creek, M. Bard Shipp, Jr., and Richard A. Shipp of Salt Lake City; James H. Douglas of Jordan; Thomas Hoyt of South Jordan; S. S. Worthington of Grantsville and B. J. Roberts of Kanosh.

Next to the joyous pleasure we anticipate when we shall meet with the loved ones at home, after filling missions in the world, is the happy realization of a meeting with our co-laborers in the cause of truth in a conference capacity. Only those who have had the blessed privilege of partaking of the pleasures of a "conference in the world" can fully appreciate and follow us through the time of rejoicing which we experience. There is reciprocity of feeling, a communion of spirit and a brotherly love welling up in our hearts that is indescribable. If the Scriptural test be applied, it gives us a calm assurance that we have "passed from death into life;" for truly we "love the brethren." Not a vain show of the imagination, but in very truth.

In the words of the song, (changed to suit the occasion) the brethren, with one accord, could sing:

How swift the months have passed away,
The conference again,
And Elders from their fields have come,
To swell the joyous strain, etc.

It not being customary to give the minutes of the Priesthood meetings, only

A BRIEF OUTLINE

of the proceedings will be offered. The first day's meetings were taken up in hearing a general report from all the Elders present as to their feelings and desires; whether or not they wished to continue their labors. All expressed themselves as feeling splendidly and said they had been built up spiritually and had had their testimonies increased and strengthened. All testified to the fact that they had been blessed, and that the Lord had provided for their wants and necessities

by raising up friends according to the promise. They knew of the doctrine, having done the will of the Father.

A succinct account and interesting description was then given of the several fields of labor throughout the conference by their respective representatives. Several baptisms were reported, keeping up the record of "one of a city and two of a family." Some few honest-hearted people were investigating for the love of truth, showing they are desirous of walking therein.

In the afternoon President Spry addressed us. His counsel and instructions were listened to with marked attention and absorbing interest. His words of wisdom and lessons of experience will prove of incalculable value to the Elders themselves, and profit to those with whom they come in contact, if they remember to make their application practical.

On Sunday morning, October 7th,

PRESIDENT WRIGHT

told of the changes that had been contemplated and made. The Elders who had been traveling in old fields for the past year, felt that they had cleared their skirts and left the people without excuse. They were appointed to labor in new fields, in other counties. Elders Worthington and Roberts will open up the southeastern part of Missouri. Elders Douglass and Hoyt will labor in northeastern Arkansas. Elders M. B. and R. A. Shipp will open up southwestern Kentucky.

Elders Charles S. Wright and A. L. Fuller, having been released to return home with the November company of Saints, Elder James H. Douglass was chosen president, and Elder Richard A. Shipp was chosen clerk, to fill the vacancies in the conference, occasioned by their release.

In the afternoon President Spry gave us some good suggestions and advice, applicable to our condition as Elders opening up new fields. The Saints and friends did all in their power to make the Elders comfortable.

Our last good byes are said with a tinge of sadness in the tone. As a general hand-shaking is in progress, the look speaks the inward thought. All the Elders send kind regards and wish to be remembered to friends and acquaintances.

RICHARD A. SHIPP,
Clerk of Conference.

ADDRESS TO THE PEOPLE.

The People's Party to Come to the Front in Solid Phalanx.

NO DIVISION ON NATIONAL ISSUES,

But the Party Remains Intact for the Triumph of Local Self-Government.

HEADQUARTERS TERRITORIAL CENTRAL COMMITTEE OF THE PEOPLE'S PARTY.

SALT LAKE CITY, October, 1888.

To the County Central Committees of the People's Party:

Gentlemen—As the time is approaching for the election of a Delegate to Congress, we deem it wise and proper to address you briefly on the political situation in this Territory.

The People's Party stands upon the platform of principles which has sustained it heretofore. They are founded in the fundamental truths that underlie our national system. They are

IMPERISHABLE AND INDESTRUCTIBLE

We see no reason to turn from them or to make any change in the character or name of the organization which has successfully maintained them for many years. The People's Party is intact, and should be preserved in its integrity until the people of Utah have obtained their full rights and privileges as American citizens. There is ample room upon its platform for every citizen of Utah who venerates the Constitution of our country and is willing to obey the laws made in pursuance thereof, and who desires the triumph of local self government, no matter what may be his opinions or affiliations upon national issues. It is a party of the people and for the people, and is devoted to the people's interests.

There is no need for any voter who wishes for the welfare of the Territory to separate himself from the People's Party in order to work for national purposes. Indeed such a course

WOULD BE DETRIMENTAL

to local interests, while it would accomplish nothing in the broader political arena.

In past contests our strength has been in our unity. We have not been conquered because we would not be divided. The alleged branches of the national parties in this Territory have each resolved and proclaimed that they will not act on party lines, but work under the name of "Liberals" against the People's Party. They set forth in vigorous words the folly of division as Democrats and Republicans.

Under these circumstances common prudence, if nothing else, would suggest that the members of the People's Party should engage in no movement tending to separate them into other parties or factions, and make no pledges which would prevent their full co-operation with their tried and true friends, in the face of

COMBINED HOSTILITY

against them. Such division would, perhaps, not materially affect the

result in the election for Delegate to Congress, but might become disastrous when local issues in the counties and cities shall be at stake. In our opinion the time has not come for the people of Utah to organize under any national party name, but every interest and indication urge the necessity of closer union and more determined action as the party of the people.

At the Territorial Convention, Hon. John T. Calve, our faithful and efficient Delegate in Congress, was renominated by acclamation. Let the voters of Utah imitate their representatives and rally to the unanimous support of the nominee of the People's Party, and, avoiding all entanglements and attachments that would tend to separate their interests and influence, cling to the party under which they have heretofore fought their political battles and achieved a succession of signal victories.

By order of the Territorial Central Committee.

JOHN R. WINDEK, Chairman.
ELIAS A. SMITH, Secretary.

"MORMONS" IN WALES.

More of the Mobbing of the Elders in Merthyr.

Elder Samuel R. Brough, writing to the *Millennial Star* from Merthyr Tydfil, under date of Sept. 19, says:

Knowing you are ever interested in the prosperity and welfare of the Elders under your fatherly care, I deem it advisable to narrate, in a brief manner, my late experience and treatment in South Wales, my field of labor. I received from President David Williams an appointment to hold meetings with the Saints in Cardiff on the 9th inst. On my arrival there I learned that William Jarman, the notorious apostate, had given a series of lectures during the week, and exhibited some reputed scenes of "Mormonism" in Utah. His lectures, as usual, consisted solely of slander and misrepresentations. The result was that the citizens were enraged to violence against the Saints, and we had to abandon Sunday meetings to prevent trouble. While passing along the most public street about 3 p.m. on Sept. 9th, I came to a very large assembly of people, which one of Mr. Jarman's followers was addressing. I listened to him about five minutes, but soon became disgusted with his immoral, infamous and false statements concerning the people I represent, and passed quietly on, not speaking to any one. I had gone about 100 yards from the congregation when I heard them hallooing and shouting; I turned to see what was the cause of it, and beheld them coming after me, like so many ferocious animals after prey, shouting "There's a Mormon! Yonder he is! There he goes!" etc. I continued steadily on, not increasing my speed in the least, and passed some men on the sidewalk who eagerly exclaimed "Where is he? I cannot see him!" I suppose they naturally thought the "Mormon" that the mob was pursuing must be some kind of a wild beast. I came to a policeman before the enraged crowd overtook me and solicited his assistance. In an instant they swarmed around us, threatening to kill me. The efforts on the part of the policeman were of little avail; they threw a number of things at me, and violently beat the officer and me. Sudden efforts were made on the part of the mob to knock us down, but we succeeded in preventing their wicked design; otherwise they might have trampled the life out of me. Some were so cowardly as to beat me in the back and side when I was guarding my face from others. To avoid wearying you with details I will say the timely appearance of five other portemen saved us serious bodily injury. The police inquired what I had done or said to merit such treatment, but no accusations were made other than I was a Mormon. By energetic efforts on the part of the police they succeeded in rescuing me. My hat, which was knocked off in the disturbance, trampled under foot and much damaged, had a piece of velvet ribbon inside with the initials of my name worked on it; and the instigator of the mob (Mr. Barnfield), I was informed, subsequently wore the ribbon on his coat, evidently as a token of bravery!

The police escorted me to the station among hisses and much shouting of "Boo! Mormon! Mormon!" etc.

Later in the day a closed cab took me to the railway station, and I left the town in an evening train.

During the whole of the proceedings the Lord blessed me with great calmness and presence of mind, and I retired to rest that night, despite my painful bruises, rejoicing that I was counted worthy to be persecuted for His name's sake.

After the frantic mob had followed us to the police station, they went to the place where the Saints hold meetings, and considerably damaged the premises and greatly frightened the family that resides there. On Monday, the 10th, about 1,500 people gathered there again, and threatened to lynch Brother D. C. Forsey, who does business on the premises; he was obliged to seek police protection, and his wife and child were sheltered by a neighbor. Brother Forsey's stock is much damaged, his business is stopped, and the violent proceedings have affected his mind to such an extent that he is at this date quite delirious and dangerously ill. You are aware of the recent results of Jarman's

infamous lectures in Swansea, and that he was there bound over to keep the peace for three months, under bonds of £100. Nevertheless he continues these lectures in his characteristically vile manner. He is now in Merthyr, and has succeeded in creating considerable disturbance at our office; and we are even now under police protection.

This persecution has aroused the Saints to a sense of their duty, and the woful howlings of Jarman and his emissaries may drive a few of the scattered sheep back into the fold.

President Williams and the Elders are enjoying their usual health, and feel assured the Lord will overrule all things to his honor and glory.

A stabbing affray occurred at Rocky Bar, Idaho, on the night of Oct. 16. Jack Davis, Jack Shifley, Jake Vectors, and a man by the name of Mike Rizer were playing cards in the City Brewery, when a dispute arose between Shifley and Davis as to how some play had been made. Davis started to abuse Shifley, when he (Shifley) remonstrated and endeavored to convince him he was wrong, but Davis still persisted in his abuse. Shifley then said, "Davis if I get up from this chair you will get the worst of it." Davis then ran to the bar to get a glass to throw at Shifley, when Phil Brenholt put his hand on Davis' shoulder and tried to persuade him to desist. In the meantime Shifley had got up and came up to Davis, and while Brenholt was talking to him made a cut at Davis' neck. The knife missed its mark the first time and plunged through Brenholt's hand and into Davis' arm. He made another pass and cut Davis in the neck, making a dangerous and deep wound, and before they could be separated he again cut Davis in the breast. During the time this cutting was going on a man by the name of Bennett drew his knife to interfere, when Vectors caught him and passed him back. Then Rizer ran up to Vectors and accused him of having struck Bennett and commenced abusing Vectors and dared him out doors. When Vectors reached the door and was in the act of stepping out, Rizer stabbed him three times in the abdomen and ran, and has not been since. Shifley was arrested and is now in jail.

BIRTH.

WOODRUFF.—To the wife of Asahel H. Woodruff, a daughter, Oct. 26, 1888.

DEATHS.

BILLETER.—In the Nineteenth Ward of this city, October 23, 1888, of inflammation of the bowels, Barbara Billeter, daughter of Julius and Barbara Billeter; born June 11, 1860.
Der Stern please copy.

GUTKE.—At the Cliff House, October 24, 1888, at 2 p.m., of asthma, John Gutke, the father of Mrs. A. C. Brixen.

HIGHAM.—In the Twenty-first Ward, Salt Lake City, Oct. 21, 1888, of old age, Susan Higham, aged 81 years, 7 months and 18 days.

Deceased was born near Maldon, Sussex, England, March 6, 1807; baptized a member of the Church of Jesus Christ of Latter-day Saints in the year 1850, by Elder S. Gentry, and emigrated to Utah in 1868. She was a faithful and consistent Saint, and died in the hope of a glorious resurrection.

OLSEN.—In the Eighth Ward of this city, October 21, 1888, Caroline Jennie Moberg, wife of Johannes Olsen. Deceased was 34 years old at the time of her death. She was born in Jutland, Denmark; emigrated to Utah, September, 1872.

Her bereft husband wishes to thank the Saints of the Eighth Ward for their sympathy, kindness and material assistance rendered the family during his trials day.

SNYDER.—On the evening of Monday, October 15th, 1888, at Snyderville, in Parley's Park, Summit County, Utah, Sister Henrietta Maria Stockwell Snyder, widow of the late Samuel C. Snyder, of Salt Lake City, aged 75 years, 1 month and 11 days.

Sister Snyder was born at Westford, Chittenden County, Vermont, on the 4th of September, 1813; was married to Samuel Comstock Snyder at Port Ferry, in the State of New York, on the 6th of March, 1827, and became the mother of eleven children, four sons and seven daughters. She embraced the Gospel in Canada, under the ministrations of Elder Robert Snyder, and with her husband and family spent the winter of 1841 in northern Indiana, and pursuing their journey in the year 1841, they located on Keg Creek, near La Harpe, in the eastern part of Hancock County, Illinois.

In 1846 she journeyed to Winter Quarters, and in 1849 crossed the plains and has since made her home in Salt Lake City until a few weeks before her death, which was from old age, probably hastened by an injury sustained about a year previous. Her life had been one of such varied experience as to evince patient endurance under trials of various kinds, with an unshaken faith in the requirements of the Gospel and a courageous fortitude worthy the cause in which she lived and suffered.

She leaves sixty grandchildren and a goodly number of great-grandchildren who remain to help occupy the valley of the Great Salt Lake into which the Lord brought her parents in deliverance from their enemies. Their mother fell asleep peacefully and in the hope of a resurrection with the just.—[Con.]

BROWN.—At the residence of Edwin Price, West Jordan, Salt Lake County, October 27, 1888, of asthma, Elizabeth Brown, aged 65 years, 4 months and 29 days.

Deceased was born in Somersetshire, England, May 29, 1823; she joined the Church in early days, and died as she had lived, a faithful Latter-day Saint.—[Con.]

TINNEY.—At Nephi, Juab County, Utah, Oct. 21, 1888, of scarlet fever, Ray Stafford son of Charles S. and Sarah J. Tinney, aged 3 years and 4 months.