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## DUBOIS' GREAT SPEECH

### HE TELLS SOME COLD FACTS

The Mormon Question Discussed by Senator Dubois at the Lewiston Convention—Polygamy and Church Interference Live Issue.

Senator Dubois, in his address before the democratic state convention said:

Mr. Chairman, gentlemen of the convention and ladies and gentlemen: I had not intended addressing this convention at all, and would not do so now had I not learned after adjournment that a number of delegates thought that my silence meant acquiescence in the platform, so far as it relates to polygamy, which was adopted last evening.

We are making no fight on the Mormon church or the Mormon people. We are making a fight on some of the vices of the Mormon organization, and upon some of the claims of the high authority which controls that organization. (Applause.) In their heart of hearts and as I look them in the face, I assert there is not a Mormon here who does not wish me God-speed in my efforts to put the leaders of the Mormon church in Salt Lake, out of Idaho politics forever. (Cries of good and much applause.)

Now, if Senator Evans really thinks there is no difference between this resolution and the one offered last night, which was adopted, he, of course, will support it readily. However, he will oppose it vigorously. I will point out to you very easily the difference, what is necessary in the Idaho platform and what was necessary in the platform in the national democracy. The resolutions in the platform of the national party, though adequate for national purposes, does not satisfy at all, nor approach, nor touch local conditions. Our friends, who are always very observing, were entirely content with the plank of the national platform, so far as it concerned Idaho. They object to it very much however, as a national declaration. I will show you the difference in a moment between the national declaration and this declaration here, although there is but the change of a word in the first part and the addition of a couple of lines at the end.

The national platform says: "We demand the extermination of polygamy within the jurisdiction of the United States, and the complete separation of church and state in political affairs." The resolution which we are now considering says: "We demand the extermination of polygamy and unlawful cohabitation within the state of Idaho." Of course it is absurd that the state of Idaho should pass a resolution to exterminate polygamy within the jurisdiction of the United States. We all admit that that would be absurd for us. So it is necessary to prohibit it within the state of Idaho. The last part, "and the complete separation of the church and state in political affairs" is identical with the national platform, and we add to this "we pledge the democratic party to enact such legislation as will effectually suppress such evils."

Now, in the early days, there were hundreds and hundreds, running up to the thousands, of convictions, throughout these polygamy infested regions, but none for polygamy. They were all for unlawful cohabitation. Why? In order to prove polygamy, you must prove the second marriage, and the second marriage are performed within the sacred confines of the Endowment House, and no record is kept of them. It is impossible, and the officers were unable to prove polygamy. They could prove unlawful cohabitation, which means, according to the interpretation of the courts, the holding out by one man of more than one woman as his wife.

You can readily see the difference. We need, of course, national legislation, which will come, and it will come through an amendment to the constitution. There is not a democratic United States senator who is not familiar enough with this question to vote for it.

I share the opposition to constitutional amendments generally, and the encroachment upon the rights of the state, but when a state says we are unable to suppress these crimes, because a majority of the people belong to an organization which upholds them in their crimes against American citizenship, this great

American government of ours will step in, as it has stepped in in the past, and wipe out and reject this blot upon the American escutcheon. (Applause.)

I do not want to be misunderstood. This plank is the soundest plank that has been before you. It is the best plank that has ever been before you, and after the exhibition, which we always see, whenever the members of this organization come out into open debate, it must impress every American citizen that each and every time the plank should be stronger. (Applause.)

I believe as firmly as I believe I stand before you, that the rank and file are opposed to this church dictation in their politics. Notwithstanding the statements of their representatives here, that this will drive away the democratic vote in that section, I believe that many a young Mormon democrat will go to his booth and with joy deposit his ballot for our ticket. (Great applause.)

I have more faith apparently in the young Mormons than their representatives here. (Applause.) I stand as their friend and champion, and they know it. They know against whom and what I have always waged my fight and against whom and what I am waging my fight now. (Applause.)

A number of references were made to our test oath last night, and pictures shown you of the hardships it inflicted. You would have been led to think that it was something very unjust which we had fastened upon the people. I wish to say to those who have come to the state in recent years that there was a earnestly dissenting voice in our constitutional convention, composed almost wholly of democrats and republicans, against putting the test oath in our constitution.

Delegate Rich, from Bear Lake: "How many Mormons did you have in that convention?"

Dubois: "We had no Mormons in that convention."

Delegate Rich, from Bear Lake: "They had no voice."

Dubois: "Because the Mormons could not take an oath that they did not belong to an organization which taught them to practice polygamy, and which put the ecclesiastical law before the civil law. (Great applause.) And I say to you now, and if I live, I will try to carry it out, that whenever the Mormons again say that they encourage and practice and uphold polygamy, and put the ecclesiastical above the civil law, I shall once more say that they ought not to have the vote and experience the privileges of American citizens. (Applause and cheers.)"

But I contend again that the young Mormons do not want this interference by the leaders of the church.

Conditions had become such in Idaho Territory in the early eighties, that they were unbearable. I mean the Mormon portion of it. I went to Oxford to witness a democratic county convention in 1884. The Mormons at that time were all democrats, without exception. Oxford was in my county of Oneida, which at that time was a very large one comprising what is now the counties of Oneida, Bannock, Bingham and Fremont. At this convention I saw the then bishop of the Mormon church, Mr. Ricks, who had been in the territory about six weeks and lived in the upper part of the county, far removed from Oxford. He sat in that convention composed of 35 Mormons and seven gentiles, and made all the nominations. He had a list from which he read, and would say, I nominate so-and-so for sheriff, so-and-so for assessor, etc., and his nominee was always successful, by a vote of 35 to seven.

Polygamy was everywhere, and in those days openly preached and practiced. This condition of affairs made the test oath necessary, and I say to the credit of the great people of the west, the loyal men and women of Idaho Territory, regardless of politics, rose up and demanded the enactment of the test oath. (Applause.) And I say now again, although I am not a prophet nor a son of a prophet, unless present conditions cease, the good moral men and women of Idaho state, will rise and secure such legislation as will put a stop to present practices. (Applause.)

Now, I don't want to be tedious, but there were so many loose statements made, that I am trying to recite a few facts. (Cries of, go on.)

It was no pleasant job for a man engaged in that early fight in Idaho Territory. The feeling was bitter, most bitter and intense in southeastern Idaho, where I lived. A Mormon hardly spoke to a gentile, and vice versa. Conditions were almost unbearable, and there was a feeling

of gladness and joy, which hardly any people anywhere else can imagine when the manifesto from the authorities of the Mormon church came out, saying that from that time and hereafter we will not practice or live in polygamy, and we will not interfere in political affairs. That was issued by the presidency of the church, which is the authority, and was sustained by the Mormons in conference assembled, consisting of some 10,000 Mormons. After that, these same authorities, representing the whole church, sent their petition for amnesty to the general government, in which they reiterated plainly that they had given up polygamy for all time, and bigamy, and that they would not interfere at all in political affairs. Their rights were restored to them quickly, and quickly did the citizens of Idaho, irrespective of party, demand that the test oath be removed. Why, we were happy to take them by the hand, and for five or six years after that we had hope and peace in the south-east, the Mormons voting all the time. There was no trouble until the heads of this church again stepped out and said: "We will again take control of the political affairs of Idaho." There are two very distinguished gentlemen in the audience before me, the two most distinguished Mormon gentlemen present. Each of them and I have discussed freely church interference in politics and devised plans which were perfectly honorable to combat it.

Now gentlemen, it has been for some time said in the press, that this is a controversy of mine, that Dubois was making this fight. Nobody says why. I certainly cannot be making it for political purposes can I? Is there any one here who does not know that so far as my personal political career is concerned, it closed the day I enter again upon this desperate fight. You know it. How am I going to win? Only if the young Mormon will say: "Here is our savior, we will come to his rescue." (Laughter.) And you laugh and think that is not probable, neither do I. (Great applause.) But I can say this to you, every man, I was a delegate in congress from Idaho Territory when this territory was made a state of the union. I took the test oath down there in our constitution. They strongly objected admitting us with the test oath in our constitution and I told them that they could keep us out of the union as a state, but they could not force us to come in with a constitution which we did not adopt.

A Mormon church representative was present during the last session of our legislature and secured the passage of a resolution calling a constitutional convention for the express purpose of eliminating the present constitutional provision for a test oath.

The Mormon attorney general, Mr. Bagley, quickly discerned that public sentiment would not tolerate any tampering with the test oath. He found out in some manner that the law had been improperly passed, and decided that the question would not be submitted to the people at all. As a matter of fact the law was passed properly, and if they would come out in the open, they would submit to the people this fall the question as to whether or not we would have a constitutional convention, the object of which is to take the test oath out of the constitution. This polygamous apostle from Salt Lake City brought on the controversy. We resented his interference and attempt to change our constitution.

I had the proud pleasure and privilege of bringing this territory into the union of states, pure and undefiled, and so help me God, if you want to turn it over to this Mormon hierarchy, you will not do it with my consent. (Great cheers and applause.)

I have detained you too long already. I want to emphasize one thing so that there will be no mistake. This is no fight on the Mormon people. I know them. I have lived among them for 25 years. They are all right, if they are let alone. If their church leaders will not interfere with them in politics, we will have that same reign of peace and good will which we had for the six years after the ballot was restored to them, when the church did not interfere in politics. As I say, the Mormon hierarchy at Salt Lake has brought the controversy upon themselves. They brought it upon us in Idaho by their attempt to take the test oath out of our constitution. They brought it upon us in the nation by attempting to seat as a United States senator, Reed Smoot, who is the representative of Joseph F. Smith

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## DEAD CLAIM JUMPERS

### BODIES RIDDLED BY BULLETS

Boulley and Taylor said to be Operating for a Timber Company, Meet Death at Hands of Unknown Assassins—Officers Investigating.

The assassination of Ed. Boulley on the trail between Marble creek and Mica creek in the St. Joe valley, occurred last Saturday. First reports were that N. Lindsay had been killed with him, but Lindsay escaped with a bullet through his arm.

Boulley and Lindsay were accused of being claim jumpers, and feeling has been running high against them. About two months ago Boulley was shot and wounded in a similar case, and his companion at that time was killed.

Lindsay gives the following account of the shooting:

"Boulley and I were at the creek getting water, and Boulley was stooping over to take a drink, when I heard the report of a gun and he fell over onto me.

"I ran for the trees, and while running a bullet struck me in the arm. Not a soul could be seen anywhere, the shots coming from the thick brush. From behind a tree, I saw 15 bullets pumped into Boulley's prostrate body."

Deputy Sheriff Elliott, of Shoshone county, went up on the steamer Idaho Monday, and went up the Santa road with a posse of men and eight horses. Sheriff Manning and the coroner from Wallace went up the river the same day to look into the case.

There is great excitement throughout that section over the matter, with feeling generally against the dead man. Boulley was once run out of St. Maries, but did not leave the district permanently.

All parties supposed to have any knowledge of the affair are reticent, and an effort will apparently be made to shield the murderer or murderers, and the officers can count on little aid from the settlers.

The trouble that culminated in this tragedy has been brewing for months. Enticed by fine timber, many settlers have gone on the upper benches of the St. Joe and acquired "squatters rights" on unsurveyed lands. These rights are claimed under the homestead laws, which permit a settler "squating" on unsurveyed public land to exercise the first filing right when the lands are finally surveyed and thrown open to entry.

Recently, it is claimed, men in the employ of a certain timber company have been jumping and threatening to jump a number of these "squatter" claims, on the ground that the land was more valuable for timber than for agricultural uses, and that the squatters were not acting in good faith. When some of these timber lands were opened for filing a year ago serious trouble was narrowly averted at the land office over the efforts of representatives of a timber company to deprive the squatters of their rights by the same methods. Since then the settlers have been determined to defend their rights at all hazards and this tragedy is the result.

The investigation into the killing of Boulley has resulted in the discovery of the dead body of a claim jumper named Taylor. It was lying behind a log not far from his cabin riddled by bullets.

A deputy sheriff is reported as having made the find, and the body showed indications of having been dead a week or more.

Three distinct theories of the killing are advanced. One is that Boulley and Taylor were killed and Lindsay shot at by land owners and parties angry at the men on account of claim jumping.

A second is that Lindsay and Boulley killed Taylor and later quarreled, and that Lindsay killed Boulley.

That an avenging husband killed Frank Boulley is another story to come down the river to this place. Frank Price, a squatter who came down the river says the general opinion in the Marble creek district is that the slayer of Boulley was a squatter who, it is claimed, blames Boulley with sustaining improper relations with his wife.

Price told people here that the relations between Boulley and the woman have been the subject of scandal in the Marble creek district for some time. Last Friday, the day before the killing, it is claimed the squatter forced his wife to leave her home. It is said he brought her to

the head of navigation, on the St. Joe river, and then returned to the district. The next day Boulley was shot.

Confirmation of the story that the squatter drove his wife from home is furnished by the fact that she went down the river on the steamer Colfax from the head of navigation Monday. The supposition is that she was headed for Spokane.

Sympathizers with Boulley deny the story that his death was due to entanglement with the woman. That story, they declare, was put in circulation by the squatters to relieve themselves of responsibility for the murder.

In contradiction to the story, it is also claimed that the squatter was at the head of navigation when the news of the killing of Boulley arrived. He is reported to have said: "All right; it saved me from killing him."

Boulley was an avowed timber jumper. He had worked in various camps in this section for about four years. He went to the Marble creek district and jumped an unsurveyed claim last May and was among the first of the jumpers to arrive in the district. Squatters claim that he was not content with jumping claims himself but that he lured other jumpers who came into the district on valuable timber claims.

That Edward Boullet, or Boulley met his death at the hands of angry and revengeful squatters and not at the hands of an avenging husband, is the belief of Sheriff Charles Manley and Coroner Keys of Shoshone county, who came down the St. Joe river from the scene of the murder Wednesday and returned to Wallace. Deputy Sheriff Elliott was with them.

So far as known the party of officials were the last to leave Marble creek district, and they do not confirm the story of the finding of the bullet riddled body of Frank Taylor, the jumper who has been missing for two weeks.

Sheriff Manley did not make any arrests. His first act was to investigate the story that George Brun, a squatter had killed Boullet out of jealousy. He satisfied himself that Brun could not have been at the scene of the murder when it was committed.

His next act was to secure an old coat which was found behind the logs from which rantage point Boulley was shot. That coat has been identified as belonging to a prominent figure in the secret meetings of squatters which have been held with a view to driving out the jumpers or killing them. Strange to say, the identification was made by George Brun, the man whose wife's name has been connected with that of Boulley, the dead man.

"About the first thing I heard when I arrived in the district Monday," said Sheriff Manley, "was the rumor that Brun had killed Boulley because of Boulley's relations with Mrs. Brun. I found that Saturday morning Brun had taken his wife to the head of navigation on the St. Joe, and the killing occurred seven miles in the other direction from Brun's cabin. Checking up the time he arrived at the head of navigation, I have found that Brun could not have committed the murder.

"Although we had the coroner with us, we didn't hold any formal inquest. We found the body just where the murder occurred. Nobody had disturbed it. It had four bullet holes in it. Two were in the face and head, one in the shoulder and the other had entered the back. He was lying on his back, and every circumstance showed that his murderer had turned him over after killing him and shot him in the back. We found one 30-30 cartridge and one 25-30 cartridge on the scene of the murder.

"On the way in, at Santa, I had picked up Lindsay, the man who was with Boulley when he was shot. He was afraid to go into the district again until we had promised to protect him. His story didn't differ materially from what has already been published, except that he said Boulley had finished drinking at the spring and was on his way to his horse when he was shot.

"On the trail near where Boulley was shot we found his horse and his dog. Both had been shot, too. Lindsay says the assailants also tried to shoot him. He dodged into the timbers and ran for his life. One bullet just grazed his arm. It didn't tear his shirt, but it left his arm black and blue.

"The shooting was done from behind some logs alongside of the trail, and considerably higher. Behind the logs we found a quilt and a coat. The quilt we used to wrap around

Boulley when we buried him, and the coat I have kept. George Brun identifies it as belonging to one of the squatters.

"We dug a trench and buried Boullet near where he was shot. Decomposition had already set in when we arrived, and it was practically impossible to bring the body out.

"I am convinced," concluded the sheriff, "that Boulley was killed by squatters. There have been several angry and secret meetings of the squatters since jumpers went in there in May, and from what I am told, assassination and murder have been openly discussed. There may be future developments which will lead to arrests."

George Brun, the squatter whose name has already been mentioned in connection with the case, was a passenger down on the boat with the sheriff.

"Last Wednesday," said Brun, "I was out on a trail near my house, when I met my little boy going to the neighbors' house. He said his mamma had sent him there on an errand. I thought nothing of it until I reached the house. I went in and found my wife and Boulley, who is now dead, sitting on the bed. Boulley jumped up and ran out the back door and my wife commenced to cry.

"Friday, the day before the killing, Boulley stopped at my house, and my wife called him and me into a room. She made him admit that he had made an indecent proposal to her, and that she had done nothing wrong. He begged me to forgive him, but I told him to get out of the house and never come back again. I had my rifle and thought of killing him, but made up my mind not to. He left, and the next morning he was killed.

"That night my wife and I talked the matter over, and we agreed that she should leave me. The next morning I started for the head of navigation with her. I must have left home about the time Boulley was killed. He was killed about seven miles in the opposite direction from my place to the head of navigation.

Mrs. Brun came to Coeur d'Alene and stopped for several days, going from here to Spokane.

Mr. Brun knows considerable about the meetings of settlers which were held to consider the problem of getting rid of the jumpers.

"I wasn't invited to the meetings," he said, "because, while I was a squatter too, I was under suspicion for selling goods to the jumpers. The jumpers came in there in May, and in June a meeting was held at the home of a man named Price. A man who attended told me that the meeting broke up in a row over whether they should hang the jumpers, or shoot them or tar and feather them. Some wanted to put them on horses and take them out of the country.

"I know that several other meetings were held, but I don't think any definite plan was ever agreed upon. The feeling was very bitter, however, and I'm not surprised that Boulley was killed. I have no doubt the job was done by some of the squatters."

The land in question was surveyed last spring, but the survey has not yet been accepted, nor the land thrown open to filing. Immediately after the survey five jumpers, headed by "Jap" Gardner and Boulley, made their appearance and built cabins on the land which had already been squatted upon. It was apparently their intention either to get the first filing on the land after the survey had been accepted or to contest the filing made by the squatters.

That their appearance created great bitterness in the district is admitted by everyone, and the universal sympathy of the farmers, business men and steamboat men along the river is expressed for squatters. Little sympathy is expressed for Boulley, and Sheriff Manley says none of the squatters were willing to assist him to any extent in ferreting out the crime.

Following the killing of Boulley all the jumpers left the district. They are now quartered at Santa, which is on the St. Maries river, and express considerable doubt as to whether they will return. The presumption is that the jumpers were backed by some mill company. "Jap" Gardner, who was a leader among them, seemed to be looking after furnishing their supplies, and the belief is that he represented the mill company.

The squatters insinuate that Taylor the other man who is missing, was killed by his fellow jumpers. They say he was getting tired of staying in the district, and that the jumpers feared he would leave and give information to the United States authorities.

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