

building. Resolutions were adopted and a committee of 15 were appointed to represent the people and use their influence with members of Congress to prevent the contemplated changes in the tariff. It is evidently for the interest of this Territory that the wool business shall be sustained; and as this is only possible with a continuance of present prices or a close approach to them, we hope to see the movement for the retention of the tariff prevail.

### HOT SHOT FROM CANNON.

AN INTERVIEW WITH THE UTAH DELEGATE.

(Washington Post, Feb. 6.)

A representative of the *Post* called upon Hon. Geo. Q. Cannon, of Utah, at his residence, No. 811 Thirteenth Street, yesterday, for the purpose of talking with that distinguished gentleman concerning Mormon matters in Congress, for the benefit of the innumerable readers of the best paper published in Washington. The reporter, who had never before had the pleasure of seeing the Representative of the Latter-day Saints in Congress, was rather surprised when a benevolent-looking gentleman, a little past middle age, entered the room, and cordially extending his hand, invited the newspaper intruder to a seat. If this, thought our hired man, is the polygamous person, so often described by the Salt Lake Gentiles as the very embodiment of all wickedness, certainly the earthly tabernacle gives but little outward token of the blackness of the soul within. Stating the object of his call, the reporter referred to recent interviews published in the *Post* with Gen. Maxwell and Delegate Fenn, of Idaho. Mr. Cannon replied that he had read the interview with Mr. Fenn, and thought it a very fair and impartial statement of affairs in the Territory of Idaho. As for Maxwell, he had not seen him talk, and didn't think anything he had said or might say worthy of notice. As Andy Johnson said of Forney, he (Maxwell) was a dead duck. He had fought and beaten him and his gang, and didn't now consider them of any more consequence than flies on a bull's horn. Maxwell had contested his seat in the Forty-third Congress, and resorted to everything mean and disreputable to gain his point. He (Cannon) had conquered his enemies and slanderers by a square stand up fight on the merits of the case, and beaten them then as he expected, by the same method of warfare, to defeat this new lot in the contest now pending.

"Do you know anything of the antecedents of Judge Hemingway, the gentleman who is now here conducting the fight against the Mormons?" asked the reporter.

"No, sir; I have heard of him at Salt Lake, but never knew him until he came to Washington this winter."

"What do you know of John C. Young?"

"That he is utterly beneath the contempt of an honorable man. A man who will not only sit by and hear his own father and uncle abused and slandered, but join in the attack himself, is, in my opinion, a 'snoop.' [We are not certain of the orthography or meaning of this word, but, judging from the tone in which it was uttered, a snoop must be a very mean sort of thing in the opinion of Mr. Cannon.—Rep.] I consider the fellow without character, who deserves kicking, and who would not resent the insult if kicked. He and his gang have been slandering me in their paper at Salt Lake for years, and, though a journalist myself, I have never replied, for the simple reason that they were not worthy of it. This fellow, Young, got his position on their paper out there because of the facilities his relationship to Mormons gave for acting the part of spy on his own kindred. My main reason for not defending myself in the papers here, and my reluctance to appear in print, even in this way, arises from my contempt for this fellow, who only wants some one to do so in order to give him an opportunity to make himself prominent by replying. I don't like to gratify him. He is beneath contempt."

"What, in your opinion, is the main object of this anti-Mormon crusade?"

"It means plunder—nothing else. The combined effect of the three

bills now before Congress will be to disfranchise nine-tenths of the people of the Territory, and place all political power and all control of the revenue in the hands of the minority. Already they labor under disadvantages, such as the people of no other Territory are troubled with. Take the jury law, for instance. Although the Mormons constitute, as I have said, nine-tenths of the population, the law requires an equal number of Mormon and non-Mormon names to be put in the box; and so it may happen, as it came very nearly doing at one time, that a full jury of anti-Mormons may be drawn. Not long since, by some 'sheunannigan,' as we thought, thirteen out of fifteen jurors drawn were anti-Mormons.

"They claim that already over forty millions of Gentile capital has been invested in mining enterprises in Utah, and that they are as much interested in the welfare of the Territory as the Mormons."

"Do you know that there is no law for the taxation of mines in Utah, and that, in consequence, all of this Gentile mining property escapes its just share of taxation?"

"Have efforts been made by the Mormon Legislature to tax mining property?"

"Yes, sir; movements in that direction have been made, and that is one thing that accounts for the milk in the coconut. Why, sir, to show you the spirit that actuates them, it is only necessary to state that one of the most serious accusations they have filed against Governor Emory is the charge that he cannot be depended upon to veto the bill taxing mines. This talk about the superior property interests of the Gentiles in Utah is all nonsense. No interest is suffering from excessive taxation in that Territory, and certainly the great bulk of the people are quite as much interested in that question as these gentlemen are. Why, this man Hemingway, I was told in Salt Lake, has only paid 75 cents in taxes since he has been a resident of the Territory, and that has been a good while. I do not vouch for this; I tell it as it was told to me."

"Is it true that the Church exercises such influences over the Mormon voters as the anti-Mormons claim?"

"The stories about the influences brought to bear are utterly unfounded. Of course we, like all other organizations, use all legitimate influences on our people to cause them to vote for what we believe to be the best interests of the whole people. But all stories about espionage and coercion are wholly without foundation in fact."

"What about all this talk of marked tickets? I saw one of these covered with some sort of hieroglyphics."

"I'll tell you all about that. The idea originated with Mr. Milton Musser, a gentleman who acted as manager of our election affairs, just as chairman of political committees do everywhere. For several elections the opposition had been imitating our tickets, and placing names of their own among our nominees, for the purpose of deceiving ignorant or careless voters. Even Orson Pratt, smart as he is, was taken in by the trick. To defeat this, Musser, in his zeal, got up the ticket you saw. It was done in my absence, and as quick as I heard of it I protested, for I knew it would be seized upon by our enemies for the purposes of misrepresentation. That was the only time these phonetic signs were placed on the outside of the ticket, and, of course, it was charged that it was done for the purpose of identifying persons who voted against us for future punishment. We now print, for our protection against fraud, a portion of the inside of the ticket in these phonetic signs, and warn our people of it, in order that they may not be deceived."

"Everything there in politics is Mormon or anti-Mormon, is it not?"

"Yes, sir, in all local issues we divide in that way; some non-Mormons, however, vote with us sometimes because of the superior character of our candidates, or from other causes, such as usually occasion scratching in elections everywhere. The Mormons generally on national issues are inclined to be Democrats, and all other things being equal, in the respective candidates of the parties, would vote the Democratic ticket."

"Pardon my apparent impertinence, Mr. Cannon, but I have

heard that it is reported that the Mrs. Cannon here with you is not your first or legal wife as it is put, and it is further charged that there is an effort on your part to conceal from the public her identity, in order to shield both you and her from the consequences of prosecution."

"This has not been published, has it?"

"No, sir, not that I know of; but it is certainly circulated on the streets, as is also the rumor that you are to be arrested under the District laws."

"The whole story is utterly false. She is my legal wife in every sense of the word. We were engaged five years and married in 1854. She is the mother of 11 children, one of whom, her oldest son, was with me in Washington last winter acting as my private secretary."

[Mr. Cannon didn't seem to be very much terrified at the threatened arrest—in fact, laughed at the idea, and said he defied them to make the attempt.]

Resuming, the reporter remarked: "They also accuse you of marrying two wives since your election to Congress?"

"Yes, they accuse me of having six in all, two of which, I know they say, I married after my election. Both charges are utterly false, as I told Hemingway, the other day, before the committee. If I had taken additional wives I would have had the good taste to select young ones. One of the women they accuse me of taking is sixty years old, and has children grown. Even if I had had the disposition—and I have not had—I would have subordinated it to the interests of my constituents. I could not have violated the law of '62 without affecting my standing in Congress, to the detriment of myself and my people. Nothing would have pleased our enemies better than to have had the opportunity to raise that issue on me."

"Pardon me, but may I inquire how many wives you acknowledge?"

"Yes, sir; I have four. If I was disposed to treat the subject lightly, I would say I have enough to keep me from meddling with the wives and daughters of other men."

"What has been the effect of contact with the Gentiles on the church membership? Has it been productive of much apostasy?"

"Yes, sir; and, viewing from a natural, a non-Mormon standpoint, the influences now surrounding the church must ultimately destroy it. With a free hostile press constantly attacking the church, with the railroads, the telegraphs, the various proselyting efforts of all the different denominations, through their free schools and other agencies, working against it, nothing but the interposition of Divine power can prevent the ultimate downfall of the system. This will, as any one can see, be the natural result, but as a Mormon, firmly believing in the faith, I have no doubt of Divine succor, and, in common with my fellow-religionists, I look for the promised protection from above."

This and much more of interest Mr. Cannon said during the conversation, but lack of space precludes the publication of all but the substance of the more essential points at this time.

### BEAR LAKE STAKE CONFERENCE.

PARIS, Feb. 9th, 1878.

10 a. m.

Authorities present: Apostle C. C. Rich; Presidency of the Stake; the Bishops of the different wards; and Elder B. F. Cummings, jr., of the Y. M. M. I. A., Salt Lake.

Singing and prayer.

The Bishops reported the condition of their various fields of labor, showing that the Saints were increasing in faith and good works; the brethren of the lesser priesthood were particularly active in the discharge of their duties. Co-operation is increasing, various branches having been started and receiving the support of the people.

Singing. Benediction.

2 p. m.

After the opening exercises the Conference was addressed by Elder B. F. Cummings, jr., on the object of his mission, namely, to instruct, and where necessary, to organize the Y. M. M. I. associations. His remarks were very forcible and in-

structive, and were listened to with marked attention.

President Wm. Budge read the statistical report of the Stake, showing 1 Apostle, 3 Patriarchs, 57 Seventies, 82 High Priests, 346 Elders, 14 Priests, 14 Teachers, 89 Deacons, 1,628 Members, 2,274 total officers and members; children under eight years 1,144, families 592; total of souls 3,418.

The Temple donations for 1877 amounted to \$11,150.80, about \$3.27 per head for every soul in the Stake.

President George Osmond spoke very interestingly on the subject of the old patriarchal method of government.

Apostle C. C. Rich said he had been very much gratified by the instructions of the brethren; exhorted the Saints to diligence and the faithful performance of their duties.

Singing, benediction.

6.30 p. m.

Singing and prayer.

President Hart occupied about an hour in a very interesting discourse, comparing our condition with the of the world, and showing that many privileges and blessings enjoyed by this people. Referred to the neat and commodious addition made to the school-house by the people of Paris; thanked them for their united efforts in affording such comfortable accommodation for the Saints to meet in conference.

He was followed by Brother N. Wilhelmson who gave some interesting details of his early experience in the gospel.

President C. C. Rich counselled the brethren to prepare for seed time by preserving their best grain for sowing having their plows sharpened and getting everything in order so that when the spring opens there will be nothing to hinder the early planting of seed.

Singing by the Paris Glee Club. Benediction.

Sunday, 10 a. m.

Singing and prayer.

President Wm. Budge presented the general authorities of the Church, also the Stake authorities who were unanimously sustained.

Anthem by choir.

President Wm. Budge showed the necessity of a full and perfect organization of the Stake. Many young men had been called to fill positions and it was necessary that they seek the spirit of their calling. No dominion of the holy priesthood should be exercised in unrighteousness. Referred to our rapid growth as a Stake and the harmony which exists in our spirit and operations.

Singing and benediction.

2 p. m.

Opening exercises.

Sacrament administered.

Missionary appointments for the ensuing four weeks were read by Prest. J. H. Hart.

Apostle C. C. Rich said that as Latter-day Saints we ought to understand the principles upon which blessings are to be obtained, also how to ask in order that we may receive, we should, above all people, seek knowledge and treasure wisdom. The only way to be united is to be dictated by the Spirit of the Lord, by revelation. The millennium will be ushered in upon the principle of every one learning their duty and doing it. Those taking to themselves wives should marry according to the law of the gospel. We are engaged in co-operation, and in this as in other things we should be dictated by revelation, and if it is not controlled by this power it will crumble.

Conference adjourned till May.

Benediction.

T. MINSON, Clerk.

There is a wide difference between putting a man's name on a ticket at a political convention without asking his consent, but giving him the opportunity of withdrawing if he feels so disposed, and making a candidate of a man against his wishes positively expressed, without giving him a chance to put himself right with the public. Any mind which cannot see this must be dark indeed.

The Legislative Session is drawing to its latter end. Lots of work has been done, though few bills have been passed. Our law-makers have a great deal to do in a short time, and will have to be alive and wide awake to accomplish it. But we believe they'll do it.

### DIED.

At Hyde Park, Cache County, U. T., February 11th, 1878, of brain fever, GINEVERE, daughter of David W. and Martha M. Grant, aged one year, ten months and 23 days.

At Mill Creek, Salt Lake County, February 15th, 1878, of lung fever, superinduced by diphtheria, RHODA ANN, daughter of George B. and Elizabeth Bailey, aged 2 years and 10 months.

At Kilmarnock, Scotland, Dec. 20th, JANET LENOX MURDOCK, wife of Wm. Murdock, Muirkirk. She was born at Moor Old Cumnock, September 23, 1821. Obeyed the Gospel in 1854, and lived and died a faithful Latter-day Saint.

At East Benhar, Scotland, December 30, of consumption, MARY, wife of Peter Galchar, aged 20 years, 11 months and 26 days.—*Millennial Star*, Jan. 28.

In Mill Creek Salt Lake County, Feb. 18th, 1878, of diphtheria, MARY ANN, daughter of George B. and Elsie M. Bailey, after an illness of four days, aged 7 years and 3 months.

At Parowan City, February 6, 1878, of old age, after a lingering sickness, ANN GUNN, wife of George Holyoak, Sen., aged 84 years and 17 days.

She joined the Church of Jesus Christ of Latter-day Saints in London, England, in 1854, and emigrated to Utah in 1860 with her family of six sons and two daughters. Her former husband, John Gunn, died in Bishop Stortford, Hertfordshire, England, in 1858. She was a faithful Latter-day Saint, leaving a large family and friends to mourn her loss.—*Com.*

*Millennial Star*, please copy.

In Almy Ward, Wasatch County, Utah Territory, of consumption, February 10th, 1878, MATTHEW MORRIS.

Deceased was born January 9th, 1814, at Barchorpe, Nottinghamshire, England; was baptized into the Church of Jesus Christ of Latter-day Saints October 16th, 1848; was ordained a teacher December 28th, 1848; a priest March 22 d, 1849; an elder July 4th, 1852; emigrated from Pinxton, Derbyshire, England, to Salt Lake City in the fall of 1869, was ordained a high priest under the hands of Elias Morris, Bishop Hunter, and others, June 30th, 1871. Many have been brought to the knowledge of the truth by his ministrations. He died as he had lived, a good Latter-day Saint, in full faith of a glorious resurrection. Funeral February 13th, at Rando ph.—*Com.*

At Fountain Green, Sanpete County, February 1, 1878, of lung disease, NIELS HANSEN; born at Gudme Fyen September 23, 1819; baptized into the Church of Jesus Christ of Latter-day Saints, November 18, 1868; emigrated to Utah in the year 1867. He lived and died a faithful Latter-day Saint, with hopes of a glorious resurrection.—*Com.*

*Scandinavian Stjerne*, please copy.

In South Hooper, Davis County, Utah, February 9th, 1878, of heart and lung disease, SARAH COUZENS LILLEY, wife of Charles F. Lilley.

Sister Lilley was born in Limerick, Ireland, October 15th, 1809, was baptized into the Church of Jesus Christ of Latter-day Saints February 6th, 1848, by Elder Abraham Marchant; in 1851 emigrated to St. Louis; in 1852 came to Salt Lake City; in 1853 moved to Lehi, Utah County; in 1855 her first husband, Joseph Couzens, was killed by the Indians while on a campaign on the west side of Utah Lake; in 1857 she was married to Bro. Charles F. Lilley; in 1859 she moved with her husband and three children to Plain City, Weber County; in 1860 to Richmond, Cache County, and in 1870 to South Hooper, where she resided till her death. She was an affectionate wife and kind mother and leaves a large circle of friends to mourn her loss. She was a faithful Latter-day Saint and her last words were in testimony to the truth of the Gospel.

*Millennial Star* and *Ogden Junction*, please copy.

At Hot Springs on the 13th inst., MARTHA, wife of Charles Burns, eldest son of Ellen Macduff by her former husband; aged 50 years, 11 months and 3 days.

Deceased embraced the gospel in Derbyshire, England, when it was first preached at that place, when but a girl, and at a time when there was much persecution. She died as she had lived a faithful Latter-day Saint.

*Millennial Star*, please copy.

### OBITUARY.

I ran, of apoplexy, or congestion of the brain, on Tuesday, the 29th of January, 1878, in Saint Charles, Bear Lake County, Idaho, ORISSA ANGELIA ALLRED, wife of Wm. M. Allred, aged 54 years, 5 months and 12 days.

Deceased was born in Henderson, Jefferson County, New York, August 17th, 1823; was baptized by Elder Orson Pratt, in 1839; emigrated to Nauvoo Ills., in 1840; was married to Brother Allred in the year 1842, with whom she has reared and leaves ten children, some are married and represent 18 grandchildren, all of whom are living in Saint Charles, and were present during her sickness, and attended her funeral on Wednesday, January 30th. Sister Allred faithfully endured the trials and afflictions with the Saints in their expulsion from Nauvoo. She was among the first emigrants to settle in Winter Quarters, now Florence. In the year 1851 she came with her family to Salt Lake valley, and with her husband was among the first settlers in Bear Lake valley, where she is known and esteemed as a true friend, a faithful wife, a kind mother and a good Saint. She was engaged in the Sabbath school on the Sunday preceding her demise, in which she has labored faithfully during six years, and was a teacher of no ordinary ability and merit.

President William Budge delivered a funeral discourse, solemn and affecting, and instructive. His counselors and Bishop John Hunt followed with some appropriate remarks. The procession consisted of 54 vehicles, containing friends, relatives, neighbors and school children, all mourning the loss of the departed, of whom it may be said, "Mankind has lost a friend, and no one has lost an enemy.—*Com.*

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